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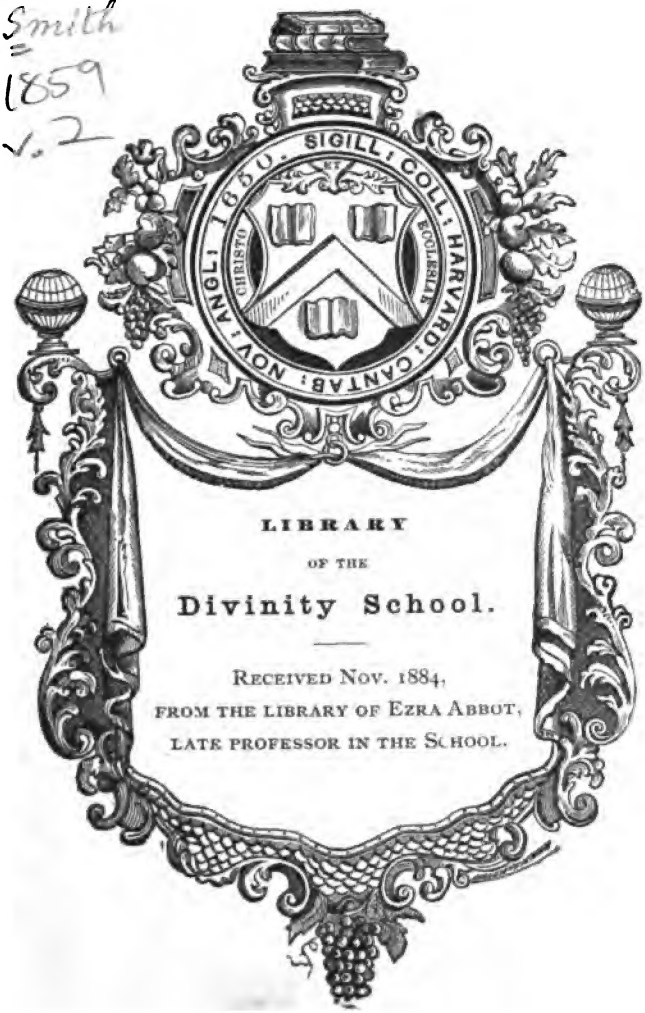

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THE

SCRIPTURE TESTIMONY

TO

THE MESSIAH:

AN

INQUIRY WITH A VIEW TO A SATISFACTORY DETERMINATION

OF THE

DOCTRINE TAUGHT IN THE HOLY SCRIPTURES

CONCERNING

THE PERSON OF CHRIST.

BY

JOHN PYE SMITH, D.D. F.R.S.

IN TWO VOLUMES.

VOL. II.

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THE following Extract, referring to topics often mentioned in these Volumes, will be read with feelings of interest:—

"—— To the open and well-known enemies" [such as David Strauss and Bruno Bauer], "the Christian Religion has to present pious and learned defenders. One may even say that the greatest theologians of Germany, though with considerable shades of difference, belong to this class. The Rationalistic movement is felt much more in the manufacturing and trading departments of town-society than in the Universities. The 'Friends of Light' have few adherents among the academical youth.——The manifestation of religious vitality,—in the Universities,—appears to us under a form more free than elsewhere, yet not less serious. The student-life in Germany possesses a mutual intimacy beyond description. Young men are borne along upon a rapid and sometimes boisterous stream. How easy it is to forget lowliness of position in such absorbing circumstances! Moreover the student-life preserves the most free and unfettered gait.——Thus, religion has an indescribable charm of *naturalness:* it appears more spontaneous, less traditionally imitative. The influence of practical Christianity in the Universities affects even the unbelievers. Formerly, extreme immorality reigned in those seats of learning. There was a too exact agreement between the principles of the students and their conduct. We now see a most extensive change; a gladdening fruit of the revived Christian Theology. The students decidedly pious are doubtless the minority; but their influence is much beyond the proportion of their number. To be decided Christians, they have not thought themselves bound to renounce the student-life: they have completely preserved its connexiveness" [*entrain*], "its freedom. In a word, they, as well as their associates, are young; and their deeply felt piety, united to the fervour and the lively susceptibility of youth, prevents their being cut off from their fellows. There is no starched stiffness, no exclusiveness, in their style of action. Religion appears in them a more *human* thing" [an attribute of our very nature], "because it mixes with the whole of their lives. Indeed, this remark might be applied to the profession of serious religion, in all the ranks of German society. Such a state of things has, undoubtedly, its perils; but has it not good points not to be overlooked? Religious emotion is the more vital, because it is less calculated upon, when a young party, on a cheerful visit, gladly admits religious conversation, or a contribution to some distressed family: and then it is concluded with the singing of those grand German hymns, the songs of the Reformation.

"The religious students of the Universities of Berlin, Halle, and Erlangen, have formed Societies, for enjoying the pure happiness of pious sympathies, and for the diffusion of religion among their fellow-students. They meet for aid in their studies, for reading the word of God, and for conversation on their walks. This is a beautiful brotherhood. It pursues its noble objects with admirable perseverance. In the Whitsuntide holidays of last year, the three Societies held a united meeting in one of the most enchanting sites of the Thuringian forests. Three days they spent in these rich enjoyments of friendship and piety. Those who were there will never forget the first day. It was a bright June morning: all nature wore the air of gladness. The meeting was held on a rising ground, overlooking a vast forest, with a river flowing at its foot. Amidst the ruins of a large ancient castle, we made seats upon a mound, and one of our fellow-students gave us an admirable discourse, the preaching of a young man to other young men, giving fit and beautiful utterance to sen-

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timents which filled all hearts. The simple and touching service was finished by singing the pentecostal hymn, the tears glistening in many eyes.

"—We trust we may regard these humble efforts of the German students, as full of hope and promise. It is, in addition, an encouraging circumstance, that they are aided by their most distinguished Professors. These are not rarely seen mingling in familiar brotherhood with their pupils. At Halle, Dr Tholuck is truly the student's pastor. He devotes to them, every day, two or three hours besides his lectures.——Twice a month he has a meeting of a hundred and fifty students, in which, with a charm of genius and eloquence (which I cannot in words describe), he gives information upon the state of religion, and narratives of persons and proceedings chiefly relating to Germany: and he concludes with a practical exhortation. He is regarded with truly filial affection by every lover of the truth.

"He has not always exercised such an influence. When he first came to Halle, twenty years ago, rationalism was on the flourish: it was the palmy time of Gesenius and Wegscheider.——He began to lecture in his own room, to four or five young men, while hundreds attended Wegscheider. What struggles he had to make! What insults to endure!——Overcome by discouragements and illness, he felt himself obliged to quit Halle."

——[The late king appointed him to the chaplaincy of the Prussian embassy at Rome].—"But he forgot not his beloved University.—Often he found a retirement in the ruins of Cicero's villa, and there poured out his soul in prayer for the work which lay so near his heart.——He returned.—At the end of a few years, it was Tholuck that had the hundreds; and, as we have been eye-witnesses, Wegscheider's auditors were four.

"——Julius Müller, Professor of Doctrinal Theology in the same University, is exercising the most important influence by his lectures upon the scientific development of Christianity. He began one of his lectures on Redemption, by saying, 'Here, let us take the shoes from our feet, as at the burning bush.' ——Who has not heard of the excellent Neander?——To the greatest independence of mind, he adds the most child-like humility of heart.——

"The Theology of such men differs from the dry rationalism of the early part of this century, as much as did the beloved disciple, leaning on his Master's bosom and asking him questions, from the scribe and the pharisee spying out the words of Jesus that they might accuse him."—From a Letter, *sur la Vie Religieuse dans les Universités Allemandes*, in the *Archives du Christianisme*; Paris, May 22, 1847.

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THE

SCRIPTURE TESTIMONY

TO

THE MESSIAH.

BOOK III. CHAPTER III.

CAPITULE IV.—THE PERPETUAL PRESENCE OF CHRIST PROMISED TO HIS DISCIPLES.

The kind of power here spoken of.—How *given* to Christ.—The phrase, *End of the World*.—Instances of its occurrence.—Examination of Bishop Pearce's interpretation, and Mr Wakefield's arguments in defence of it.—Matt. xiii. 37–43, 47–50.—Those learned writers mistaken in their application of the terms.—Hebrew and Rabbinical acceptations of *Olam*.—Mr Wakefield's hasty, inaccurate, and inconsistent assertions.—Interpretations of the most eminent critics adverse to the hypothesis.—Sense of the parable.—Dr Priestley's testimony.—Matt. xxiv. 3.—Evidence against Mr Belsham's assertions.—Scope of the passage under consideration.—*The age*, in Jewish usage, would be synonymous with the period of the Messiah's reign.—It cannot be shown that our Lord did not intend the material universe.—Ruhnkenius's opinion of Bishop Pearce's critical talents;—Dr Parr's and Dr Burney's, of Mr Wakefield.—The purpose of our Lord's declaration, and the necessary direction and extent which it gives to the terms.—Mr Wakefield's gratuitous assertions.—Mr Lindsey's observations, and replies to them.—Daring language of Mr Belsham, and remarks upon it.—Mr Wakefield's candid, but incorrect, acknowledgment.—Testimonies of Origen and Hegesippus.

"Jesus came forward and spake to them, saying, Go, make disciples of all nations, "baptizing them into the name of the Father and of the Son and of the Holy Spirit; "teaching them to observe all things, whatsoever I have commanded you: and "behold! I am with you always, till the end of the world."—Matt. xxviii. 19, 20.

IT is the last clause only of this passage which at present is the object of consideration.

1. *Heaven and earth* was an ordinary Jewish phrase to denote the universe in its proper extent. "All power[1] in heaven and

[1] Ἐξουσία, not *authority* merely, but *efficient energy*. Schleusner's first signification is, "Vis et potestas efficiendi aliquid, facultas." But he understands

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"upon earth" is an expression evidently of the largest meaning: but, if we regard it only in relation to the object with which it stands immediately connected, the removal of obstructions to the progress of the gospel, and its eventual diffusion among mankind, we see a field of operation opening before us which evidently requires divine qualifications to occupy it.

That this power must be possessed necessarily and unchangeably by the Divine Nature of the Messiah, admitting such a nature, is evident: how then is it "given" to him? And that it is so *given*, he repeatedly declares.[2]

The reply is obvious. The mediatorial function, and the assuming of human nature in order to discharge that function, constitute a new office, a new character, new manifestations of the uncreated glory to intelligent beings, a new kind and course of relations to those beings. In the contemplation of these, nothing can be more proper than to say that the dominion and glory of Christ are the GIFT to him of his Divine Father, "of "whom are all things:" while the essential excellences of his superior nature remain necessarily unchangeable, because they are infinite. Unquestionably it is difficult for us to form precise conceptions on the harmonizing of these distinct doctrines: and, as we have repeatedly had occasion to observe, the nature of the subject requires us to expect that it should be so. Philosophy and piety equally dictate the expectation, as eminently befitting our nature, state, and circumstances. Our business is to ascertain the *facts* of the case, by the examination of their proper evidence. If we find it to be the voice of revelation that those separate facts really are as has been here stated, our incompetency to discover the links of the chain which connects them, ought indeed to teach us some humbling lessons, but ought not to give us any anxiety.

> "Heaven is, for thee, too high
> To know what passes there. Be lowly wise:
> Contented that thus far hath been reveal'd."

2. Unitarian writers object to the common interpretation of the phrase, ἡ συντέλεια τοῦ αἰῶνος, and contend that it denotes only "the conclusion of this age,"[3] that is, "the termination

the word, in this passage, of *dominion*: "omnia sunt imperio meo subjecta." So also Michaelis translates it. Kuinöl interprets it, "summa potestas," *supreme power*.

[2] Matt. xi. 27. John xiii. 3; xvii. 2. [3] *Calm Inq.*, p. 323.

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of the Jewish dispensation by the destruction of Jerusalem and the temple."[4]

The phrase is found nowhere in the New Testament,[5] but in the Gospel of Matthew, and, exclusively of the present passage, in that Gospel only four times.

The first two instances are in our Lord's impressive exposition of his parable of the tares. "He who soweth the good seed is "the Son of man: the field is the world: the sons of the king- "dom, they are the good seed: but the tares are the sons of the "wicked one: the enemy who sowed them is the devil: the "harvest is (ἡ συντέλεια τοῦ αἰῶνος) the *end of the world:* and "the reapers are the angels. As then the tares are gathered "together and burned with fire, so it will be (ἐν τῇ συντελείᾳ "τοῦ αἰῶνος τούτου), in *the end of this world.* The Son of man "will send forth his angels, and they will gather together out of "his kingdom all seducers to sin and those who work wicked- "ness, and will cast them into the furnace of fire; there will be "weeping and gnashing of teeth. Then the righteous will shine "forth as the sun, in the kingdom of their Father. He that "hath ears to hear, let him hear."[6]

The phrase occurs again in a parable delivered on the same occasion, and evidently with the same design. "Again, the "kingdom of heaven is like to a net cast into the sea, and ga- "thering of every kind; which, when it is filled, they draw up "to the shore, and sit down and choose out the good to put into "their vessels, but the worthless they throw away. So it will "be (ἐν τῇ συντελείᾳ τοῦ αἰῶνος) *in the end of the world.* The "angels will come, and will separate the wicked out of the "midst of the righteous, and cast them into the furnace of fire: "there will be weeping and gnashing of teeth."[7]

The Calm Inquirer inclines not obscurely to the opinion of Bishop Pearce and Mr Wakefield, who "interpret the parables

[4] *Calm Inq.* p. 179.

[5] Ἐπὶ συντελείᾳ τῶν αἰώνων, Heb. ix. 26, is not the same phrase, though it has been added to the enumeration by Mr Wakefield (on Matthew, pp. 198, 414), and the Calm Inquirer. There can be no question that it signifies, "at the completion of the ages," the various dispensations of religion which preceded that of the Messiah.

[6] Matt. xiii. 37–43. Σκάνδαλα· "Omnes impii, qui aliis errandi et peccandi occasionem præbent." *Schleusn.* "Abstractum pro concreto; exitii auctores, seductores, doctrinâ et exemplo alios in errorem inducentes." *Kuinöl.* "Verführer und Uebelthäter," *seducers and evil doers. J. D. Michaelis.*

[7] Matt. xiii. 47–50.

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of the tares and of the fish, of the events which took place at the destruction of Jerusalem, when the Christians, warned by divine admonition, retired from Judea before the desolation of the country by the Romans."[8]

In support of this interpretation, Mr Wakefield refers to Heb. ix. 26, and adds, "They, therefore, who will determine to interpret *συντέλεια τοῦ αἰῶνος*, by *the end of the world*, or *the consummation of all things*, at the day of final judgment, will do so without any authority, and in direct opposition to the idiom of the Hebrew language, and the sense of a plain text of Scripture; to subserve some favourite hypothesis, or commonly received doctrine."[9]

The arguments to be examined, therefore, are the following:

1. The allegation that the prediction in ver. 41 was fulfilled in the providential deliverance of the Jewish Christians by their timely withdrawment from their country and chief city. But let the unbiassed reader turn to the verse. He will find that it expresses, *definitively* and *solely*, a selection of the wicked from among the righteous, for the purpose of exemplary punishment! The *impious* are the persons picked out and taken away: the *good* are the mass which remains behind. Did the learned bishop and his followers fail to perceive this most obvious circumstance? Or could they have omitted to give it due effect, had they not been labouring "to subserve some favourite hypothesis?"

2. "The idiom of the Hebrew language." The word עוֹלָם, which the writers of the New Testament commonly represent by *αἰὼν*, is certainly of various signification. It properly denotes any *period of very long duration;* and it is applied to different, but always great and observable portions of finite time, to a future immortality, and to a proper eternity. By the Rabbinical Jews it is also put occasionally to signify that which exists in time, or the whole system of dependent nature:[10] in which sense,

[8] *Calm Inq.* p. 324. [9] *On Matt.* p. 198.

[10] "In the Jewish Liturgy God is frequently called רַב הַשְּׁלֹמִים *Lord of the worlds:* for they make a threefold עוֹלָם or world. The first is *the lower world*, this elementary region: the second is *the middle world*, the heavenly bodies, which they also call גַּלְגַּלִּים *wheels*, or *orbs:* the third is *the upper world;* what the apostle calls the third heaven, 2 Cor. xii. 2." *Camero in Heb.* i. 2. "The Jews used their עוֹלָם in both senses; for though it literally denotes *seculum*, yet they frequently applied it in the sense of *mundus*." *Michaelis's Introd. N. T. by Marsh*, vol. iv. p. 235.

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according to some distinguished philologists, it is found in the New Testament.[11] The ancient Jews denominated the period before the Messiah, *this age* or *world;* and that which commences at his advent, *the age* or *world to come.* The latter period they considered in a three-fold aspect, the reign of the Messiah in the present life, the state of souls after death, and the state which will take place immediately upon the resurrection of the dead: and to each of these they applied the appellation, *the world to come.*[12]

It is, therefore, evident that, from the mere use of *αἰὼν*, no certain conclusion can be drawn. In every case its acceptation can be determined only by the scope and connexion, or by a combination with some other word producing a known idiomatical phrase. To the former of these modes we shall presently attend. With respect to the latter, it would be a very welcome assistance to us, if a Hebrew or Chaldee or Rabbinical phrase could be found, answering to this in the Greek of the Evangelist, "the end of the world," or "the completion of the age." Neither Bishop Pearce nor Mr Wakefield has done us this service: and from all the research that I have been able to make, I have reaped only disappointment. But Mr Wakefield was not a man to be deterred by what some would have deemed insuperable difficulties. He could not find a precedent, and therefore, maugre all the canons of criticism, *he has made one!*[13]—

[11] See *Schleusn. Lex.* in *αἰὼν, signif.* 7. who enumerates Heb. i. 2; xi. 3. 1 Tim. i. 17. 1 Cor. ii. 7. Matt. xxiv. 3. 1 Cor. i. 20. 1 Tim. vi. 17. "This word also in the New Testament has the peculiar signification of *the world*, the great system of created things, which is otherwise denominated in Greek, *κόσμος*.—So the Rabbins use עוֹלָם——and the Latin Fathers *seculum.*" *Vorstius de Hebraismis N. Test. ed. Fischeri.* 1778. pp. 39–43.

[12] See *Buxtorfi Lex. Chald. Rabbin. et Talm.* col. 1620. *Drusius* on Matt. xii. 32. *Witsii Dissert. de Seculo hoc et fut.* in *Miscell. Sacr.* vol. i. *Schöttgen. Hor. Hebr.* vol. ii. pp. 23–27. By these indefatigable scholars a multitude of Rabbinical authorities are adduced. *Koppe* has an *Excursus* on this topic, annexed to his *Annot. Perpet. in Ep. ad Ephes.* Gotting. 1791, but which does not add much information to what is furnished by the preceding authors.

[13] "It appears to me a Jewish phrase, corresponding to קֵץ עוֹלָם." *Wakef.* p. 198. This ingeniously invented clause either might signify *an end of an age*, conceived indefinitely; of which construction we have examples in Mich. v. 1, *days of eternity;* and (יְמוֹת the poetical plural) Deut. xxxii. 7, *days of antiquity:* for, though the proper signification of עוֹלָם is *eternity*, the "expression, as with us in common life, was very frequently used without a regard to strict accuracy, when only a very long period of time was intended" (*Gesenius Wörterb.*): or, the more certain sense of Mr Wakefield's construction would have been, *an everlasting end*, as we find בְּרִית עוֹלָם *an everlasting covenant*, Gen. ix. 16, and Is. lv. 3; *everlasting mercy*, liv. 8;

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Unfortunately his Hebrew composition has failed. Though it consisted of only two words, it is such as a person moderately skilled in the language will see to be inadmissible.

3. Mr Wakefield further urges Heb. ix. 26, as "a plain text of Scripture," for determining the sense of the examples in Matthew. "There," he says, "the author observes that Christ was *manifested once for all, for the purpose of putting away sin*, ἐπὶ συντελείᾳ τῶν αἰώνων, *at*, or *upon the* COMPLETION *of the* AGES, or *age*, for the LXX. use ἀπ' αἰῶνος and ἀπ' αἰώνων, indiscriminately." On this passage I remark:

(1.) It is *not true* that the authors of the Septuagint Version "use ἀπ' αἰῶνος and ἀπ' αἰώνων indiscriminately." The former of these phrases, and the form ἀπὸ τοῦ αἰῶνος, occur often, denoting *from a remote finite period* and *from eternity:* but neither in the Septuagint nor in the Apocrypha can, I believe, a single instance be found of ἀπ' αἰώνων or ἀπὸ τῶν αἰώνων.

(2.) In the New Testament, the phrase ἀπ' αἰῶνος occurs only three times,[14] and those in the writings of the same person: twice in the sense of *from the beginning of time*, or *from the remotest antiquity;* and once to denote *from eternity.*

Mr Wakefield must have written without examination, and perhaps from the floating recollection of the two parallel places in the New Testament, in which ἀπὸ τῶν αἰώνων is found.[15] In both those places it gives no sense that will support his hypo-

an everlasting name, lxiii. 12; *an everlasting possession*, Gen. xvii. 8; *an everlasting foundation*, Prov. x. 25; *everlasting desolations*, Jer. li. 26; and other instances, all confirming the observation above made, while not a single example occurs to support Mr Wakefield's proposal. The proper form would have been קֶדֶם הָעוֹלָם; or (as given by Hutter, and in the Hebrew version of the New Testament published in London, 1813), מִכְּלִית הָעוֹלָם; or in the Chaldaic idiom, שְׁלִמְהּ דְּעָלְמָא. For illustrations, see Numb. xvii. 12 (Engl. Version, xvi. 48). Exod. viii. 18 (22). Ezek. xl. 43; 2 Chron. xxxii. 17. On the Hebrew prefix הַ Gesenius says, "The rules for the position and the absence of the definite article almost universally coincide with those which obtain in the German and Greek languages. It is prefixed, when the discourse refers to a *defined* subject, particularly when it has been *mentioned before*, or is to be recognised as *already known*, or is a *single* subject in its kind: but, when it is *indefinite* and *general*, the article is not put." *Lehrgebäude*, p. 651.

[14] Luke i. 70. Acts iii. 21; xv. 18.

[15] Eph. iii. 9, and Col. i. 26. Comparing these with Eph. iii. 11, Luke i. 50, Rom. xvi 25, and 2 Tim. i. 9, it will probably appear to the studious inquirer that these varieties of phrase all denote the same thing, מִשְׁלְמִים *from eternity*. See *Koppe* and *Rosenmüller*. Or if they be rendered, *from before the ancient dispensations*, the sense will be the same; as that, which was before any of the divisions of time, must have been from eternity.

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thesis. Granting that two forms of one expression may signify the same thing, it by no means follows that two forms of another expression are synonymous likewise. In one combination of ideas, the use of the plural number varies not, or scarcely at all the effect produced: "from eternity," or "from eternal ages." But, with another modification of thought, and a difference both in the related terms and in the purpose intended, the change of the number may be of the greatest consequence. "The completion of the age," and "the completion of the ages," cannot be the same thing. The one describes the closing of a certain great period; the other that of a series of such periods, or, according to a peculiar use of *συντέλεια*, the boundary which closes one period and begins another.[16]

(3.) The construction which Mr Wakefield and the Calm Inquirer would put upon the phrase, in the one passage, is inconsistent with their application of it to the other: for the period which *terminated* with the sufferings and death of Christ, could not be the same period to the end of which he, after he had risen from the dead, promised his presence to his disciples; the one was past and completed, the other future and then only commencing.

4. If any respect be due to the opinions of the most eminent Biblical Critics, it must be remarked that all, so far as I have been able to discover, from Tertullian, Origen, and Jerome downwards, till Bishop Pearce proposed his new interpretation, have agreed to understand the parables of the tares and the net cast into the sea, of the infinitely solemn events which will take place "at the day of final judgment." The venerable and almost apostolic Syriac Version not obscurely intimates the sense of *αἰὼν* and the scope of the former of the two parables, by its rendering *κόσμος*, "the world," in ver. 38, by *Olmo*; the

[16] See Job xxvi. 10 LXX.—*μίχρι συντελείας φωτὸς μετὰ σκότους*: "unto the *boundary* which divides the light from darkness."

The observations of the distinguished Biblical Hebraist, Schöttgenius, are deserving of attention: "Here is to be observed, 1 Cor. x. 11, *upon whom the ends of the ages are come.* Paul describes the men of his time as those on whom the *boundaries*, *τὰ τέλη*, of two worlds or ages, had met; of this world and that to come, of the old covenant and the new. So, in Heb. ix. 26, Christ is said to have been revealed *at the confines of the ages*; where the end of *this age or world*, and the beginning of *that to come*, as it were, touch each other.—A phrase which most exactly describes the time of the coming of the Messiah.—The apostle uses the plural, *ages*, and not the singular, to express these two periods; and *συντέλεια*, and not *τέλος*, to mark the *junction* of the two *τέλη*, the *extremities* of the periods." *Schöttgen. Lex. N. T. αἰὼν* et *συντέλεια. Ejusd. Hor. Hebr.* tom. ii. p. 27.

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same, differing only in dialect, as the Hebrew word so often cited in the preceding paragraphs, and which is represented by *αἰὼν* in the scriptural Greek. Of modern commentators I shall instance only those, whose systems and characteristic habits of interpretation might, not unreasonably, be supposed to give them a propensity to glosses resembling that to which we have here objected. Grotius,[17] Hammond, Whitby, Father Simon, Dr Samuel Clarke, Macknight, Wetstein, Rosenmüller, and Dr Priestley, accord with the common and obvious acceptation; and to these I must add a name which will, in the present instance, command some attention, as an example of the power of reason and evidence forcing itself through an unguarded avenue. This is no other than the name of Mr Wakefield himself, who, in his Notes on this very parable of the tares, says, "Our Saviour here points out to the future day of universal judgment, as the season for a complete rectification of these disorders: and [see vers. 29, 30] alludes to the many inconveniences that would inevitably attend the extirpation and punishment of the wicked in this present life."[18]

The interpretation of language, especially on topics not of a common and palpable kind, is a matter of only moral evidence, and can scarcely ever be freed from the possibility of objection and cavil: but, in most cases, an attentive and unbiassed understanding will find no great difficulty in determining the plain and reasonable construction. To any man who will read these parables, with such an unprepossessed understanding, with a competent acquaintance with Scripture language, and with a due attention to our Lord's characteristic manner as a teacher, may the appeal be made, whether the next to unanimous interpretation of critics and commentators, of all times, sects, and sentiments, be not the just one. The answer to this appeal may be given in the words of Dr Priestley: "According to this parable, we are not to expect a complete separation of good and bad men, till *the end of the world*, the day of judgment, or the last resurrection.—We are here told that *the harvest is the* END OF

[17] Grotius has suggested a minor argument, which appears of no inconsiderable weight in determining the design of the first parable; observing on ver. 38, "*the field is* THE WORLD," that the reference of the discourse cannot be to the Jewish nation only. "The church is not to be confined to a particular country; not to be limited to the people of Israel; but is to spread through the whole world." *J. D. Michaelis, in loc.*

[18] *On Matt.* p. 196.

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THE WORLD, and that the Son of Man at his second coming *will send forth his angels to gather out of his kingdom all things that offend, and them that do iniquity;* and that *then*, and not before, he will order them to be *cast into the furnace of fire;* and that *then*, and not before, *the righteous will shine forth as the sun in the kingdom of their Father.* All our hopes and fears, therefore, should respect that GREAT DAY, emphatically called THAT DAY."[19]

We now proceed to the consideration of the fourth instance, in which the phrase, whose import is to be determined, occurs in the New Testament. "The disciples came to him apart, "saying, Tell us, when will these things be, and what the sign "of thy coming and (*τῆς συντελείας τοῦ αἰῶνος*) of the *end of* "*the world?*".[20] This example Mr Belsham considers as decisive of the question.[21] But he appears to overlook a very obvious circumstance, namely, that this is the language of the four disciples, and not of Jesus; and that it must, therefore, be interpreted in consonance with what we have reason to believe was the then present state of their knowledge. The disciples viewed the *coming* of Christ and the *end of the world* or *age*, as events nearly related, and which would indisputably take place together: but no one can suppose that they had any idea of the dissolution of the Jewish polity, with the attendant miseries, as really signified, or included in, either of those events. They conceived of the event concerning which they inquired, as something inexpressibly great and awful, a total change, perhaps, in the physical constitution of the universe; and they probably expected its occurrence within the term of their own lives: but they could have no conception of what was really meant by the expression which they employed, the COMING of Christ. The occasion, upon which they proposed their question, was our Lord's assuring them of the ruin of the magnificent building which they were admiring, one of their principal subjects of national pride and boasting. "From their very childhood," says a judicious

[19] *Notes on Scripture*, vol. iii. pp. 179, 180.

[20] Matt. xxiv. 3.

[21] "What will be the sign of thy coming, and of the *end of this world*, or *age*? Here the phrase unquestionably means the Jewish dispensation, or rather polity. For, in reply to the question proposed by his disciples, our Lord immediately proceeds to foretel the calamities which should precede the destruction of Jerusalem. And ver. 34, he declares, 'This generation shall not pass till all these things are fulfilled.'" *Calm Inq.* p. 323. The error in the Inquirer's citation of the passage, *this* for *the*, was undoubtedly unintentional: but it requires to be noticed, as to cursory readers it appears to carry some weight in favour of the writer's hypothesis.

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and penetrating commentator, "they imagined that the temple would stand to the end of time: and this notion was so deeply fixed in their minds, that they regarded it as impossible for the temple to be overthrown, while the structure of the universe remained. As soon, therefore, as Christ told them that the temple would be destroyed, their thoughts instantly ran to the consummation of all things. Thus they connect with the destruction of the temple, as things inseparable, the coming of Christ and the end of the world.—A fond hope which they had conceived without any authority, that the final perfection of the reign of Christ was very near, and actually present, led them to indulge the extravagant expectation of springing all at once to perfect happiness."[22]—A modern scripture-critic, who was a man of no weak judgment, likewise observes on this passage; "it is certain that the phrase, ἡ συντέλεια τοῦ αἰῶνος, is understood in the New Testament (Matt. xiii. 39, 40, 49; xxviii. 20) of the end of the world. The disciples spoke according to the opinions of their countrymen. They believed that the end of this world, and the beginning of a new one, would follow immediately upon the destruction of the temple."[23]

Thus, I conceive, we have as satisfactory evidence as the nature of the case admits, that Mr B. was mistaken when he

[22] CALVIN, *Commentaire sur la Concordance, ou Harmonie, Composée des III. Evangelistes*; Gen. 1563, p. 457. That the illustrious Reformer had a foundation of facts for his observations, and was not drawing a picture from his own conceptions of probability, is evinced by the Rabbinical citations adduced in *Lightfoot's Horæ Hebr. et Talm.* in loc. *Works*, vol. ii. pp. 240, 241, and *Wetstein*, N. T. in loc.

"Since the Hebrews, by the formula *this world* or *age*, denoted the time before the coming of the Messiah; and, by *the world* or *age to come*, the time under the Messiah's reign: and since the Jews believed that, with the destruction of their city and temple, would be joined the coming of the Messiah to judgment, and the dissolution of the world (see *Koppe's Excurs. i. in Ep. ad Eph.* and *Lightfoot's Hor. Hebr.* in loc.): I assent to those interpreters who understand the formula [ἡ συντέλ. etc.] of the end of the present system of things, and the coming of Christ as universal Judge." *Kuinöl* in loc.

A high-rated Hebrew and Rabbinical scholar, but deplorable Neologist, brings much evidence to prove that the phrase signifies the conclusion of the period assigned to the former part of the reign of the Messiah; when the resurrection of the dead and the universal judgment shall have taken place; and when the latter part only shall remain, the infinite duration of eternity. *Bertholdt* (who died Prof. Theol. at Erlangen, in 1822), *Christologia Judæorum, Jesu Apostolorumque Ætate.* Erl. 1811, pp. 38–43.

[23] *Rosenmüller*, the father, in loc. So *Schleusner* also understands the phrase, in all the passages, "finis hujus mundi,—interitus mundi." *Lex.* vol. ii. p. 1019: and so likewise Michaelis.

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wrote, "Here the phrase unquestionably means the Jewish dispensation, or rather polity;" and that, on the other hand, the present instance does not differ from the preceding ones, and is most rationally to be understood as denoting no other than that signal termination of the existing order of the divine government which the Scriptures teach us to expect, the great epoch of the universe.

This discussion of the examples upon which the interpretation of Bishop Pearce and others is attempted to be supported, has, I trust, shown that they render it no aid; and that they abundantly confirm the old and common interpretation of the phrase in question. We, therefore, return to the passage under consideration, "Behold, I am with you always, even to *the end of* "*the world*," or "*of the age*," which will extend to the awful scenes of expiring time.

5. If we were to lay out of our minds all respect to the other examples of this phrase, our only means of ascertaining its import, in addition to the grammatical construction,[24] would be the apparent scope and design of the whole passage. To this we shall now attend.

The use of the term *αἰὼν*, *age* or *world*, will not of itself, as was before observed, determine what particular system, dispen-

[24] The evidence of the Ancient Versions, if it does not put the question out of controversy, inclines strongly in favour of the usual interpretation.

To the Syriac, the remarks before made on the Hebrew term are applicable. But it is an important fact that *Olam*, or in the emphatic state *Olmo*, by which *αἰὼν* is rendered here (and in every other instance in the N. T. so far as I have discovered, and I have examined many passages), is also the word uniformly employed when *κόσμος* occurs in the original. At least I have compared every instance in the Gospels and Acts, and many in the Epistles, without finding a single deviation, except in John xviii. 20, where, instead of *τῷ κόσμῳ*, the Syriac translator evidently had *τῷ λαῷ*, a reading which is not noticed by Walton, Mill, Wetstein, Griesbach, or Scholz.

The Arabic of Rome, 1591, has *to the dissolution of the age*, *Alam*, the same word as in the Hebrew and Syriac.

The Arabic in Walton's Polyglott, has *to the completion of ages*. The latter word *daharon*, of which the version uses the plural, is thus explained by Golius: "Tempus, peculiariter longum; seculum; mille anni; quin perpetuitas; finis; extremum." *Lex. Arab.* col. 874.

The Vulgate has *ad consummationem seculi;* and of the Latin versions before Jerome, some read *mundi* and others *seculi;* but the comments and reasonings of the Latin fathers show that they understood by *seculum* the period to the end of time.

With regard to the following, I am obliged to trust to the Latin translations. For the Æthiopic, the editors give *ad finem muhdi:* the Persic, *in æternitatem æternitatis:* the Coptic, by Wilkins, *ad finem seculorum.*

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sation, or period is designed; we must search for some characters of specification.

1. Our Lord does not say, *to the end of* THIS *age;* as the Calm Inquirer has twice cited the clause.[25] It is true that this is not a very material difference, but it has some effect; and that effect, so far as it can go, is not of the nature of just argument. Jesus Christ said, "I am with you—to the end of THE age:" for here the use and intent of the Greek and of the English article are the same. What must THE *period of time* have been, which would naturally and necessarily present itself to the minds of our Lord's hearers?—Ignorant though they, even now, remained of the nature and extent of his kingdom, but convinced as they most surely were of his being the True Messiah, could they entertain any other notion of THE *age* by him so emphatically designated, than that it was the destined period of the Messiah's reign, the duration, in the present state, of his official pre-eminence and dominion as the Redeemer of Israel? Their idea of *the age* could not, we conceive, be any other than coincident with those *Days of the Messiah*, with the expectation of which their Rabbinical doctrines and their popular opinions were so strongly imbued. They could not think of the small and languishing remains of *the Levitical age*, for at this time they knew nothing of the divine plan for its abolition. They could not think of *the end of the Jewish polity*, as an event detached from the conclusion of all temporal things, for their deeply rooted opinions would infallibly prevent such an expectation; and, had it been presented to them, they would have shrunk from it with alarm and horror. They could not think of the period commonly called *the apostolic age*, for both the term and the idea are comparatively modern. It is morally impossible that they could associate with our Lord's words any other conception than that of the long desired period, on which their minds had been previously so accustomed to dwell, and in which they had the strongest feelings of interest and hope,—"the world to come, the exaltation of Israel, in the days of the Messiah."[26]

It should also be recollected, that we have not incontrovertible proof of our Lord's words being intended or understood to denote *duration* only. The Hebrew word which, in the dialect then vernacular, our Lord probably, or we almost might say certainly, employed, was used also, as we have before observed, to

[25] Pages 323, 325.

[26] *Lightfoot, Works*, vol. ii. p. 240.

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signify *the visible system of the universe* as associated with the flow of time. That acceptation is equally pertinent to the connexion and design of the present passage, and of the four other instances: nor is it possible, I conceive, to show by any certain argument that it was not the sense designed by Jesus Christ, and understood by his apostles. Such was the opinion of the authors of some of the most esteemed modern versions,[27] and of critics,[28] whose erudition and skill will by all be admitted to have been at least not inferior to those qualifications in the worthy and learned Dr Pearce,[29] or in that eminent but often precipitate scholar, Mr Wakefield.[30]

2. It is evidently reasonable to consider the extent of our Lord's promise, as commensurate with the purpose for the advancement and success of which it was given. That purpose was "to make ALL NATIONS disciples" to the doctrine and authority of the Lord Jesus Christ: "preaching repentance and "remission of sins in his name," and "teaching them to observe "all things whatsoever he had commanded." To encourage his servants in their efforts for the effectuating of this design, the Saviour assures them of HIS OWN PRESENCE, as the King possessed of "all power in heaven and upon earth;" for their aid and protection, their deliverance from all dangers, their surmounting all difficulties, and their eventual triumph in the full accomplishment of the great and benevolent purpose. But that purpose is not yet accomplished. If any should pretend that it was actually carried into effect, to such an extent as might be construed into a completion of our Lord's intention, by the apostles and their coadjutors; as the apostle Paul says, that "the gospel was come into all the world:"[31] I beseech them to consider what is involved in their hypothesis. They have, first, to construe the words of the apostle in a sense manifestly repugnant to reason and truth, and to the common use of language.[32]

[27] To our established translation, and the excellent one by the British refugees at Geneva, may be added the German of Luther, Michaelis, Seiler, Stolz, Van Ess, Scholz, and De Wette; the Dutch, whose reputation among modern versions is very great; the Protestant French of different revisions, from the Reformation to the celebrated revision, or rather new version, by the Pastors and Professors of Geneva, 1805; the French of De Sacy, and other Roman Catholic versions; and the Italian of Diodati. Le Cène, indeed, has *à la fin du siècle.*

[28] *Schleusner*, voce συντέλεια. "—Ad mundi finem,—ad finem usque rerum humanarum." *Mori Comm. Exeg. Histor. in Theol. Christ.* vol. ii. p. 189. Halæ, 1798.

[29] Note A. [30] Note B. [31] Col. i. 6.

[32] This and similar phrases are common in both ancient and modern languages, to denote a considerable extent of magnitude or number. We say *every where,*

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To affirm that the "touching and glancing" of the gospel on the various regions of the earth in the apostolic age, even joining to it all the subsequent diffusion of Christianity to the present hour, has amounted to an equivalent to the "making all nations "DISCIPLES," sincerely and practically such (for Christ would so call no other); is not idle and absurd only; it is profane, contemptuous, and wicked. They have, further, to admit that the preaching and propagation of Christian truth ceased to be a duty, when the last of the primitive disciples expired: for to them only, according to the hypothesis, was the command given; to them only was the promise made.

To me, I confess, it appears as manifest as the reason of the case can make it, that the promise of our Gracious Redeemer's presence is correlative with the obligation and work of teaching the Christian religion, and practising its duties. Hence the promise is not to be restricted to the apostles, or to the primitive evangelists, but is to be extended, by the reason of an equal, or even a stronger, necessity, through all subsequent time, till all nations shall become true disciples of the Messiah, "shall serve "him, and shall call him blessed."[33] I have said, by a *stronger* necessity, and this rests upon two reasons: first, the cessation of miracles; and secondly, the undeniable fact that, after all the glorious success of the apostles and their fellow-labourers, *by far the larger proportion* of the work to be done remained undone when the last of that generation were gathered to their fathers; —yea, with sorrow and shame should the Christian church acknowledge, that larger proportion of the most solemn and interesting of public duties remains to this hour not performed!— "Arise, O God! Judge the earth; for thou shalt inherit all "nations. Take to thyself thy great power and reign! Take "the heathen for thine inheritance, and the uttermost parts of "the earth for thy possession!"[34]

Attention is also due to the import and implication of the terms in which the promise is couched. "Behold" (*ἰδοὺ*) is not merely a note of attention and of solemn asseveration, but it generally introduces something new and unexampled, and of

every body, tout le monde. The evident meaning of Paul is, that Christianity was now made known in all the principal provinces and cities of the empire, and in some places probably beyond its boundaries. So he had written, some years before, that the faith and piety of the Roman church was "published in the whole world:" Rom. i. 8.

[33] See Psalm lxxii. 11, 17. Dan. vii. 14. [34] Psalm lxxxii. 8; ii. 8. Rev. xi. 17.

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high importance.—"I am with you." This is a form of speech of known and very expressive use in the style of Scripture. "It is observable," says Grotius (whose anti-evangelical predilections render such a remark peculiarly important, as what we may well believe that nothing but mighty evidence would have drawn from him), "that *to be with* any one, is peculiarly spoken of God."[35] The expression standing thus free from any adjunct, usually, and perhaps constantly, denotes a manifestation of the wisdom, power, and grace of God, in an especial manner, for the protection of his servants, their guidance in the ways of obedience, and the communication to them of all blessings. Here are some examples of this sacred phrase. "Behold, I am with "thee, and I will keep thee in all places whither thou goest.—"As I was with Moses, I will be with thee; I will not leave "thee, nor forsake thee.—O my Lord, if Jehovah be with us, "why have we met with all this?—And Jehovah said to him, "Surely I will be with thee.—Fear not, for I am with thee: be "not dismayed, for I am thy God."[36] Passages of this kind might be accumulated. If the reader chooses to search out a greater number of them, I think he will be convinced that I do not lay an extravagant stress upon the use of this expression, as what was to Jesus and his countrymen a well-known idiom, designating the exercise of divine perfections.—Πάσας τὰς ἡμέρας (literally, *all the days*), we can render in English only by *always* or *perpetually*. The French language has the very idiom, *tous les jours*.[37] The phrase put thus absolutely, without a following noun in the genitive, is of rare occurrence. It is found in the New Testament nowhere but here, and in the Septuagint a few times:[38] and it always signifies an *uninterrupted perpetuity*, as complete as the nature of the subject will admit.

Mr Wakefield, however, asserted that the sense of the promise, that "Christ would be with them to the end of the age, and how long that period was, will be best understood from the

[35] *Annot.* in loc.

[36] Gen. xxviii. 15. Josh. i. 5. Judg. vi. 13, 16. Isaiah xli. 10.

[37] De Sacy, and the Protestant Versions including the last Genevese, have *toujours*; but Le Cène, *tous les jours*. Van Ess and De Wette follow Luther, in retaining the literal phrase; *alle Tage, all days*; Michaelis has *alle Zeiten, all times*; Seiler prefers the adverb *allezeit, always*. Stolz renders the concluding clause (—*alle Tage, bis dieser Zeitlauf ein Ende nimmt*), "all days, till this course of time comes to an end."

[38] See LXX. Gen. xliii. 9. 3 Kings xii. 7. 4 Kings viii. 19; xiii. 3; xvii. 37. Tobit xii. 19.

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parallel passage of St Mark:—chap. xvi. 17–19. So then our Lord would continue with them in *working miracles* to the end of the age."[39]

I reply, that it is altogether a gratuitous assumption that the passage in the Gospel of Mark is "the parallel" to that in Matthew. It is not proved to be so, either by the series of events in the narration, or by the correspondence of the terms. But, if we were to admit that the two passages occurred in the same address of Jesus to his disciples, they must have been *distinct parts* of the discourse, and ought by no means to be confounded with each other. The narration in Matthew stands alone, having no *immediate* connexion with any previous circumstance; for the facts, the statement of which is closed in the antecedent sentence, are completely detached, and had taken place at some distance of time before those now introduced: and the scene of this narration is a mountain in Galilee, whither the eleven apostles (and, as many harmonists suppose, the great body of our Lord's followers, in number more than five hundred[40]) had repaired, in consequence of a direction given by our Lord on the evening before his death. On the other hand, the passage of Mark is apparently so connected with its preceding matter as to render it highly probable, at least, that the occurrence took place in a private house, in or near Jerusalem, on the very evening of our Lord's resurrection, and was that of which we have other relations in John xx. 19–23, and Luke xxiv. 36–49.

How far a correspondence can be traced in the terms of the passages, will the more conveniently be shown by placing them together:

MATTHEW XXVIII. 16–20.

"But the eleven disciples went into Galilee, to a mountain where Jesus had appointed them: and when they saw him, they worshipped him; but some were in suspense. And Jesus came forwards and spoke to them, saying,

"All power is given unto me in heaven and upon earth. Go, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you; and, behold! I am with you always, till the end of the world."

MARK XVI. 14–18.

"Afterwards, he was manifested to the eleven disciples as they were sitting at table: and he reproved them for their disbelief and obstinacy, that they had not credited those who saw him risen: and he said to them,

"Go into the whole world, and proclaim the glad tidings to all the [human] race. He who believeth and is baptized shall be saved; but he who disbelieveth shall be condemned. And miracles shall follow those who believe. In my name they shall cast out demons; they shall speak in new tongues; they shall take up serpents; and, if they drink any deadly poison, it shall not hurt them; and they shall lay hands on diseased [persons] and they shall become well."

[39] *On Matthew*, p. 415.

[40] See 1 Cor. xv. 6.

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The candid reader will now judge whether Mr Wakefield's argument deserves any better name than that of an empty assertion, destitute of any rational proof.

Mr Belsham cites a passage from Mr Lindsey, as "highly judicious and important."

"Our Lord says, 'I am with *you*,' that is, as Mr Lindsey observes, Seq. p. 75, 'with *you* who are now present with me,—*you* may be assured of extraordinary assistance and support. But he does not promise the same to succeeding Christians: the miraculous aid and gifts of which he obviously speaks were confined to the age of the apostles.'"[41]

On this paragraph I submit two observations.

1. It is *not* "obvious" that our Lord is speaking of "miraculous aid and gifts:" but it is, on the contrary, *abundantly manifest* that he is speaking of no such thing, but altogether on subjects which are the common duty and privilege of the Christian church in all ages; his own supremacy, the diffusion of his truth, and the universal obligation of mankind to yield him full obedience.

2. We have already shown, by evidence to which a truly serious inquirer will give its just weight, that the *nature*, *ground*, and *reason* of the promise, so far from "confining it to the age of the apostles," oblige us, by all the rules of fair interpretation, to regard it as intended by its Blessed Author to reach through every period of time, till "all the ends of the earth shall see the "salvation of our God."

"It may nevertheless be conceded that our Lord is, or may be personally present in this world, and actively engaged at all times in some unknown manner for the benefit of his church.—— The truth is, that the Scriptures have left us totally in the dark with regard to the present condition, employment, and attributes of Christ, and therefore it is in vain to speculate upon the subject."[42]

So wrote this author:—and, alas! there is ignorance, and carelessness, and credulity enough in the world to receive such assertions with easy faith.

"It *may be conceded*" that Christ is doing something for the good of his cause among men: but no one can tell what!—— Certainly we know little of the state and operations of the invisible world; and, above all, of the Great God himself our best

[41] *Calm Inq.* p. 325.

[42] *Ibid.* p. 324.

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conceptions are feeble and low: but does it follow from thence that we are "totally in the dark" on such subjects?—Concerning the circumstances and the proceedings of our Lord Jesus Christ, in his glorified state, undoubtedly we are incompetent to form precise ideas with relation to specific objects; and we must rest in general notions, derived from our purest and most exalted conceptions of dignity, merit, power, activity, usefulness, and happiness: but the Scriptures have not left us in the state of total ignorance so daringly affirmed, with regard to the Saviour's "present condition, employment, and attributes." And, though a considerable part of the scriptural declarations on this head is veiled in the language of figure and allusion to human affairs and to the services of the Hebrew sanctuary; still enough of knowledge is permitted us to elevate our hopes, and excite our love, gratitude, and confidence. We read that "God hath "highly exalted him, and hath granted to him a name above "every name," to which homage is to be done by all created beings, "heavenly, earthly, and infernal;" and that "he sitteth at "the right hand of God the Father," "all his enemies," and "all "things" besides, being "put beneath his feet:"[43] and, thus using the figurative representations as the indices of spiritual and sublime conceptions, we believe that Jesus Christ possesses a station of GREATNESS, HAPPINESS, and ACTIVE ENERGY, infinitely superior to the state of any created being, so as to produce in us the idea, which is inculcated in the Scriptures by a great variety of phrase, of UNIVERSAL DOMINION. We read that "he fills all things;" that believers are "filled by him, receiv-"ing out of his fulness grace for grace:"[44] and therefore we believe that he exercises an ACTUAL INFLUENCE, both physical and moral, upon the whole conduct of mundane affairs, and all the motives and actions of men. We read that "he searcheth the hearts and "trieth the reins, and will give to every man according to his "works:"[45] and we therefore conclude that he possesses the most PERFECT, ACCURATE, and UNIVERSAL KNOWLEDGE, and that he is constantly applying that knowledge to purposes of the greatest importance, purposes in which we ourselves have the most solemn concern. We read that "he appeareth in the presence of God, "acting for us:"[46] and we derive from this often-repeated assurance, the belief that he exercises, for the benefit of his obedient

[43] Phil. ii. 9, 10. 1 Cor. xv. 25. Eph. i. 20, 22.
[44] Eph. iv. 10. Col. ii. 10. [45] Rev. ii. 23. [46] Note C.

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servants, all the powers and prerogatives of his supremely blessed state, EFFECTING OUR GOOD IN EVERY POSSIBLE FORM AND MODE, and of which we frame some humble conception by combining the ideas of a Friend ever constant and faithful, a Patron, an Intercessor, an Advocate: in fine, that his state of transcendent happiness has not removed him to an inaccessible distance from us, and has neither dissolved nor impaired his gracious connexion with us: but that he maintains, without any detraction from his own perfect bliss, the most generous SYMPATHY in our sorrows, afflictions, and difficulties;[47] that he is the GIVER OF OUR CONSOLATION, hope, and stability;[48] and that he is the "AUTHOR OF ETERNAL SALVATION to all that obey him."[49]

Such is a brief sketch of the information which the Scriptures afford concerning the "present condition, employment, and attributes of Christ." Yet the author of a professed Inquiry into the Scripture Doctrine concerning Him, deliberately tells us, that "upon this subject they leave us *totally in the dark!*"—May the mercy of that Blessed One, whose name is thus dishonoured, forgive the bold impiety or ignorant unbelief!

Before we quit this topic, a few words more are due to Mr Wakefield.

That gentleman candidly acknowledged "that early Christian writers used this phrase in a more extensive signification, for *the consummation of all things* at *the end of the world;* and the word αἰὼν for *world.* But their authority is of little weight, as they seem to have been in general very slender proficients in the Hebrew language. See Ignat. Epist. interp. ad Smyrn. sect. 3. Polycarp. Ep. ad. Phil. sect. 5. Orig. cont. Cels. lib. ii. pp. 85 and 140, etc. Ed. Cant. Euseb. Ec. Hist. III. 20. Lactant. lib. vii. sect. 9, and others."[50]

I am no advocate for submission to the authority of the Fathers, either as divines or as interpreters of Scripture. With some honourable exceptions, they were, in the one capacity, injudicious and inconsistent; in the other, arbitrary and irrational. But one of the most useful purposes to which we can put them, is to get their testimony in questions of fact: and the meaning of a word or phrase in their vernacular language, or some other with which they were acquainted, is a matter of fact. It is also true that they were, in general, ignorant of the Hebrew and its cognate languages. But, in relation to the passage which

[47] Heb. iv. 15 [48] 2 Thess. ii. 16, 17. [49] Heb. v. 9. [50] *On Matthew*, p. 414.

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we have had so long under consideration, there appear to me to be very fair grounds for making an exception in favour of the first three Fathers referred to by Mr Wakefield. Though Ignatius and Polycarp were not Jews, and perhaps had little acquaintance with the Hebrew or the Syriac languages, they possessed advantages for knowing the meaning of apostolic phraseology which were more than an equivalent. It is a matter of very credible history, that both of them had been acquainted with some of the apostles, and those the principal writers of the New Testament;[51] and, in their respective churches at Antioch and Smyrna, it is undoubted that they spent a very large part of their lives in the intimacy of many who had been the hearers and friends of Peter, John, Paul, and their contemporaries and colleagues. Ignatius declares that he saw the Lord Jesus in the flesh, after his resurrection:[52] most probably, therefore, he lived in Judea at that time, and was a child or inmate in some family of our Lord's own disciples.

But Mr Wakefield has, I fear, shown more candour than exactness in making this remark: for not only is there no reference to Matt. xxviii. 20, in the places of Ignatius and Polycarp to which he has referred, but, after a diligent inspection, I can find no citation of the passage, or the remotest allusion to it, in either the genuine or the interpolated Epistles of the former, or in the single Epistle of the latter, or in the Epistle of the Church at Smyrna, giving an account of his martyrdom.

Of Origen we have good reason to believe that he was well acquainted with the scriptural Hebrew; and his long residence in Palestine was likely to excite his active and indefatigable mind to a familiarity with the idioms which had not yet ceased to be vernacular in that country: so that, where only verbal

[51] See *Lardner's Credibility*, vol. i. pp. 145, 189. An epistle of Irenæus to Florinus is preserved by Eusebius (*Eccl. Hist.* lib. v. cap. 20), in which he speaks of his perfect recollection of Polycarp, and the recitals which that venerable man was in the habit of giving, "concerning his intercourse with John and with others who had seen the Lord." This and other testimonies from Christian antiquity are investigated by Dr Olshausen (in his *Versuch über die Echtheit der IV. Evangelien; Essay on the Genuineness of the Four Gospels;* Königsberg, 1823, p. 221), and are considered by him as satisfactory evidence that Polycarp had enjoyed the personal instruction of several of the apostles. Bishop Thirlwall calls this book of Prof. Olshausen an "elaborate and instructive work;" and adds, "The industry, accuracy, and soundness of judgment, displayed in this work, render it a most valuable companion in all researches connected with the early history of the Gospels and the Canon." *Introduction to Schleiermacher on Luke*, p. li.

[52] *Ep. ad Smyrn.* sect. 3.

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learning was concerned, probably not one of the Greek or Latin Fathers was more competent than he to interpret the phraseology of the New Testament. Besides the instances incorrectly referred to by Mr Wakefield, there are many of the clearest and strongest kind.[53] They all take *αἰών*, not in the sense of *the physical world* as Mr Wakefield hastily affirmed, but in the sense of *duration;* and they most expressly understand that duration as extending to the consummation of all things. In several of those passages, Origen combines the text under consideration with Matt. xviii. 20; "Where two or three are "gathered together unto my name, there I am in the midst of "them." And in an animated strain of piety and eloquence, he frequently expatiates on the security and happiness of the church, and of individual believers, in the assurance of an ever-present Saviour in all their conflicts and distresses, and through all the periods of time. Nothing indeed can be more decisive than Origen's testimony to the meaning of the phrase, as *the conclusion of the present state.*

The reference to Eusebius is worthy of particular attention. Mr Wakefield ought to have informed his readers that the passage is not of Eusebius himself, but is a direct citation from Hegesippus, a Jewish Christian who flourished in the second century, and probably used the Hebrew or Syro-Chaldaic Gospel. This fragment is so interesting that I subjoin it.[54] It furnishes the most complete information, and from a very satisfactory quarter, how Jewish Christians, in the very apostolic age itself, understood the words of Jesus.

It would be easy to carry on this argument, by bringing in stances of similar interpretation from others of the early christian writers, but it is unnecessary: for, if the evidence adduced from Hegesippus and Origen be not sufficient to determine the question, no accumulation of passages from other, which must be inferior, authorities could be of the smallest weight.

An apology may seem due for the extension to so great a length, of these remarks on a single passage. But, I trust, the impartial reader will see that it has been rendered necessary by the erroneous though confident assertions, the incorrect philo-

[53] More than twenty instances of this description may readily be found, by the help of the Tables of Scripture passages at the end of each volume of the Paris edition of Origen's Works, by C. and C. V. Delarue, 4 vols. folio, 1733–1759.

[54] Note D.

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logy, and the inconclusive reasonings of the writers on whom we have been compelled to animadvert.

SUPPLEMENTARY NOTES TO CAPITULE IV.

Note A, page 13.

The critical reputation of Bishop Pearce is not high. In relation to his edition of Longinus, which was his literary *chef d'œuvre*, and a fair field for the trial of his talents, David Ruhnkenius (whom none will dispute to have been qualified to pronounce with authority on questions of Greek criticism [85]), intersperses such remarks as these: "Pearcius, pro suâ Græcæ linguæ intelligentiâ, ἰσχνὸν exponit *humile*;—Græcè doctis novum et inauditum.—Male quæ recta et plana sunt pervertit Pearcius.—Pearcius, cum quid λόγοι significarent non videret, sententiam interpungendo corrupit.—Quid sit ἐκκαθαίρειν rectius quam Pearcius intellexerunt.—Errorem errore defendit."—"Pearce, such was his knowledge of Greek, translates ἰσχνὸς by *low*;—a thing new and strange to every Greek scholar.—Passages which are right and easy he lamentably perverts.—Not perceiving the sense of λόγοι, he has spoiled the sentence by improper punctuation.—They understood the meaning of ἐκκαθαίρειν better than Bishop Pearce.—He defends one blunder by making another." *Ruhnkenii Emendationes in Longinum*, passim.

Mr Toup, who was too much inclined to asperity in his remarks upon others, takes frequent occasion to speak as respectfully as possible of Bishop Pearce, perhaps from the influence of an affinity in theological predilections. But even he lays his rebukes upon the learned prelate. "Viri doctissimi κρίσις minus satisfacit.—Non recte accepit.—Non animadvertit.—Non intellexit.—Non scopum tetigit.—Frustra defendit.—Nihil minus.—Perperam sollicitavit.—Quæ miror viro doctissimo placere potuisse."—"The learned writer's criticism is unsatisfactory.—He has misunderstood.—He has not perceived.—He has not comprehended.—He has totally failed.—In vain has he attempted to defend.—Nothing could be further from the truth.—He has wretchedly bungled.—I am surprised that the learned doctor could satisfy himself with such things." *Toupii Notæ et Animadv. in Longinum*, passim.

Note B, page 13.

"I suspect that his [Mr Wakefield's] mind was embarrassed and confused by the multiplicity of his reading: that it was not sufficiently stored with those principles which a man of his industry and sagacity might have easily col-

[85] "The temper or at least the language of verbal critics has been in our days much improved by the examples of Markland, Wesseling, Hemsterhusius, Valckenaer, *Ruhnken*, Heyne, and other illustrious scholars."—"The warmest of Mr Wakefield's admirers must acknowledge that in taste, erudition, and ingenuity, the celebrated Ruhnken was superior to him. But they will recollect, with satisfaction, that one praise which Wyttenbach has bestowed upon Ruhnken, may be justly claimed by Wakefield: 'He always spoke as he thought, and he could not endure those who did otherwise.'" Dr PARR, in the *Life of Gilbert Wakefield by Messrs Rutt and Wainewright*; vol. ii. pp. 438, 440.

"The intelligence of his [Ruhnkenius's] death reached us very lately:—this melancholy event has carried off the last of the school of Hemsterhusius. The limits of a Review are by no means calculated to admit a description of his virtues as a man, nor of his learning as a scholar. Half a century has nearly elapsed since the publication of his first *Epistola Critica* on Homer's Hymns and on Hesiod, addressed to his eminent friend, Ludovic Caspar Valckenaer. This long period has scarcely produced any critic who has equalled him in elegance of taste, in depth of research, or in soundness of erudition; and, during all future ages, if the writers of observations and the editors of ancient authors be desirous of arriving at the style of a genuine commentator, pure in his Latinity, clear in his expressions, concise in his phraseology, temperate in his censures, calm in his decisions, sound in his judgment, acute in his conjectures, secure in his quotations, disdainful of imaginary witticisms, and superior to petty cavils, they will 'devote their days and nights' to those perfect models of critical composition, the works of DAVID RUHNKENIUS." Dr CHARLES BURNEY in the *Monthly Review*, N. S. vol. xxviii. p. 98.

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lected——; that he had read much, observed much, and remembered much: that he was eager to produce the multifarious matter which he had accumulated; and that he wanted time or patience for that discrimination which would have made his conjectures fewer, indeed, but more probable; and his principles in forming or illustrating them more exact." Dr PARR, in *Mr Rutt's Life of Gilbert Wakefield*, vol. ii. p. 445.

Another of the three celebrated men (Porson, Parr, and Burney), who in our times have adorned ancient learning, inflicted on Mr Wakefield his powerful castigation, in the following exquisite passage:—

"The genuine CRITIC, when he undertakes the examination of any work, deliberates with coolness, and investigates with caution. His objections are stated with civility, unalloyed by sarcasm; and his opinions are delivered with firmness, unmixed with petulance. His judgment is not obscured by an overweening confidence in his own acquirements. His taste is not vitiated by a perpetual search after novelty. His ardour in the cause of learning is superior to petty considerations; and the sportive obtrusions of a playful fancy never diminish the force of his arguments. He proposes his own emendations with diffidence; while he does not rashly infer that the silence of his contemporaries has its source in malevolence; nor does he attribute their objections to a desire of degrading him from that post to which he is entitled in the ranks of literature." Dr CHARLES BURNEY, in the *Monthly Review*, January, 1799, N.S. vol. xxviii. page 86.

Note C, page 18.

Rom. viii. 27, 34. Heb. vii. 25. The true meaning of ἐντυγχάνειν seems to be more closely expressed by this term than by the word usually employed, *interceding*, which in its English acceptation has too restricted a signification. The proper meaning of ἐντυγχάνω is, *I apply to a person upon the concerns of a third party*, whether favourably or the reverse. We have an example of the unfavourable application in Acts xxv. 34. "All the multitude of the Jews *have been applying* to me, both at Jerusalem and here, exclaiming that he ought no longer to live." In the favourable and more usual sense, it denotes *the using one's interest with a person* on behalf of *another*, whether by recommendation, supplication, entering into an engagement, adjusting an account, or in any other way.

"The phrase ἐντυγχάνειν ὑπέρ τινος signifies either, in a legal sense, *to be the agent, attorney, or advocate in a cause for any one;* or in any transaction of common life, *to interpose on another's behalf, to do any thing for another's benefit, to assist, to aid.*—Rom. viii. 27. The Holy Spirit helps Christians in their prayers, and teaches them how to pray agreeably to the will of God. In the same chap. ver. 34, and Heb. vii. 25, Christ is said ἐντυγχάνειν ὑπὲρ ἀνθρώπων, which expression, I have not a doubt, signifies *the perpetual and eternal efficacy of the merits of Christ, maintained by him on our behalf in his glorified state.* The expression seems to have been derived from the Jewish high-priest, on the great annual day of atonement, offering to God an expiatory sacrifice in the name of the whole nation, and thus interceding with God for the people. In the former of these two passages, therefore, the meaning is, 'Who now sitteth at the right hand of God, and maintains for us the efficacy of his death:' in the latter place, 'He ever liveth to be, and always to remain, the cause of their salvation.'" *Schleusner in vocem.*

I cannot but remark on the extreme unfairness of the author of the Calm Inquiry, in quoting a detached clause out of the preceding passage, in such a manner as to lead the unwary reader to suppose that Schleusner supports the sentiments of the Inquirer. It stands thus in page 327, "ἐντυγχάνειν ὑπέρ τινος, pro commodo alicujus facere aliquid. *Schleusner. i.e.* to do any thing for another's benefit."

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The learned, moderate, and judicious Morus of Leipzig, after a minute examination, concludes that the word denotes any sort of interposing or acting on the behalf of another; and that, in its New Testament application, the proper signification is, that Christ is the constant and only Author and Bestower of eternal salvation, so that those who seek it may be assured that they shall obtain it, for his sake and by his gift. *Dissert. de Notionibus Universis in Theologiâ;* ap. *Dissert. Theol. et Philol.* Lips. 1798. vol. i. pp. 298–306.

Note D, page 21.

"There were still surviving some of the family of the Lord, two grandsons of Jude, who is called his brother according to the flesh. Against them an information was laid, as being of the family of David: and Evocatus brought them before the Emperor Domitian; who, like Herod, dreaded the coming of Christ. He asked them if they were descendants of David, and they acknowledged that they were. Then he asked them what property they had, and how much money they could command? They both replied that they possessed no more than nine thousand denarii [equal to about L.283], the half of which sum was the property of each: and they said that they had not this in money, but that it was the valuation of thirty-nine plethra of land [one *plethron* is supposed to have been about the fourth part of an English acre]; from the produce of which they paid their taxes, and gained their livelihood by their own labour. And then they showed their hands; presenting as a proof that they lived by their own labour, the hardness of their skin and the callous parts on their hands from continual toil. Being further questioned about Christ and his kingdom, of what description it was, and when and where it should be manifested, they gave this account; that it is not worldly nor earthly, but heavenly and angelical, and that [ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη] it will take place at *the end of the world*, when he will come in glory and judge the living and the dead, and will render to every one according to his [ἐπιτηδεύματα] pursuits. Upon this Domitian did nothing against them; and, though he carried the air of despising them, as beneath his notice, he set them at liberty, and issued a decree to put an end to the persecution against the church. After they were released, they were called to preside over churches, as being both witnesses for the Lord, and his relatives. A peaceful season was enjoyed, and they lived till the reign of Trajan." *Hegesippus* in *Euseb. Hist. Eccles.* lib. iii. cap. 20.

"There is nothing at all incredible," says Mosheim, "in this narrative, which has all the appearance of simplicity and ingenuousness. It is probable that some enemy of both Jews and Christians stated to the Emperor, that the Jews looked for a king of the posterity of David, who should become the sovereign of the whole earth; that the Christians likewise believed that Christ would return and set up an illustrious kingdom; and that therefore turbulence and dangers were to be apprehended from both these classes; and hence it is very likely that the tyrannical Domitian was so alarmed and enraged, that he ordered all the descendants of David to be sought out and put to death; and to prevent any attempt on the part of the Christians, directed that they also should be put under severe restraint, and some of them capitally punished." *De Rebus Christ. ante Constant.* p. 111. Helmstadt, 1753.

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CAPITULE V.—THE PERPETUAL PRESENCE OF CHRIST.

The Name of Christ.—The regard here implied to that Name.—The phrase, *to the Name*; —its defined and important use.—Being *gathered together to the name of Christ*, an expression implying religious worship to him.—In what sense Christ is present in religious assemblies.—Allegations of the Annotator in the Unitarian Version of the New Testament, and of the Calm Inquirer.—The promise not restricted to the apostolic age.—Jewish use of the phrases, *to bind* and *to loose*.—Hypothesis of an occasional presence of Christ with his apostles.—Examination of cases alleged.—None of them give evidence of a corporal presence.—Other declarations of the New Testament contradict it.—Further objections to the hypothesis.—The hypothesis of an ideal presence;—inapplicable to the case.—The hypothesis of a virtual presence; —replied to.—Intent of the phrase, *to be with* any one.—The fair meaning inferred to be a real and Divine Omnipresence.

"Where there are two or three gathered together unto my name, there I am in the "midst of them." Matt. xviii. 20.

WE have before adverted to the distinguished regard which the New Testament represents as due to the NAME of Christ, a term by which, in the scriptural idiom, *supremacy* and *power* are denoted. It is not, however, the mere ascription of supremacy and power, constituting authority, which will prove any thing in his nature and condition above the rank of a human being. The question turns on the kind and degree of the qualities attributed: and this question has already met us, and will again meet us, in a variety of forms. The text just cited presents two remarkable points to our attention.

1. The respect which it assumes as due *to the name of Christ*. Critics and interpreters appear not to have sufficiently observed the difference between the two scriptural forms of expression, (בְּשֵׁם ἐν τῷ ὀνόματι), *in* or *by the name*, and (לְשֵׁם εἰς τὸ ὄνομα), *to the name*. The former is of much the more frequent occurrence, and always denotes *the originating impulse* of a specified action, such as a binding authority, or a voluntary attachment: the latter occurs but seldom, and it serves to point out *the object* or *final cause* of the action.

Examples of the former phrase are numerous. Two specimens may be sufficient. "In the name of our God we will set "up our banners.[56] I have come in the name of my Father, "and ye receive me not: if another come in his own name, him "ye will receive."[57]

To illustrate the other, I shall first adduce the only passages which I have met with, that do not designate the object of some

[56] Psalm xx. 5. [57] John v. 43.

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direct act of religious homage. "It shall be to Jehovah *to a* "*name*, to an everlasting sign: it shall not be cut off."[58] It shall be "to me *to a name* of joy, to praise, and to honour."[59] It is manifest that, in these instances, the phrase expresses the ultimate design of those acts of the divine benignity. The other instance is in the New Testament, but it is still a pure Hebrew idiom. The uncouthness which it wears at first sight, has probably been the occasion that translators have generally assumed it to be merely a variation, and not at all differing in sense, from (ἐν τῷ ὀνόματι), *in the name*. This easy and hasty mode of slurring over a difficulty, by arbitrarily saying that one mode of expression is put for another, is not agreeable to any just principles of language, and cannot be satisfactory to those who desire evidence for their belief. If the reader will consider the clauses in the ensuing text as designating *the object* of the action, I think he will perceive a beauty and expressiveness in them, well suited to the scope of the passage: whereas the ordinary mode of making the translation gives scarcely an intelligible sense. "He that entertaineth a "prophet, *to the name* of a prophet" (*i.e.* making his character *the object* of this respect), "shall receive the reward of a prophet: and "he that entertaineth a righteous man, *to the name* of a right-"eous man" (making the fact of his being such *the object* to be thus honoured), "shall receive the reward of a righteous man: and who-"soever shall give to drink to one of these little ones a cup only "of cold water, *to the name* of a disciple" (making this his *object*), "verily, I say unto you, he shall not lose his reward."[60]

The following are at least the principal places besides, of the Old Testament, in which this formula occurs. The reader will perceive that they all refer to some act of religious homage, of which the Deity, as revealed by his glorious and venerable name, is *the object*:—

"To thy name, and to the remembrance of thee, is [our] "soul's desire. In every place incense shall be presented to my "name, and a pure offering. To give glory to my name. They "built to thee there a sanctuary, to thy name. Not unto us, "O Jehovah, not unto us, but to thy name, give glory. It is "good to give thanks to Jehovah, and to sing praises to thy "name, O thou Most High! To give thanks to the name of "Jehovah. Sing praises to his name, for it is delightful."[61]

[58] Is. lv. 13. [59] Jer. xxxiii. 9. [60] Matt. x. 41, 42.

[61] Is. xxvi. 8. Mal. i. 11; ii. 2. 2 Chron. xx. 8. Psa. cxv. 1; xcii. 1; cxxii. 4; cxxxv. 3.

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The instances of the occurrence of the phrase, in the New Testament, besides those lately quoted and the passage under consideration, are these:—

"Go, make disciples of all nations, baptizing them to the "name of the Father and of the Son and of the Holy Spirit. "He gave them a right to become children of God, even those "who give credit to his name. He is already condemned, because "he hath not given credit to the name of the Only-begotten "Son of God. They were baptized to the name of the Lord "Jesus. Were ye baptized to the name of Paul? Lest any "one should say that I have baptized to my own name."[62]

The candid inquirer will now, I think, perceive that, in the sacred use of the Old Testament, the phrase under consideration was a formula, to express the direction and object of a religious act; and that all the acts with which it is combined, are such as express mental or external adoration. He will also perceive the same idea strongly marked in the examples from the New Testament.

What, then, is it, to be "gathered together to the name of "Christ?"—The connexion plainly shows, that it is the union of Christians, for the preservation of good order and purity among themselves, with social PRAYER for the divine direction and blessing.—"Again, verily I say unto you, that if two of you "consent upon earth, concerning any matter about which they "may supplicate, it shall be done for them by my Father who "is in heaven: for where are two or three gathered together "UNTO MY NAME, there I am in the midst of them."

It appears, therefore, that *the name* of the Lord Jesus Christ (his PERFECTIONS and GLORIES *manifested* in his revealed truth) is *the object*, to do honour to which the social worship of Christians is to be conducted; and that the language especially selected by him, for conveying this declaration, is in exact conformity with that which in the Old Testament is appropriated to the Eternal Deity. Is it imaginable, that the wisest, meekest, and best of teachers would have selected such language as this, language by no means of frequent occurrence, if he were conscious to himself of nothing, in nature and condition, above the rank of a human prophet! Upon the hypothesis of denying any such superior and truly Divine nature, would not this language be a most unwarrantable, unnecessary, and dangerous

[62] Matt. xxviii. 19. John i. 12; iii. 18. Acts xix. 5. 1 Cor. i. 13, 15.

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deviation from plain modes of speech; seeming, at least, to intrench upon the prerogatives of the Divine Majesty, and likely to be an occasion of serious error and actual idolatry!

2. Christ promises a peculiar presence of himself: "there I am in the midst of them."

To be in the midst (בְּתוֹךְ and בְּקֶרֶב), is a Jewish phrase, frequent in the Old Testament, applied to every variety of subject, and simply denoting *presence:* sometimes with the accessory idea of *presiding*, as in the prophecy of Zephaniah; "The "righteous Jehovah in the midst of her;—the King of Israel, "Jehovah, in the midst of thee;—Jehovah, thy God, in the "midst of thee, mighty."[63]

The question is, In what sense is this presence attributed to Christ?

1. Some may apprehend it to be in the sense of a legal fiction, as the king of England is supposed to be present in all his courts. It is sufficient to reply that this is an idea unknown to the Scriptures, so far as refers to any sovereignty inferior to the divine. Under the Hebrew theocracy, Jehovah was regarded as *present* in the courts of judicature. But this was not by a fiction.[64]

2. The Unitarian Annotator writes, "This promise, and those in the two preceding verses, are to be understood as limited to the apostolic age, and, perhaps, to the apostles themselves. To be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either by his personal presence, agreeable to his promise, Matt. xxviii. 20; or by a spiritual presence, similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present, 1 Cor. v. 3, 4; or lastly, by that authority which he had delegated, and by the powers which he had communicated to them to perform miracles in his name."[65] These allegations must be considered separately.

(1.) I do not see any evidence that "the context limits the promise to the apostles only,"[66] or to the apostolic age. The connexion refers to contingent offences or injuries which one member, not of the apostolic body, but of any Christian com-

[63] Zeph. iii. 5, 15, 17.

[64] Deut. i. 17; xvii. 12; xix. 17. See also *Michaelis on the Laws of Moses, transl. by Dr Alex. Smith;* article 35; vol. i. p. 192.

[65] *Impr. Vers.* Annot. in loc. [66] *Calm Inq.* p. 178.

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munity, may commit against another. Few will deny that the Christian interest originally subsisted in such separate associations, and that the primitive believers were in the habit of constantly meeting together for instruction, worship, and maintaining mutual harmony. The case put by our Lord is one which the sins and infirmities of mankind have rendered of too ordinary occurrence in every age. The declaration, in verse 18, refers to nothing miraculous, or peculiar to the age of the apostles. Its difficulty to modern readers arises from unacquaintedness with the established Hebrew phrases, *to bind* and *to loose;* of which, says the profound Rabbinist, Dr Lightfoot, "one might produce thousands of examples out of their writings."[67] The obvious meaning is, that the decisions of a Christian community, formed on a faithful adherence to the rules here prescribed, will be approved by the righteous authority of Christ himself, the Head of his Church. Neither does the second promise, in verse 19, demand a restriction to the apostles, or to any miraculous circumstances. It coincides with other declarations in the New Testament, on the duty and benefit of prayer; and these the reason of every particular case, and the whole analogy of religion, direct us to understand of spiritual blessings, and in a subordination to the wisdom and will of God, which every genuine Christian regards in all his prayers as higher and dearer than all other objects of his desire. Here the meaning appears to be, that the solemn prayers of any Christian society, even the smallest and least regarded by men, in reference to such occasions as the text treats of, and in conformity with the rule of conduct laid down, shall be favourably and fully answered.

(2.) The Annotator's next sentence is irrelevant; as it neglects the distinction of two different phrases, affirming that of the one which belongs only to the other.

(3.) The next resort is to the modern Unitarian hypothesis, of a corporal presence of Christ, which they conceive to have been occasionally afforded to the apostles, in circumstances of emergency, through the interval of time from his ascension "to the termination of the Jewish dispensation by the destruction of Jerusalem and the temple."[68] To judge of the validity of this

[67] See his admirable Note, *Hor. Hebr. et Talm.* in Matt. xvi. 19. *Works*, vol. ii. pp. 205–207.

[68] *Calm Inq.* p. 179.

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hypothesis, we must review the cases to account for which it has been assumed.

Stephen "being full of the Holy Spirit, looked stedfastly to "heaven, and saw a glory of God, and Jesus standing at the "right hand of God." Acts vii. 55.

"Suddenly there shone around him a light from heaven: and "he fell upon the ground, and heard a voice saying to him, Saul, "Saul, why persecutest thou me? And he said, Who art thou, "Lord? And the Lord said, I am Jesus whom thou perse-"cutest." Ib. ix. 3–5; xxii. 6, 7; xxvi. 13–15.

Christ spoke to Ananias "in a vision." Ib. ix. 10–16.

"The Lord said, by a vision in the night, to Paul, Fear not, "but speak and be not silent; for I am with thee, and no one "shall lay hands on thee to injure thee: for I have many people "in this city." Ib. xviii. 9, 10.

"Having returned to Jerusalem, and while I was praying in "the temple, I was brought [ἐγενέτό μοι γενέσθαι] into a trance: "and I saw him, saying to me, Hasten, and depart quickly out "of Jerusalem." Ib. xxii. 17, 18.

"In the following night, the Lord stood before him, and said, "Take courage." Ib. xxiii. 11.

"On account of this I besought the Lord three times, that it "might depart from me: and he said to me, Sufficient for thee "is my grace, for my power is perfected in weakness." 2 Cor. xii. 8, 9.

"At my first defence no one appeared with me, but all deserted "me. May it not be laid to their charge! But the Lord stood "with me, and strengthened me." 2 Tim. iv. 16, 17.

After a careful examination of these cases, I can discover no evidence of a visible or, in any way, material presence. In the case of Stephen, there was, in all probability, a miraculous impression made on the perceptive faculties: for had Jesus been corporally present he must have been seen by the surrounding crowd, or, at least, by some of the spectators, of whom Saul of Tarsus was one; but the history plainly shows that they perceived nothing preternatural. The miracle at the conversion of Paul, in which he "saw the Righteous One, and heard a voice "from his mouth,"[69] is expressly called by him "a heavenly "vision;"[70] and the four following instances are clearly expressed to be of a similar nature. They were effected by mira-

[69] Acts xxii. 14. [70] Ib. xxvi. 19.

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culous *visions*, described in terms the same as those which designate the usual method in which JEHOVAH communicated the messages of inspiration to the Hebrew prophets. Of the nature of such visions, trances, or ecstasies; or the manner of their affecting the subjects of them; we are necessarily and totally ignorant. But there is not the smallest reason to suppose that there was, in the cases before us, or in any of those related in the Old Testament, a *solid* and *tangible* substance presented to the individual, as the Unitarian hypothesis supposes. As for the last two instances, not the least intimation is given of any corporal presence, any visible form, or any miraculous intervention whatever, except that of communication to the mind of the apostle; which it is most reasonable to think was in the accustomed way of inspiration. His prayer and dependence in his seasons of distress, and the promise and protection of the Lord Jesus afforded to him, are expressed altogether in the style of that religious confidence which can rightly be reposed only in God, and that gracious help which God only can give.

Thus the notion of a human and corporal presence of Christ on earth, after his ascension, with Paul or other apostolic men, appears to be an assumption, resting on no grounds of scripture evidence.

But it is contradicted by plain declarations of the New Testament. Our Lord had said, in reference to his final departure from his disciples; "It is advantageous for you that I go away: "I leave the world, and go to the Father: I am no more in the "world; but these are in the world, and I come to thee."[71] These expressions plainly teach that Christ, as a human being, was no longer to be an inhabitant of this our earthly state; and that, whatever scorn the Calm Inquirer presumes to cast on the idea of a local heaven, the man Jesus occupies some actual regions of perfect purity and joy, from whence he shall, at the appointed season, "be manifested in glory, and shall come to judge "the living and the dead, at his appearing and his kingdom."[72] In the mean time, we are solemnly assured that "heaven must "receive him till the times of the restitution of all things."[73] Such bodily visits of Christ as the hypothesis supposes might, not irrationally, be included in that "knowing Christ according to "the flesh," of which the apostle Paul says, "but now we know "him no more."[74]

[71] John xvi. 7, 28, xvii. 11.
[72] Col. iii. 4. 2 Tim. iv. 1.
[73] Acts iii. 21.
[74] 2 Cor. v. 16.

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Mr Belsham had, on a former occasion, affirmed that Jesus "was no doubt generally present with him [Paul], though invisibly, and we know that he occasionally appeared to him during the course of his ministry: and, surely, it must have been an exquisite gratification to the apostle to reflect that he lived, and laboured, and suffered *under his master's eye*, to whom he might at any time have recourse in a season of difficulty, and of whose protection he was secure."[75] Upon this passage some questions were, some years ago, proposed; which, as they still appear to me to be relevant, I venture to insert:—

"If Jesus was '*generally* present with' Paul, as the hypothesis supposes, what was the situation of the other apostles? When Paul thus prayed to Christ, he was in Macedonia; what then became of the church at Jerusalem? Had James, and the company of our Lord's first disciples, no 'seasons of difficulty, nor any need of their master's protection?' Would it have been no 'exquisite gratification' to John, the disciple whom Jesus had honoured with the distinction of eminent personal friendship, 'to reflect that he lived, and laboured, and suffered under his master's eye?' When Paul was at Rome, Peter was probably at Babylon; had Peter no weaknesses, no infirmities, no difficulties and sufferings? Had he no need of 'the power of Christ to rest upon him,' and 'His grace to be sufficient for him?'"[76]

(4.) The Annotator calls in the notion of "a spiritual presence, similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present: 1 Cor. v. 3, 4."

But Christ does not speak of an occasional and extraordinary action. His words conveyed the idea of a constant benefit to his disciples: "Where," in any place or at any time whatever, "two "or three are gathered together unto my name, there I am.— "I am with you always," all the days of your mortal course.

In the example of the apostle Paul's being "present in spirit" with the religious assembly of the Corinthians, I perceive no evidence of any thing more than that exercise of the imagination, in cases strongly interesting to us, which it is no uncommon form of speech in all languages to denote by an ideal presence.[77] So the

[75] *Mr Belsham's Discourse on the Death of Dr Priestley*, pp. 11, 12.

[76] *Smith's Letters to Mr Belsham*, in 1804, p. 92.

[77] So Plutarch says, that a sincere, judicious, and attentive friend of his city, his nation, and mankind, though he be not an official statesman, will yet confer extensive benefits on his country, in various ways,——in which (καν μη παρα-

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apostle wrote to the Colossians: "Though I am absent in the "flesh, yet I am with you in the spirit, rejoicing, and beholding "your order, and the stedfastness of your faith on Christ." [78]

(5.) The Annotator finally has recourse to the authority and miraculous powers communicated by Christ to his apostles, as if the exercise of these were all that is intended in the promise of his presence. The Calm Inquiry seems to adopt this interpretation, in giving the following as a paraphrase of the passage: "Such requests dictated by my authority, and prompted by the spirit which I will communicate, will be as efficacious as if I myself were personally present." [79]

The reply is obvious; that this interpretation does not appear to be the fair construction of our Lord's words: but, if it be admitted that such a reference is included, it will carry the implication that he who is acknowledged to be the Author of the miracles, and whose power was immediately exercised on every such occasion, was actually present; and this presence could only be either by the occasional and corporal action which has been considered, or by the manifestation of attributes properly divine.

The writer urges the absence of "any marks of astonishment at so extraordinary a declaration," as appears from the immediate course of the conversation. But, as this important branch of the argument extends much farther than to the passage now under consideration, we shall reserve it for a separate discussion.[80]

3. Much attention is due to the fact mentioned before, that, in the scriptural style, the phrase *to be with* any one, put abso-

γίνηται τῷ σώματι, παρόντα τῇ γνώμῃ), even when not present in body, he is present in thought, giving his approbation to some, and his disapprobation to others, of the measures which he learns have been adopted. *Plutarchi Moral.* ed. Xyland. p. 797. Wyttenbach, 8vo. Oxon. 1797, vol. iv. p. 197. Livy describes the influence of Carvilius on the military operations of the other consul, by saying ("absentis collegæ consilia omnibus gerendis intererant rebus"), the counsels of the absent colleague were present in the management of every affair. *Liv.* lib. 10, sect. 39.

Rupe sedens aliquâ specto tua littora tristis,
Et quo non possum corpore, mente feror.
Ov. Ep. Leand. Her. 29.

I gaze upon that much-lov'd shore,
Here, mournful on a rock reclin'd;
And, though my body cannot soar,
I fly in mind.

[78] Col. ii. 5. The case of Elisha, 2 Kings v. 26, was clearly different; for there a revelation was made to him of a fact which had been studiously concealed, but which the divine influence seems to have exhibited, as in a vivid picture, to his mind; a frequent mode of the prophetic inspiration.

[79] Page 178. [80] In Chap. V. of this Book.

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lutely, is a usual phrase, peculiarly applied *to* GOD, and implying the exercise of Divine Perfections on the behalf of any whom he is pleased to favour. As a further proof that this was the ordinary acceptation of the phrase, there are Rabbinical passages cited by Lightfoot, Schöttgenius, and Wetstein: such as these: "If two or three sit in judgment, the Divine Majesty (*Shechinah*) is with them. When two sit together and study the law, the Divine Majesty is with them. When two sit at table and converse about the law, the Divinity rests upon them. If ten pray together, the Divine Majesty is with them. Where ten children of men come together to a synagogue, the Divine Majesty is with them; or even three or two or one." [81]

The inference from our Lord's thus using the expression is strengthened, by comparing this his gracious promise with one of similar import in the Old Testament, to which it is highly probable that he might have a mental reference: "In every "place where I record my name, I will come unto thee, and I "will bless thee." [82]

It remains for me to express my conviction, founded on the preceding reasons, that the only fair and just interpretation of this important passage is that which regards it as a declaration of such a spiritual and efficient presence as implies Divine perfections: such a special exercise of power and mercy as, in the use of this phrase, the Scriptures habitually ascribe to the Deity; and such as involves the attribute of OMNIPRESENCE.

[81] See those authors *in loc.* The ancient Rabbinical Jews attributed this condescension to the *Shechinah*, which term they applied to the Messiah (see Vol. I. p. 390); "Where two sit together, and their conversation is not of the law, that is the seat of the scorner.—But where two sit together and converse upon the law, the Divine Majesty [the *Shechinah*] dwells between them; according to [the declaration], They that fear the Lord converse each one with his neighbour, and the Lord hears it and observes it, and a memorial is written before him for them." *Pirke Avoth* [Dictates of the Fathers], one of the most revered parts of the *Mishna*, of which it forms the Fourth Seder and the Tenth Book. The Jews attribute to it a very high antiquity, and there can be no reasonable doubt of its having been in their possession from, at the lowest, the third or fourth century. This passage is in *Surenhusius's Mishna*, Part II. p. 435, and *Rabe's* German Translation (Onolzbach, 1760), vol. iv. p. 276.

[82] Exod. xx. 24.

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CAPITULE VI.—ON OUR LORD'S DECLARATIONS OF HIS PERSONAL AGENCY IN THE RESURRECTION OF THE DEAD AND THE FINAL JUDGMENT.

The testimony of Christ concerning himself, as the Author of the future resurrection of the dead, and the universal Judge.—The conclusion from these facts, that he has a really Divine nature.—Considerations proposed by Mr Belsham to escape that conclusion.—The human nature affirmed in Scripture to be necessary to the person of the Judge of mankind.—The wisdom and kindness of this appointment.—Its perfect consistency with the position, that the Divine nature is not less necessary.—This office ascribed to Christ in connexion with other Divine attributives, as necessary qualifications.—Reasons why our Lord did not use an impassioned style in expressing this fact.—Whether any astonishment was felt by his hearers.—No improvement of a finite intellect adequate to this work.—The case essentially different from the judgments attributed to saints and apostles.—The case incapable of being rationally solved by referring to the use of figurative language.

IT is the unequivocal language of Scripture that "God, who "raised up the Lord, will raise up us also by his own power:"[83] and certainly a due consideration of this stupendous miracle, which we are assured will be wrought at the appointed season, must impress the complete conviction that OMNIPOTENCE alone can effect the RESURRECTION OF THE DEAD. But Jesus Christ, in the most deliberate and solemn manner, affirmed Himself to be the future Author of this work, and the Arbiter of those awful destinies which will immediately succeed it. "The hour "is coming, in which all who are in the tombs shall hear his "voice, and shall come forth; they who have done good actions, "to the resurrection of life; and they who have done base "actions, to the resurrection of condemnation."[84] We have before offered some considerations on the interpretation of this passage and its connexion.[85] To those we now add, that Jesus taught the same doctrine on other occasions, and in various other forms of expression. With respect to every sincere believer on himself, he uttered the gracious assurance, "I will "raise him up at the last day:" a second and a third time he repeated the declaration, evidently for the purpose of stronger impression: and he comforted the mourners by saying, "I am "the resurrection and the life;"[86] the abstract effects being put as the strongest expression of their Cause and Author. The same doctrine is a prominent object in the several parables in which he represents himself as the Lord of a household, the King of a sovereignty, returning after a season of absence, at a

[83] 1 Cor. vi. 14.
[84] John v. 28, 29.
[85] Page 449 of vol. I.
[86] John vi. 39, 40, 44; xi. 25.

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day and hour when he is not looked for, taking an account of the commissions and conduct of his servants, honouring the faithful, and condemning the wicked and slothful to the "outer "darkness where is wailing and gnashing of teeth." It is, with inimitable beauty and solemnity, brought forth in the parable, which depicts THAT DAY, "when the Son of man shall come in "his own glory, and all the angels with him:" when "he will "sit upon his own throne of glory, and before him shall be "gathered together all the nations." There we learn, that it is HE that will discriminate their moral state, amidst the complicated varieties of human character; it is HE that will estimate their actions, by an infinitely penetrating and accurate development of their motives; HE it is that will infallibly, completely, and for ever separate them one from another; HE is announced in calm majesty as THE KING; and it is HE that will perform the very highest of judicial and regal acts, when "he will say to "those on his right hand, Come, ye blessed of my Father, "inherit the kingdom prepared for you from the foundation of "the world:—— and to those on his left hand—Depart from "me, accursed, into the fire the everlasting, the [fire] prepared "for the devil and his angels."[87]

Such is the testimony of Christ concerning himself. If we believe that testimony, is it possible to resist the conclusion, that HE is Omniscient, the Just One of essential and infinite righteousness, the Sovereign Universal, Almighty, and Eternal; and, since these cannot be the properties of a human or of any other created being, that in his person ANOTHER nature must exist, even that which is "over all, blessed for ever?"

With a laudable candour, Mr Belsham observes on this subject, "That this is a great difficulty, cannot be denied;" and therefore himself, and other labourers in the same field, have put forth their utmost strength to surmount it. "Possibly," he adds, in a tone of moderation which deserves respectful notice,—"Possibly it may be alleviated by attention to the following considerations."[88]—Alleviated!—Is it then become an object with these persons to diminish the weight of HIS doctrines, whom they still acknowledge as the wisest and best of Teachers, the great one commissioned by God; to strip his words of their awful import, to extinguish their majesty, and to lighten their pressure upon the human conscience?—With good reason was

[87] Matt. xxv. 31-46. [88] Page 341.

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it said, by one of the most judicious as well as amiable of men, whose memory can never be disassociated, in the mind of the writer of these volumes, from the warmest feelings of love and veneration; "How innumerable are the expressions, used by the writers of the New Testament, as well as in the ancient prophecies of the Messiah, which Socinian 'good sense' [alluding to an expression of Mr Belsham's, attributing that quality pre-eminently, if not exclusively, to his own party] would have carefully avoided!——On Socinian principles, it is a hard task indeed to expect enough from Christ, both now and at the last day, and yet not to make too much of him. Other idolatrous practices have been introduced in plain opposition to the Scriptures, but it is *by the strong expressions* of Scripture (in which, as the Socinians themselves contend, the later writers of the New Testament were still bolder than those that wrote first), that we have been led to believe in the Divinity of our Lord."[89]

But, much as we must lament and condemn the spirit of these *alleviating considerations*, we will endeavour to pay to them the most serious and candid regard.

1. It should always be kept in mind that our sole object is to obtain, by careful induction from the Scriptures, the *entire* amount of their testimony on our interesting question. If different parts of that testimony should, in any respect, wear the appearance of opposition, it is not for us, imperfect and limited as our best efforts of intellect on such subjects must be, to reject either of those portions of evidence: or readily to believe that there is in reality any discordance between them. Some intermediate links of the chain of truth may be wanting, which, if we possessed them, would produce a demonstrative agreement: and yet these may be impossible to be attained in our present state of knowledge and capacity.—Therefore the full admission of all that the Inquirer has advanced as his first consideration,[90] does

[89] The late *Dr Ryland's Letter to Mr Rowe, on the Partiality and Unscriptural Direction of Socinian Zeal;* 1801. pp. 52, 57.

[90] "1. The Scriptures teach that Jesus Christ is appointed to judge the world. The same Scriptures, in connexion with this very appointment, expressly represent Jesus as a MAN delegated to this high office: Acts xvii. 31. Whatever, therefore, our prejudices may suggest to the contrary, it is in fact not inconsistent with divine wisdom, nor with the reason and order of things, that a human being should be appointed to the office of universal judge. It is even implied, John v. 27, that the proper humanity of Christ is an essential qualification for the office. And it is certain that wherever Jesus is mentioned under the character of a judge, he is never in that connexion represented as a being of an

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not draw after it the least necessity to relinquish our preceding conclusions from the unequivocal declarations of the Lord Jesus himself. We believe the humanity of Jesus, his "*proper* humanity" (meaning by the epithet *real* or *true*), as well as the Unitarians: and we do not feel this article of our belief to be any impediment to our holding, with equal firmness, that, to constitute the person of the Christ, Deity was necessary no less than humanity. That such is the fact, we believe, because the Scriptures appear to us to affirm it; and could we go no farther, this would be enough for the satisfaction of reason and the acquiescence of faith. When we read, then, that the Christ is the Judge of the world, we understand the proposition of him *as the Christ*, that is, in his whole person; conceiving that the nature of the case, and the all-wise constitution of the Eternal Father, render the attributes of Deity and the properties of humanity, *both* to be necessary for this unspeakably momentous function.

Accordingly, it appears to us strictly proper in itself, and entirely in accordance with the full doctrine concerning our Lord's person, that, when the Scriptures speak of his relation in his human nature to the final judgment, they should use the mode of representation, that he is "the man whom God hath ordained"[91] for that purpose; and that "God will judge the hidden things of men, through Jesus Christ."[92] We also think that we can perceive a wise and gracious propriety in the *frequency* with which the New Testament brings into view this mode of representation; since the fact is pregnant with consolation to the sincere and upright, that our Judge is he who died for our sins, the partaker of our own flesh, and perfectly alive to all the tenderest sympathies of our nature; whilst on the other hand the rising of a presumptuous thought is solemnly forbidden by the knowledge, that our Saviour now and Judge hereafter is "HE that is HOLY, HE that is TRUE,—whose eyes are as a flame of fire,—who is over all, God blessed for ever."[93]

To the latter part of the Inquirer's First Consideration, I demur:

(1.) Because, in the following passage, Jesus Christ is "men-

order different from, and superior to, mankind. Nor is this qualification ever hinted at as necessary for executing this solemn office." Page 341.

[91] Acts x. 42; xvii. 31. [92] Rom. ii. 16.

[93] Rev. iii. 7; ii. 18. Rom. ix. 5.

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tioned under the character of a Judge," and immediately in the same connexion is represented, as to both his person and his office, by the names and characters of Deity. "We shall all appear "before the judgment-seat of Christ, for it is written, As I live, "saith the Lord, unto me every knee shall bow, and every tongue "shall confess to God: therefore, each one of us shall give "account of himself to God."[94]

(2.) Because there is, not a "hint" indeed but an explicit affirmation, of qualifications infinitely superior to those which the most exalted creature could possess, in the following passage. —Whether it refers immediately to partial retributions in the present state, or to the ultimate judgment of the world to come, the argument will stand with equal validity; for in either case Christ is the Judge, and he exercises his judgment by proceeding upon that knowledge of the minds and motives of men which Jehovah claims as his peculiar attribute.[95] "All "the churches shall know that I am HE who searcheth reins "and hearts: and I will give you each one according to your "works."[96]

Upon this emphatical and striking passage the Inquirer pro-

[94] Rom. xiv. 10–12. The reader is requested to turn to Vol. I. p. 266–270. Many respectable authorities, for Χριστοῦ, *Christ*, ver. 10, have Θεοῦ, *God*. Griesbach considers the latter as ["non spernenda quidem et ulteriore examine digna, at receptæ tamen inferior"] "worthy of regard, and deserving further examination, but yet inferior to the received reading." Origen (*de Oratione*, ap. *Opera, ed. Delarue*, tom. i. p. 254), where we have his own Greek text, has the common reading: but in his Commentary on this Epistle, of which we have only Rufinus's Latin Version, *Dei, God*, is found and is made the subject of express disquisition in the Commentary. Upon the text Michaelis remarks: "According to the common reading, which I have followed in my translation, it is evident that what Isaiah says of *the true God, Jehovah, the First and the Last, besides whom there is no God*, Paul understands of Christ, and therefore he must certainly have regarded Christ as the true Eternal God. Yet I would not suppress that, by another reading, this argument for the deity of Christ is set aside; for some manuscripts have 'we shall all appear before the judgment-seat of *God*.'" *Anmerkung* in loc. To my humble apprehension, however, the weight of nearly all the Ancient Versions, with the venerable Syriac at their head, joined to the other evidence, is sufficient to establish the common reading. Koppe, the pupil and extolled friend of Heyne, whose illustrations on the parts of the New Testament on which he wrote are directed to the one point of settling, by plain grammatical criticism, *what the apostle meant*, has this scholium: "That what Isaiah says of Jehovah, should by the apostle be applied to Christ (if the reading be genuine) is not a matter of surprise; since the doctrine of a most intimate union of Christ and Jehovah [hunc illi arctissime conjunctum cogitandum esse], was the constant doctrine, both of the Jews in their discussions on the Messiah, and especially of Paul and John." *Annot.* Göttingen, 1806.

[95] Jerem. xvii. 10.

[96] Rev. ii. 23.

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nounces the summary decision, that it "would prove nothing more than that Christ, in his exalted state, is acquainted with the circumstances of his churches, and with the character of individual members."[97] To me, I acknowledge, the passage proves much more than this admission. There are in it two remarkable circumstances. The one is, that Christ asserts of himself that particular kind and extent of the knowledge of men, which the Scriptures formally lay down as an exercise of omniscience and the sole prerogative of Deity.[98] The other, that the words are selected, evidently on purpose, from the sublime passage of the prophet in which Jehovah declares this knowledge to be his own unrivalled possession.

2. [99]It is assuming too much, that, on the position of our interpretation, it must follow that our Lord himself might be expected to have "felt difficulty" in the annunciation of his own doctrine. On the supposition of its truth, it could be no matter of surprise, either to Christ in his superior nature, or to Jesus as a man instructed and inspired with the unmeasured fulness of divine influence. It is one of the well-known characters of our Lord's teaching, that he treats upon the most sublime and heavenly things, without astonishment, without effort, without any of that sinking and prostration of mind, which sometimes befell the ancient prophets,[100] when they received the communications of the Most High. His discourses have a calmness, an ease, a sublime simplicity, a sententious dignity, which indicated a mind *habitually and perfectly familiar* with the most profound truths of God and eternity.

As to the apostles, it is to be considered, that in proportion to their faith in the Messiahship of Jesus, must have been their readiness to admit concerning him all that they had previously conceived as characterizing the Messiah;[101]—that their minds

Page 183. He also insinuates a doubt of the authenticity of the Apocalypse, or of this portion of it: a subject which will be considered hereafter.

[97] See 1 Kings viii. 39. Ps. vii. 9.

[98] "2. Jesus and his apostles do not appear to have felt any difficulty in the appointment of a human being to the office of universal judge. They simply state the fact in the clearest and most unequivocal manner, that God will judge the world by the MAN whom he hath ordained. They give no explanation; they make no comment; they obviate no objections. This is a strong presumption that, according to their ideas, the office required no qualifications which a man appointed and assisted by God might not possess." *Calm Inq.* p. 341.

[100] Moses, Exod. iii. 6. Habakkuk, iii. 16. Isaiah, vi. 5.

[101] That the Jews, in their generally received doctrine of the Messiah, believed

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evidently laboured under extreme deficiencies of knowledge and remarkable inconsistencies; that the Evangelists, who recite the discourses of Jesus to which these observations refer, give no information whatever as to the actual effect produced on any class of hearers, whether disciples, strangers, or enemies, and that consequently we are not entitled to assume that no impressions of astonishment and awe were produced on any of them; and that we have information of the utmost surprise and horror being felt or affected when Jesus asserted this truth, though less pointedly, before the most learned assembly in the Jewish nation: "Hereafter ye shall see the Son of man sitting on the "right hand of Power [*i. e.* the Deity, by a Hebraism] and "coming in the clouds of heaven. Then the high-priest rent "his garment, saying, He hath blasphemed!"[102]

3. [103]That the faculties and enjoyments of the man Jesus Christ, though raised to an unspeakable degree at the moment of his glorification, have yet proceeded from that moment along an indefinite range of the most glorious and happy improvement, and will so proceed to immortality, is by no means denied. Such a progression must be the necessary effect of circumstances the most advantageous that could possibly exist, operating upon a perfectly holy and unclouded intellect: for those circumstances comprehend not only the results of observation and reflection, but the stupendous advantage of the intimate, unique, and mys-

that he would be the Author of the future resurrection, appears at least probable from Mary's answer to our Lord's declaration:—"I am the Resurrection and the "Life:——believest thou this?——She saith unto him, Yea, Lord, I am persuaded "that thou art the Christ, the Son of God, that was to come into the world." John xi. 27. Mary evidently considered this reply as an assent to our Lord's assertion concerning himself. Bertholdt adduces passages from the Book Zohar, and others of the ancient Rabbinical writings, fully proving that they held that the Messiah will be the Author, both of *the first resurrection*, which they believed will belong only to the Israelites; and of *the second*, which their theology extended to all the rest of mankind. *Christologia Judæorum, Jesu Apostolorumque Ætate;* pp. 176–181, 203–206. I select two passages. "—The servant of the Lord: ——and who is he? He is the Metatron, as we have said, who will restore to beauty the bodies that are in the tombs." *Zohar*, fol. 77, ed. Sulzbach. "The Messiah——will raise those that sleep in the dust." *Midrash Mishle*, fol. 67.

[102] Matt. xxvi. 64, 65.

[103] "3. If to judge the world be an office which Jesus is to execute in person, and if it requires powers and qualifications superior to those which he possessed on earth, these may be attained either by the regular and progressive improvement of his powers, in the long interval between his ascension and the day of judgment, or they may be imparted to him for the occasion by God himself, whose organ and delegate he will be on that grand occasion: and who could as easily qualify a man, as an angel, or a Logos, for this important purpose." Page 342.

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terious UNION with the Divine Nature. But we conceive, that, *in no other way than by such a union* could a man, an angel, or a created Logos on the Arian hypothesis, be qualified for this immense work. This conclusion we draw, from the obvious nature of this "grand occasion," and the qualities of intellect and power which common reason teaches that it cannot but require; and which no conceivable improvement of any finite mind, by experience or any other advantageous circumstances, could possibly reach; and from the various and independent evidence that, by such a union, the Person of the Christ has been in fact constituted.

4. [104]That the distinction mentioned by the Inquirer is not "gratuitous and unauthorized," we apprehend is fairly deducible from this consideration; that the ascription of supreme and final judgment to Christ is made in the New Testament so copiously, expressly, and particularly, as to furnish a rational ground for conceiving an essential difference between the two cases. Not only by our Lord himself, but by his inspired apostles (in various passages which will fall under a subsequent head of our examination), is this right and power of "eternal judgment" claimed for him; and, according to our conceptions, it comports with every other part of the scripture testimony to his person, qualifications, and offices. This superiority in the clearness and abundance of the evidence prevents us from feeling our conclusion shaken by the two passages adduced by Mr B., whether those passages refer to the triumphs of the gospel in the present state, or, as may perhaps appear the more satisfactory interpretation, to some extraordinary dignity that will be conferred, in the day of judgment, on the holy apostles, and on other singularly eminent and active servants of Christ.

5. The Inquirer urges his final considerations[105] with great

[104] "4. Whatever may be intended by the expression 'judging the world,' the apostles of Christ, and believers in general, are to share in that honour and office with their Master.—Matt. xix. 28, 'When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.' 1 Cor. vi. 2. 'Do ye not know that the saints shall judge the world?' Ver. 3. 'Know ye not that we shall judge angels?' It is indeed alleged that Christians are said to judge the world only in a figurative and improper sense; but that this office is attributed to Christ really, properly, and without a figure. But this distinction is quite gratuitous and unauthorized. For anything that appears to the contrary, the apostles and other Christians will be constituted judges of the world in the very same sense with Christ, though probably in an inferior degree. For he, in this, as in all other things, must have the pre-eminence." Page 343.

[105] Note A.

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acuteness and ability, and they are certainly entitled to every serious attention.

It is true that writers on the biblical idioms have laid down the rule, that verbs denoting simple being or action are sometimes used, when only a *declaration* is intended, or even a mere *expectation* or *supposition*, that the act is done or will be done.[105] But, it is manifest that such a rule as this, if it be not held under a very clear and strong line of restriction, would go far towards destroying the use of language, and rendering any declaration of Scripture, or of any other book, absolutely uncertain. It therefore, I submit with deference to the serious consideration of competent judges, can be reasonably and safely held in those passages only which palpably and undeniably require it, and which admit of no rational interpretation without it; at least, if it be resorted to in any other cases, those cases must be proportionately liable to be doubted. Now the passages in which Jesus Christ is declared to be the future Judge of mankind and the Arbiter of their state in the eternal world, are so numerous, so plain, and expressed in such an impressive variety of manner as, in my apprehension, to place them immeasurably beyond the legitimate range of the rule adduced.

The strong language and awful scenery by which our Lord represents the destruction of Jerusalem and the miseries of the people, certainly have a remarkable conformity with some parts of the descriptions of the universal judgment. But before we can accede to the conclusions to which the writer evidently inclined, there are some circumstances important to be considered.

(1.) Those who hold the proper Deity of Christ not only have

[105] It may not be an unsuitable digression to annex some of the most important instances.—Gen. xxvii. 37. "Behold, I have fixed him a sovereign to thee, "and all his brethren I have given to him for servants, and with corn and rich "wine I have sustained him."—Levit. xiii. 3. "When the priest shall see him, "he shall make him unclean," *i. e.* pronounce him so: ver. 13, "he shall cleanse "him," *i. e.* shall pronounce him clean.—Isa. vi. 10. "Make gross the heart of this "people, and make heavy their ears, and cover their eyes," *i. e.* declare that they are so.—Job x. 2. "Do not make me wicked," *i. e.* do not treat me as such.—Matt. x. 39. "He that findeth his life," *i. e.* expects to secure himself.—John v. 31. "My testimony is not true," *i. e.* would not be considered so.—Rom. iv. 15. "The law worketh wrath," *i. e.* denounces that wrath is wrought by disobedience: Chap. vii. 9. "I was alive," *i. e.* I deemed myself so.—2 Cor. iii. 6. "The letter killeth," *i. e.* declares death as the consequence of sin.—Rom. v. 20. "That the offence might abound," *i. e.* might be shown to abound.—Phil. iii 7. "What things were gain," *i. e.* had been so esteemed.

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no difficulty in believing that HE personally inflicted those judgments on the Jewish nation, but their system actually requires it. They believe that, in his essential and unalterable nature as the Son of God, he is the Lord of all providential government; that "all things which the Father doeth, the same doeth the "Son in like manner;" that the "Father worketh hitherto, and "HE worketh." They also believe that the peculiar, delegated, and official dominion which the Scriptures attribute to Christ in his Mediatorial capacity, extends to all things that have relation to the progress and various fortunes of his spiritual empire among men. Now the visible retributions of divine righteousness, upon the people whose summit of crime lay in their aggravated rejection of Christ and their utmost malignity of effort to crush his gospel, were WITH PECULIAR PROPRIETY to be expected, personally and immediately from Christ himself, the Lord of glory, and the Prince of the kings of the earth. "They murdered the "Lord Jesus and the prophets, and persecuted us," says the holy and injured apostle, "and were not pleasing to God, and "were contrary to all men, forbidding us to preach to the nations "that they might be saved: unto the filling up constantly of "their own sins: and the wrath came upon them to the utter-"most."[107] This is confirmed by the numerous passages which describe the Messiah as personally executing judgment on his impenitent enemies:[108] and by those which speak of the destruction of the Jewish polity as "the coming (παρουσία) of the Lord, "and the day of Christ, and the shaking of the heavens and the "earth" by Him "who speaketh from heaven, the Lord Jesus "Christ."[109]

(2.) That there is a conformity in the descriptions of the two events, with regard to the circumstances of visible scenery, ought not to create difficulty: for there appears sufficient reason to regard those descriptions as figurative in reference to both the events. We know not what will be the *manner*, any more than the day and hour, of that "coming of the Son of man," which will be "to judge the living and the dead." As, in regard to the judgments on the Jewish nation, the circumstances of "the "sun being darkened, and the moon not giving her light, the "stars falling from heaven, the mighty sound of a trumpet, and

[107] 1 Thess. ii. 15, 16.
[108] See Vol. I. pp. 179, 187, 193, 220, 224, 247.—Matt. xxi. 41.
[109] James v. 8. 2 Thess. ii. 1, 2. Heb. xii. 25.

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"the Son of man coming in the clouds,"—were sensible images borrowed from the ideas current among the men of that age: so, I apprehend, we may justly regard the introduction of similar imagery in the descriptions of that infinitely more awful event which is yet to come. The great circumstances of that event, —the raising of the bodies of all human beings to an imperishable state of existence—the scrutiny and perfect development of all minds, motives and characters—the adjudication of rewards and punishments—the presidency and action of our Lord Jesus Christ—and the complete publicity of the whole procedure,—will assuredly take place; and in such manner, and attended by such circumstances, as will be worthy of Infinite Wisdom, Holiness, and Mercy, and most consummately adapted to answer all the purposes of a public and universal judgment: but WHAT that *manner*, WHAT those *circumstances*, will be; and how far any physical convulsions of nature may be employed as *the least and lowest* appendages to the MAJESTY AND GLORY AND TERROR of that awful day;——I presume not to conjecture. Such circumstances, conceive of them as we may, will be beneath notice in comparison with *our* great concern in the awful transactions. That concern will be MORAL and SPIRITUAL; and it will be PERSONAL. May the Lord our Saviour and Judge grant, that the writer and the readers of this page may find mercy of the Lord, in THAT DAY!

(3.) In the passage cited by the Inquirer (John xii. 47, 48), our Lord is manifestly speaking of the design of his *then present* coming into the world, which was "not to judge, but to save." But, to draw from this declaration a conclusion clearly contradictory to so many other parts of the Saviour's doctrine; and, because he represents his "word," the gospel of grace and authority, as what will be the *rule* of judgment, to infer that therefore he will not personally preside in the acts of that judgment;—appears to me very inconclusive arguing.

(4.) The mode of interpreting which Mr B. seems to have approved, would require, in consistency, to be followed into an application to the whole system of revealed truth: and then I question whether every position of Scripture, beyond the rules of natural ethics, would not be exterminated. By the dexterous use of *mythus*, and *figure*, and *analogy*, and *accommodation* to Jewish modes of thinking and phraseology (which modes of thinking and expression, it must always be taken for granted,

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were merely the opinions of the time, and have no claim on our adoption), the New Testament might, with little trouble and in a very plausible way, be stripped of every thing supernatural; and even the doctrine of a future state, under any conception of it, might be got rid of. All "the terrors of the Lord" might be resolved into the calamities of Judea, and the ordinary consequences of vice in the present state: the benefits of the gospel might be reduced to the liberation of the human mind from enslaving superstitions, and from the tyranny of custom; the giving a new spring to our energies; the discoveries of science; the improvement of reason; and the possession of an admirable engine for managing the lower orders of the community: and the magnificent promise of eternal life, might be coldly affirmed to have originated in the benevolent policy, or the sublime opinion, or the sanguine expectation, or the noble enthusiasm[110] of Jesus and his followers. This is not a fanciful representation. The Unitarians of this country have not indeed proceeded to these lengths; and I sincerely pray that they may not: but that, notwithstanding individual instances of a propensity in this direction, they may return nearer to the truth, rather than recede farther from it. But these are the principles which have been for several years promulgated in the theses, dissertations, lectures, annotations, and still more elaborate works, of some of the

[110] For the following extract I am indebted to Dr *Augustus Hahn*, Prof. Theol. at Leipzig, in his *Offene Erklärung an die Evangelische Kirche, zunächst in Sachsen u. Preussen;* Leipzig, 1827, *i. e.* "An Appeal to the Lutheran Churches, particularly those of Saxony and Prussia." The book from which it is taken is *Briefe über den Rationalismus*, etc. *i. e.* "Letters on Rationalism, for the setting right of wavering and doubting Judgments upon the modern important Controversies respecting Theological Doctrines:—by John Fred. Röhr, D.D." Zeitz in Saxony, 1813. This author was made, in 1820, Superintendent-General of the Lutheran Churches of Weimar, and First Chaplain to the Court!! and he, Von Ammon, and Bretschneider, were the three German divines who attended the tricentenary celebration of the Reformation, at Geneva, in August, 1835; as a sort of assumed, or self-chosen, representatives of Protestant Germany.

"'Great minds,' says Eberhard, 'who with the noblest enthusiasm pursue so holy an object as the intellectual and moral reformation of their age, cannot but be greatly inclined to ascribe the origin of those rapid coruscations, which out of the dark profound suddenly dart into their souls, to immediate operations of the Deity.' If therefore JESUS, *the sublimest, the noblest enthusiast* that ever was upon earth, conceived a personal conviction that he had been called by God to the holy work to which he had devoted his life, he by no means merited the base appellation of a *deceived* person; neither was he a *deceiver*, when he uttered this conviction to others. He spoke according to his own most inward conviction, of his heavenly mission and the divinity of his doctrine." *Röhr's Letters*, p. 304.

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men who hold forth themselves, and compliment each other, as the enlightened and liberal scripture critics of Germany.[111]

In the mean time, the caution administered by the early Christian writers may prove to be the wisest and best; let those who regard the Lord Jesus Christ as a figurative Saviour, a figurative Lawgiver, King, and Judge, beware lest, in the day of their extremity, they find *only a figurative salvation!*

SUPPLEMENTARY NOTE TO CAPITULE VI.

Note A, page 42.

"5. The sense in which a prophecy is fulfilled is often very different from that which the literal interpretation would lead us to expect. It is therefore highly probable that the mode in which Christ will eventually execute the office of judging the world will bear little or no resemblance to that which the expressions naturally suggest; and in their true sense they may mean nothing more than what a human being, exalted and endowed, as Jesus is, may be qualified to perform. God declares to the prophet Jeremiah, chap. i. 10, 'See, I 'have set thee this day over all nations, to root out, and to pull down, and to 'destroy, and to build, and to plant;' when nothing more was intended than to authorize the prophet to declare the divine purpose. And the promise to Peter, Matt. xvi. 19, that whatsoever he bound or loosed on earth, should be bound or loosed in heaven, is usually understood in a similar sense. The prophecy concerning the destruction of Jerusalem is expressed in language as strong, and in figures as awful, as those which relate to the last judgment: and the personal appearance of Christ himself, with his angels, is as expressly asserted; see Matt. xxiv. 29. Luke xxi. 25, etc.; yet, for any thing that appears, these calamitous events were brought to pass by natural means, and probably without any personal, certainly without any visible, interference of Christ. He was only so far concerned in it, as, in the symbolical language of prophecy, to declare authoritatively that the event would happen.

"6. May we not then be permitted to conjecture, that when Christ is represented as appointed by God to judge the world, nothing more may be intended by this language, but that the final states of all and every individual of mankind shall be awarded agreeably to the declarations of the Gospel? This supposition is perfectly analogous to those cases which are cited under the preceding head, especially to the strong expressions which are used concerning our Lord's advent for the destruction of Jerusalem; the accomplishment of which in a figurative, and not a literal sense, seems intended to direct our minds to the interpretation of those symbols which typify, and of that language which announces, the personal agency of Christ and his disciples in the awful solemni-

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[111] On this topic I may be permitted to request the reader's referring to some passages in the former volume of this work, to *Four Discourses on the Sacrifice and Priesthood of Christ*, 1859; Disc. II. Sect. II. iv. and Sup. Note XI. to several articles on the *Neologism of Germany*, in the *Eclectic Review* for 1827 and 1828; to several more recent articles in the same *Review*, in the *North British*, the *British Quarterly*, the *Biblical Review* (1846), and the *American Biblical Repository;* and to various works, German, American, and English, down to this year 1846, which may be presumed to be more or less known.

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ties of the final judgment. This explanation affords a very easy solution of the language of Paul concerning the saints judging the world. The apostles and Christians in general may fitly be represented as assessors with Christ on the tribunal of judgment, as by the very profession of Christianity they bear their solemn testimony, to the unbelieving world, of the divine declaration by Jesus Christ, that there is a life to come, in which men shall be rewarded according to their works.

"In perfect analogy to this interpretation, Christ is figuratively represented as a lawgiver, because the precepts of his gospel are laws to govern the conduct of his disciples.—He is figuratively a priest, because he voluntarily delivered himself up as a victim; and sacrificed his life in the cause of truth, and in obedience to the will of God.—He is figuratively a conqueror and a king, and universal dominion is ascribed to him, because his gospel and religion will gradually prevail through the world, and all nations will eventually submit to its authority.—In like manner, Christ is figuratively a judge, because the final states of all mankind will be awarded in a future life, agreeably to the solemn, repeated, and explicit declarations of his gospel.

"Our Lord himself appears to give some countenance to this interpretation, by the language which he uses, John xii. 47, 48, 'If any man hear my words and 'believe not, I judge him not, for I came not to judge the world, but to save 'the world. He that rejecteth me, and receiveth not my words, hath one that 'judgeth him. THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM 'AT THE LAST DAY.'" *Calm Inq.* pp. 343–347.

—— Almighty God, in his infinite mercy, grant that this citation may produce its best effect upon every reader of this page! That day is coming. It is, as to personal effect, as near to each of us as the speedily arriving hour of death. How soon, then, will the great disclosure be made, whether we have received or have rejected THE WORD OF CHRIST!

CAPITULE VII.—ON THE HOMAGE WHICH CHRIST PERMITTED TO BE PAID TO HIMSELF.

Cases enumerated and examined, of peculiar homage paid to our Lord during his ministry.—The words of Thomas, John xx. 28,—shown not to have been an exclamation of surprise;—nor an address to the Almighty Father:—but an address to Christ, and approved by him.—Evidence of this construction.—The term *God* not used in an inferior sense.—Objections from the apostle's probable state of knowledge;—and from the implied reasoning:—answered.—The other instances not all of the same character.—Christ would not accept civil honour.—Nor, on the hypothesis of his mere humanity, would he have accepted religious homage.—Dr Carpenter's arguments stated, and answered.—Investigation of the sense of John xvii. 3, —and of passages in which Jesus calls the Father *his God*, and prays to him.

IT is recorded that our blessed Lord, on several occasions, accepted with approbation, from his disciples and others, expressions of homage which carry some appearance of religious adoration.

But the word generally made use of on these occasions does not necessarily signify the external act of religious worship. It

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properly denotes that bending down, or sometimes prostration, which was the mode, among the oriental nations, of expressing civil respect to persons of superior rank. The cases, therefore, in which it is to be understood of religious adoration, and those in which it denotes nothing but civil homage, can be discriminated only by attending to the circumstances of each.

This word (προσκυνεῖν) occurs sixty times in the New Testament. Of these there are two, which, without controversy, denote the customary act of civil homage,[112] fifteen refer to idolatrous rites,[113] three are used of mistaken and disapproved homage to creatures,[114] about twenty-five clearly and undeniably respect the worship due to the Most High God, and the remaining number relate to acts of homage paid to Jesus Christ. The last class require to be individually examined.

1. Matt. ii. 2, 11. "We are come to worship him.—They "fell down and worshipped him." As we do not know the precise opinions and expectations of these eastern philosophers, and as they sought Jesus under the character of "the King of the Jews;" we might attribute to them no farther intention than that of treating him with the obeisance which they were accustomed to pay to the sovereign of their own country, probably Persia. But we must consider that they were actually favoured with a divine and miraculous revelation (ver. 12); whence it is no unreasonable conjecture that, in a similar way, supernatural knowledge had been before communicated to them, as the consequence of which they paid to the infant Jesus such homage of adoration as comported with their views of a divine dignity. Upon the ground of such a revelation, the learned and acute author of the History of Philosophy considers it probable that their intention was to pay divine honours to the true Star of hope and happiness to the world, and especially of the gentiles.[115]

2. Matt. v. 8. "That I also may come and worship him." This hypocritical profession of Herod is most probably to be taken in a general sense, which the tyrant did not very exactly define or even consider. His object was to make his own ends of the foreign inquirers, and, at all events, to prevent a rival

[112] Matt. xviii. 26. Rev. iii. 9.

[113] John iv. 22. Acts vii. 43. Rev. ix. 20; xiii. 4, 8, 12, 15; xiv. 9, 11; xvi. 2, xix. 20; xx. 4.

[114] Acts x. 25. Rev. xix. 10; xxii. 8.

[115] Brucker, in the Variorum Leipzig Bible, vol. xii. p. 131.

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from rising up to rescue the throne of Israel from his usurpation.

3. Matt. viii. 2. "A leper cometh and worshippeth him, saying, Lord, if thou wilt, thou canst make me clean." In Mark, it is, "kneeling to him:" in Luke, "falling upon his face." This person had undoubtedly formed high, though vague, conceptions of the character and powers of Jesus. In this early stage of our Lord's ministry, it might appear not probable that the man knew him to be the Messiah. But, on the other hand, the variety of opinion and expectation concerning the Messiah, which we have before shown to have existed among the Jews, throws weight into the scale of supposing that to this sufferer the better order of knowledge had been directed: and may we not, on just reasons, believe that his mind was enlightened and guided by a divinely gracious influence? How otherwise could he have attained the assurance of the power of Jesus to deliver him from his terrible disorder? Imperfectly developed as his faith, thus incipient, might be, it laid hold of something "sure "and stedfast;" and he applied to Christ with the most impassioned desire of the physical benefit which he needed: and Christ honoured his confidence and received his homage.

4. Ib. ix. 18. "A ruler [of the synagogue] came and "worshipped him." In the corresponding passages of Mark and Luke, the expression is that "he fell at the feet" of Jesus: the attitude of reverence, submission, and earnest supplication.

5. Ib. xiv. 33. The disciples "came and worshipped him, "saying, Truly thou art the Son of God!" The miracles which excited this exclamation were understood by our Lord's attendants as a demonstration of his Messiahship; but how far they at this time comprehended the meaning and extent of the title *Son of God*, is probably not in our power to ascertain. We have before seen some evidence[116] that this appellation was understood by the Jewish people generally, to belong to the Messiah; and that it was not a mere synonym of that word, but had a respect rather to the person than to the office of the expected Saviour. But it is very credible, and agreeable to the usual course of opinion and feeling in large bodies of men, that individuals would differ greatly from each other in their notions and expectations on this head, and that the views of even the

[116] Vol. I. p. 438.

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most enlightened would be extremely vague and obscure. It seems impossible that, in their circumstances, it should have been otherwise. Indeed we have seen evidence that the fact was so.[117] It would follow, therefore, that they would regard the wondrous Person with whom they were conversant, and whose command over the powers of nature filled them with such overwhelming astonishment,[118] as an object of unknown and mysterious greatness; and that the motive of their homage to him would partake of this indefinite and awful character. Such appears to have been the state of Peter's mind, when, on another disclosure of the miraculous power of Christ, "he fell at "the feet of Jesus, and said, Depart from me, for I am a sinful "man, O Lord!"[119]—A similar interpretation we have before given to John ix. 35.

6. Matt. xv. 25. The Syrophœnician woman "came and "worshipped him, saying, Lord, help me!" The relation in Mark says, "she fell at his feet—and entreated him." This suppliant either was a proselyte to the Mosaic religion, or she had received some fragments of information from the neighbouring Jews upon their expectation of the Messiah: for she addressed Jesus as the "Son of David." But we have no evidence to authorize the belief that she had any extensive acquaintance with his proper character and office. We cannot, therefore, infer any thing with respect to her views and intention, beyond a most reverential and humble importunity, united with some perhaps indistinct, yet very exalted conceptions of greatness and dignity in Christ, and a just confidence in his power.

7. Ib. xx. 20. "The mother of the sons of Zebedee came "to him, with her sons, worshipping, and asking something from "him." As this was altogether an ambitious project of Salome and her sons, and referred to their expectation of Christ setting up a worldly monarchy, to which they probably applied his promise recently made to them,[120] it is reasonable to understand her obeisance as intended to be the homage customarily paid to a temporal sovereign.

8. Ib. xxviii. 9. The female disciples who had visited the tomb of Jesus—"came to him, clung to his feet, and worshipped

[117] Vol. I. p. 395.

[118] In the parallel place of Mark vi. 51, 52, it is said that they were "exceedingly beyond measure amazed," and that "their heart [a Hebraism for the entire powers of the intellect] was stupified," or, as it were, petrified with astonishment.

[119] Luke v. 8. [120] See Chap. xix. 28.

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"him." Here the prostrate posture, which denoted the highest reverence and respect, is manifestly described: but the expression does not necessarily import more than the most exalted kind of civil homage.

9. Ib. v. 17. The disciples, "when they beheld him, wor-"shipped him; but some doubted." The kind of homage intended by the disciples on this occasion, could only be determined by means of a precise knowledge of their state of mind and sentiments at the time. That this state was one of great agitation and confusion, is beyond a doubt; and some of them, it is added, (ἐδίστασαν) were held in such perplexity as not to know whether what they saw was a reality or a dream. They certainly knew and believed that Jesus was the Messiah: but their acquaintance with the real character, qualifications, and functions implied in that term, could not but be extremely imperfect and obscure. It is reasonable to believe that their views, as to the character and intention of the homage which they paid, were in like manner indistinct.

10. John xx. 28. "Thomas answered and said unto him, My "Lord and my God!"

Of these remarkable words different interpretations have been proposed.

(1.) That it was a sudden, and almost involuntary, exclamation of conviction and astonishment.[121] To this it is replied, that to use the Divine name as an exclamation of surprise, however practised by the ancient heathens, and, to their shame, by many called Christians in later times, was not the custom among the Jews. Not the semblance of such a form of speaking appears in any part of the Old or New Testament. The outward reverence of the Jews for the names of Deity was maintained to extreme punctiliousness. And, if it were supposed that the language of Thomas had this character, it would be incredible that our Lord should instantly commend his faith, and not rebuke his bordering, at least, upon profaneness; not to say, also, that the deliberate recording of an imprudent and irreligious outcry is little consonant with the judgment of an apostle, and still less with the wisdom of inspiration.

(2.) That it was an ejaculation of admiration and grati-

[121] *Enjedin. Expl. Locorum*, p. 249. He adduces as similar instances, the heathen exclamations, *Hercules! Jupiter! Great gods! Good gods!* and the modern ones (he says, "Christiano more"), *Jesu! Maria! Good God!*

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tude, addressed directly to God the Almighty Father. This opinion is said to have been first promulgated by Theodore of Mopsuestia, who flourished about the close of the fourth century.[122]

Samuel Crellius supposed that the first member of the sentence, "My Lord," was addressed to Jesus Christ; and the next, "My God," to the Father: and he further conjectured that some interval of time passed between the two. But this is so artificial and unnatural a resort, so regardless of the very words, which are joined by the copulative, so evidently made to serve a purpose, and so destitute of any rational evidence, that it does not call for further refutation.

Unitarians in general refer the whole address to the Father: "This is a sudden exclamation of astonishment and joy: *q. d.* My Lord! and my God! How great is thy power! Or, My Lord and my God has done this!"[123]

By a remarkable inattention, the Annotator on the Improved Version has subjoined, as a note, a posthumous passage of Whitby, taken at second-hand from Archbishop Newcome;[124] of which the apparent design, and certainly the effect on the uninformed reader, is to represent Theodore Beza as patronizing this interpretation. The fact is, however, the reverse. As Beza's annotation is not long, it is here inserted: "From the pronoun *to him*, it appears that the words which follow are not merely the expression of the apostle's admiration, as the Nestorians used to evade this passage; but the words represent him addressing Jesus himself as the true God and his Lord. The Vulgate therefore is mistaken in translating the passage in the nominative case; and there is not a more express instance in the gospels, of the invocation of Christ as the true God. It is an exclamation, the nominative being put for the vocative, as in chap. xix. 3."[125]

[122] *Lardner's Cred.* vol. ix. p. 410.

[123] *Calm Inq.* p. 219.

[124] "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. *My Lord and my God!* how great is thy power! Eph. i. 19, 20. Whitby's Last Thoughts, 2d ed. p. 78. *Newcome.*" *Impr. Vers.*

[125] "*Ei, αὐτῷ.* Hæc igitur verba quæ sequuntur non sunt tantùm admirantis Thomæ, ut hunc locum eludebant Nestoriani, sed ipsum illum Jesum ut verum Deum ac Dominum suum compellantis. Malè igitur Vulgata interpretatur hunc locum recto casu, 'Dominus meus et Deus meus.' Nec alius est locus in his libris expressior, de Christo ut vero Deo invocando. *Domine, ὁ Κύριος·* exclamatio est, rectis vocativi voce positis, ut supra, xix. 3." *Bezæ Annot.* in loc.

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To this interpretation, usually received among the Unitarians, two objections lie.

[1.] Had such been the intention of the words, it is very extraordinary that they should have been left in a state of defect so objectionable and dangerous. Two additional words would have filled up the sentence, and have precluded all mistake.

[2.] The connected clauses, "Thomas *answered*, and said *to him*," do not agree with this interpretation; but, in their proper and manifest construction, limit the succeeding words as an address to Jesus Christ.

It has been, indeed, attempted to support this application by adducing a passage in the Old Testament as a parallel instance. "And Jonathan said unto David, Jehovah, God of Israel (when "I have sounded my father—if there be good towards David, "and I then send not unto thee and show it thee), Jehovah do "so and much more to Jonathan!" [126]But this is an irrelevant case. That the clause, "Jehovah, God of Israel," is not the language of invocation, is manifest from the whole structure of the paragraph; especially from the immediate sequence of the particle כִּי *that, because, for, when*, and the verb in the future tense. A verb may, therefore, either be understood by ellipsis, or may have been left out by the oversight of an early copyist. In a manuscript, No. 560, of Dr Kennicott's enumeration, and which he assigns to the thirteenth century, חַי *liveth* is found in the text immediately before יְהוָה *Jehovah;* and the same word is added in the margin of his No. 224, a still earlier copy, which the learned Lilienthal considered of extraordinary value, and as a transcript from a manuscript of a very high antiquity, and free from the Masoretic revision.[127] Thus the construction is filled up, and the sentence runs in the form of a solemn oath: "Jehovah, the God of Israel, liveth! For I will sound my "father;" or, as our translators have usually rendered this idiom in other places, "As the Lord God of Israel liveth, I will "sound my father." This mode of supplying the passage is rendered probable, as the omission would thus appear to have occurred from the similarity of contiguous letters; a very frequent cause of various readings. That some word is wanting is also evinced by the ancient versions, though they supply it differently. The Septuagint fills the chasm thus, "The Lord

[126] 1 Sam. xx. 12, 13. *Monthly Repos.* Vol. xiv. p. 414. July, 1819.
[127] *Kennicott. Dissert. Gen.* pp. 105, 89.

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the God of Israel knoweth:" the Syriac, and the Arabic in Walton's Polyglott, "The Lord, the God of Israel, is witness." Le Clerc adopts the latter resolution of the passage, and very properly supports it by observing that the same supplement is requisite in verse 23d. Michaelis understands the phraseology in verse 20th as an adjuration; in the 23d he follows the Septuagint and Le Clerc. But there is really no necessity for any of these modes of obviating the difficulty. The first clause, "Jehovah God of Israel," may be fairly understood as the nominative to the verb "shall do" (יַעֲשֶׂה) in ver. 13th, where "Jehovah" is repeated, on account of the words which have intervened, and which may be read as a parenthesis.

The objections therefore to this Unitarian gloss are, I apprehend, left in full force, and are sufficient to prevent our acquiescence in this turn to the words.

[3.] The remaining interpretation is, that the apostle intended his words as an address directly to the Lord Jesus, and that they were so accepted by Jesus.

This is the just and regular meaning of the sentence, and any deviation from it is contrary to the ordinary use of language. Though harsh and unusual constructions must be sometimes admitted, every candid critic will allow that we should resort to them never but in cases of necessity, inextricable by other means.

No difficulty arises from the words not being in the vocative case; for the use of the nominative for the vocative is so common in the Greek writers, profane as well as sacred,[128] that it cannot be called a peculiarity of the scriptural style. In the Septuagint the frequent invocation, "O God," is almost invariably in the nominative form.[129] Indeed a distinguished scripture critic goes so far as to lay it down in the form of an aphorism, that "in the New Testament, the nominative is put for the vocative in *addresses*, but not in *exclamations*;—for which latter

[128] See Luke xviii. 11, 13. Eph. vi. 1, 4, 5, 9. The ancient Greek grammarians, Johannes Grammaticus, and Gregory the author of a treatise on the Dialects, both adduce it as an Atticism. J. F. Fischer has brought many classical examples in his *Animadversiones in Welleri Gramm. Gr.* vol. i. pp. 352, 412; vol. iii. p. 320; and he remarks, "Græci veteres, atque adeo Attici, hoc quoque in genere sequuti esse videntur Hebræos." "In this kind of expression the ancient Greeks, and of course the Attics, seem to have imitated the Hebrews;"—for the Hebrew and other languages of the same family have no declension by cases.

[129] See Vol. I. pp. 212, 215, 217.

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purpose the vocative is used, either alone or with the interjection Ω."[130]

This also the earliest writers extant that advert to the passage, and whose native language was Greek, evidently regarded as the just construction. So Origen quotes it:[131] and so it stands in Nonnus, whose poetry is in this passage scarcely a paraphrase, but rather a mere version.[132]

The Calm Inquirer, feeling perhaps that the weight of evidence lay in this scale, had prepared himself with a paraphrase, framed to conciliate this view of the passage with his own principles.[133]

The scripture instances of the inferior applications of the term *God*, have been before collected, and some observations offered upon them.[134] I would intreat the reader to compare any of those instances with the passage before us; and to consider whether he does not perceive in each, and even the strongest of them, a very palpable line of demarcation, broad enough to re-

[130] *Chr. Stockii Interpres Græcus N. Test.* p. 31. Jena, 1726.

[131] *Excerpta Procopiana ex Origene*, apud *Opera, ed. Delarue*, vol. iii. p. 98.

[132] Θωμᾶς δ' ὑστερόμητις ἀμοιβάδα ῥήξατο φωνὴν,
Κοίρανος ἡμέτερος καὶ ἐμὸς Θεός. ——

"Thomas, thus at last informed, uttered the reply, Our Sovereign and my God!"

[133] "If, then, the words are not be taken as a mere exclamation, but as an address to Christ, the apostle's meaning seems to be, *q. d.* Convinced of the truth of thy resurrection, I acknowledge thee as my master, and submit to thee as my god, as a prophet coming, with divine credentials, and supported by divine authority. See John x. 34, 35." *Calm Inq.* p. 220. Upon the same principle, and referring to John x. 35, Dr Carpenter paraphrases the address of Thomas; "I again own thee as my Master, I again acknowledge that thou speakest the words of God, and under his authority." *Proof that the Father is the Only Proper Object of Religious Worship*, p. 17.

[134] See Vol. I. p. 335. It is deserving of observation that the accomplished orientalist, Gesenius, admits the implication of a plurality in those constructions of Elohim, which were noted in the former volume; though, unhappily, yet, as might be expected, he solves the question by acceding to Eichhorn's opinion, mentioned in the former volume of this work, p. 316. But it would not be just in me to withhold the following remark, which he adduces as corroborative of that opinion:—"The later writers of the Hebrew Scriptures did not allow this use of plural forms; and, therefore, in those places where they borrowed from the more ancient, they substituted the singular. For הָלְכוּ אֱלֹהִים, 2 Sam. vii. 23, the writer of the Chronicles (Book I. xvii. 21), puts הָלַךְ אֱלֹהִים. For אֵלֶּה אֱלֹהֶיךָ in Exod. xxxii. 4, 8, we find זֶה אֱלֹהֶיךָ in Nehem. ix. 18. Probably those later Hebrews, from their strict attachment to monotheism, disapproved of that expression as seeming to savour of polytheism. At least the Rabbinical writers expressly did so. See *Onkelos* on Gen. xx. 13, and the *Jerusalem Gemara*, fol. 47. It is to be observed also that, in the preceding passages of the Pentateuch, the Samaritan text substitutes the singular form." *Lehrgebäude*, p. 710.

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move the subject far from the possibility of misapprehension,—from the possibility, that any person possessed of ordinary faculties, and reading with honest intention, could, from this phraseology, impute to Moses, or to any of the parties figuratively called God, a *really divine* nature and perfections: while, in this address of the apostle, he finds a weighty brevity, an unhesitating comprehension, an unchecked emphasis, which he cannot, on any principle of rational interpretation or of common sense, identify with the Unitarian paraphrases above given, and which irresistibly direct his judgment to take the terms in their propriety and full measure of signification;——MY LORD AND MY GOD!

Let the serious inquirer further observe, that the combination of the two sacred names forms the strongest representation of Divine Majesty of which the language is capable. Let him also reflect on the word of appropriation, MY Lord, MY God; and duly ponder, whether it does not imply the acknowledgment of a divine appropriating right, and the consequent submission of soul and dedication of religious feeling which amount to a real homage of adoration. Let him consider, whether he can think it probable, or rationally possible, that any Egyptian or Israelite could have been led, by the Scripture declarations adverted to, ever to accost Moses or one of the princes of the people, in any circumstances, with the solemn address, "My Lord and my God!"

On the other hand, it is very properly asked, Could this be the actual meaning of the apostle, however convinced and gratified? His doubts had been whether Jesus, the man of Galilee, was indeed returned to life from the state of the dead: those doubts had now been removed by the evidence of sight, hearing, and touch; and he was fully satisfied that the same man Jesus was standing alive before him. This sensible evidence proved the resurrection of the man who had been unquestionably dead: but could it prove anything more? Could it be a demonstration of so very remote and stupendous a proposition, as that this man is a unique being, possessed of a superior and invisible nature, a nature no less than that of the Immortal Deity?—This objection Mr Belsham has not failed to place in a strong light.[135] Wishing to meet it, and every other difficulty, with

[135] "But who can believe that this sceptical apostle, who immediately before had been doubting whether his Master was a living man, would, from the sen-

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fairness, I submit the following observations to the serious judgment of the reader.

1. It is universally admitted that the discourses and conversations of Jesus Christ are not given by the evangelists at full length. Of his own sayings, and those of his interlocutors, *great points* are preserved, but very often the intermediate parts are withheld. Thus a want of connexion, among the sentences and paragraphs of such discourses and conversations, must occasionally appear. It is not for us to complain of this circumstance. For the facts and truths which are actually communicated by the Christian revelation, we are infinitely indebted: they are altogether a boon of undeserved kindness: and we may be assured that they are sufficient for all the purposes of devout obedience, though not for the allaying of all curiosity, or the extermination of all difficulties. With respect to the case before us, there might be something, either in the discourses held, or more probably in the mind and feelings of Thomas, which, if we knew it, would show that the confession of that apostle, understood as to us it appears necessary to understand it upon the fair principles of the interpretation of language, was not insulated or irrelevant. The little that is recorded concerning him, shows him to have been a man of an extremely cautious temperament, prompt to the apprehension of difficulties, and not easily yielding to considerations which might allay them.[136]

2. It cannot be deemed improbable, that Thomas had been present on those occasions when the Jews charged our Lord with making himself equal to God, and claiming to be the Son of God, in a manner which they understood, and which it appears to us that he confirmed, to be representing himself as God.[137] He had also heard the Saviour avow, in a manner the most solemnly impressive, "He that hath seen me, hath seen the "Father;—I am in the Father, and the Father in me."[138] Those assertions and claims of his Lord, though at the time very imperfectly understood, might have been laid up by Thomas in his heart with peculiar observation, and often reflected upon with strong feelings of interest. He was probably, also, well ac-

sible and satisfactory evidence he had now obtained of his resurrection, directly infer that he was the living and eternal God? What an infinite distance between the premises and the conclusion." *Calm Inq.* p. 219.

[136] John xiv. 5; xx. 25.

[137] See of this Chapter, Capitule I. Sects. V. and VI.

[138] John xiv. 9, 10.

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quainted with the charge of blasphemy upon which Jesus had been condemned, and with the lofty declaration by which he had met the accusation, asserting his own dignity as the Son of the living God, and predicting his exaltation to "the right "hand of power," and his "coming in the clouds of heaven:" that is, his exercise of supreme dominion and his administration of mercy and justice to mankind. Our Lord's resurrection from the state of death was the first step towards that glorified state, and was the pledge of all that should follow. When satisfied of that fact, Thomas could look forward to the entire assemblage of glorious things, which his imagination had delighted to picture under the reign of the Messiah: and, if his mind was tinctured with those lofty sentiments upon the person and characters of the Messiah which, we have before shown, were cherished, though shrouded with much obscurity and imperfection, by the most pious of the Jewish nation, his exclamation of acknowledgment and confidence was congruous with that very peculiar combination of sentiments, feelings, and expectations which now agitated his mind.

3. There is another cause, of still greater importance than these; a cause which we are entitled to assume as really existing, which is abundantly sufficient to produce the effect, and which furnishes a complete solution of the difficulty; the DIRECTION AND INSPIRATION OF THE HOLY SPIRIT. At the mention of this, I am aware that there are persons called Christians who will put on the affectation of contempt:—but on themselves the impiety and inconsistency must fearfully rest!—The smallest portion of true candour would have taught them, that not only our assuming this is perfectly logical, as being an independent fact according to our own views of Christian truth, but that the assumption is one to which no Unitarian ought, on his own principles, to object; for the occasional inspiration of the apostles is a doctrine, which none of their respectable writers in England have as yet followed the Antisupranaturalists of the continent in denying. It is true, that the time was not yet come, in which they were to be "invested with power from on high, and "led into all the truth:"[189] but it by no means follows from this admission, that the suggestions of inspiration were given on no previous occasions; and no occasion can be conceived more suitable than that of bearing a solemn testimony for Christ. It

[189] Luke xxiv. 49. John xvi. 13.

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was by the revelation of the Holy Spirit, that Simeon acknowledged Jesus, when an infant, to be "the Lord's Messiah," and foretold the effects of his dispensation.[140] It was in consequence of a revelation from heaven, that Peter had confessed Jesus to be "the Messiah the Son of God."[141] It was by a divine impulse that even Caiaphas "prophesied that Jesus should die—to gather "together into one the scattered children of God."[142] So "the "Spirit of Christ" in the ancient prophets "testified beforehand "of the sufferings of Christ, and the glories that should be after "them."[143] Can it, then, be thought incredible, that a similar influence should, in the present instance, have enabled the apostle Thomas clearly to declare a truth which, at the time, he could not know in its full comprehension?

To the judicious reader it is now submitted, whether our examination of this important case has been complete, our arguments just, and our interpretation valid.[144]

We now return to the subject, of which the case of Thomas was the concluding instance; the homage paid to our Lord Jesus Christ in the days of his abode among men.

Some of the instances appear plainly to have implied nothing, in the intention of the parties presenting their homage, beyond the recognition of superior rank as a teacher, or a sovereign, or a miraculous benefactor. In others it appears probable that there was an indefinite impression of such greatness in the object, as imported a superiority of nature, and bore the character of religious adoration. But the obscurity which lies upon the sentiments and intentions of those who offered this homage to the Redeemer, may perhaps be diminished by attending to the manner in which he received it. A review of our Lord's conduct in this respect furnishes the following remarks.

It was a point which the Lord Jesus evidently held very important and sacred, never to countenance any claims of worldly sovereignty, either acknowledged to himself, or made by others on his behalf. He strongly disavowed the "receiving of honour from men."[145] He refused to interfere, when solicited, in the matter of a contested inheritance.[146] Attempts were made to invest him with the regal dignity; but he constantly and inflexibly disclaimed them.[147] When an epithet was applied to him

[140] Luke ii. 25, 26, 27, 34, 35. [141] Matt. xvi. 17.
[142] John xi. 51, 52. [143] 1 Pet. i. 11.
[144] Note A. [145] John v. 41. [146] Luke xii. 14. [147] John vi. 15.

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to which he had the clearest right, and which he might have accepted very inoffensively, he rebuked the person who gave it, because it was the language of compliment: "Why callest thou "me *good*?"

It is, therefore, reasonable to expect that he would have equally refused those tokens of homage which were the known signs of regal dignity, or at least denoted some kind of secular honour. But he did not refuse them. He always accepted them with approbation. They must, therefore, have been regarded by him as the due acknowledgments of a *spiritual* and *sacred supremacy*, a supremacy which he openly claimed as the Lord and Master and King of his church.

Yet, it may be said that this was no more than the supremacy of a religious leader, the most illustrious of the prophets of God;[148] and that, under such a character, every expression of homage was due by a right far better than that which could result from worldly empire.

Undoubtedly so: but it is also to be considered that Jesus was the most lowly of mankind, the most tender of his Father's honour, and endowed with the most sagacious discernment of the tendencies and effects of moral actions. Upon the hypothesis, then, of this allegation, he must have regarded the homage paid to him as what carried no implication, or hazard of seeming implication, of accepting the honour which belongeth to God only. We have, however, evidence that the same action, when offered to other persons, whose moral worth and divine commission entitled them to every token of human respect, was apprehended to imply a more than created dignity, and was therefore rejected with the strongest disapprobation. When Peter, in his character of an inspired messenger, entered the house of Cornelius, the pious but imperfectly instructed Roman "fell down at his feet and worshipped him."[149] If this act of homage, the very same that had been accepted without scruple by Jesus Christ, had implied nothing above respectful honour to an inspired religious teacher, it was, though in a less degree, due to Peter as well as to Jesus: and, if his humility disposed him to decline it, the reason of such declining would have been

[148] "The homage paid to Jesus, and accepted by him, might be paid to him as a most distinguished Messenger of the Most High, as the beloved Son of God. The honour due to him whom God sent, Jesus claimed; he of course accepted of *such* honour." *Dr Carpenter on the Only Proper Object of Religious Worship*, p. 42.

[149] Acts x. 25, 26.

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laid in that becoming modesty, and not in any apprehension of committing an act of idolatry, of which (upon the hypothesis of the objection) there could be no danger. But the apostle assigned the latter, as the *express* and *sole reason* of his disclaiming the respect offered by the centurion: "Peter raised him up, "saying, Arise, I myself also am a man;" thus undeniably implying not only that this act of homage was "prompted by feelings wrong in *kind* and in *degree*,"[150] but that the acceptance of it would have been an arrogating of a dignity superior to that of man.

A similar example occurs in the apostle John's description of his own feelings, when he saw the apocalyptic visions. Dazzled by the displays of glory which he beheld, and not improbably mistaking the celestial attendant for his Lord, at whose feet he had before fallen as dead,[151] "he fell down to worship before the "feet of the angel who showed him those things."[152] But he was instantly prevented by the sudden and as it were alarmed admonition—"See that thou do it not![153] I am thy fellow-"servant." Here, likewise, is the manifest implication that this act of homage could not have been innocently performed to a fellow-creature.

Thus tender and jealous have the inspired messengers of Jehovah shown themselves, to avoid, in action or in connivance, the smallest appearance of infringing upon those honours which are due to the Eternal Majesty alone.

And could JESUS be deficient in this holy circumspection, this solicitude to preclude the occasion and avoid the appearance of evil? Was this meek and lowly prophet, the most circumspect of teachers, the wisest and the best of men, less moved with jealousy for his Father's honour, less careful to guard his fellow-creatures against the crime of idolatry, or less modest, less humble, less cautious, than his servants were?—If he were not conscious of possessing a NATURE entitled to receive divine honours, can he be acquitted of arrogance and presumption, or even of flagrant impiety? To my best judgment it appears that our Lord's conduct in this respect can be accounted for, only on the supposition of his having that consciousness.

[150] *Dr Carpenter*, p. 43.
[151] Rev. i. 17.
[152] Rev. xix. 10; xxii. 9.
[153] Ὅρα μή· an exclamation which scarcely admits of being literally translated: but it conveys the idea of anxiety and alarm, and of the eager rapidity of an effort to prevent a great evil.

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The Unitarian objections to this conclusion have been urged with great ability and earnestness, by an amiable man and most respectable writer, Dr Lant Carpenter: and as I presume to think that a better advocate on that side of the question cannot readily be pointed out, I shall briefly state his argument, and respectfully offer some observations in reply.

Dr Carpenter lays down, what is universally admitted, that "the grand doctrine of the law and the prophets is, that JEHO-"VAH is the ONLY God, unrivalled in all his great and glorious "perfections;" and that this one Jehovah is the God and Father of our Lord Jesus Christ, whom he worshipped as "the Only "True God," and taught us to "worship and pay religious "service (λατρεύειν) to HIM ONLY." He assumes that the sentiment which he disapproves, is the introduction of *another* BEING as an object of religious worship. The conclusion, therefore, is easily and promptly drawn, that religious worship paid to the Messiah is not the worship of the Only God, and is consequently idolatrous and impious.

That this objection presents a great and serious difficulty, it would be disingenuous not to admit. It is, in fact, the point of convergence of all the Unitarian arguments in this part of the controversy: and it presents, in the most concentrated form, the chief difficulty that lies on the Trinitarian doctrine. It is capable of being modified in different ways, but its essential principle is the same: namely, that to attribute the characters of divinity to the Messiah and to the Holy Spirit, is to set up *other beings* as Divine, besides "the Living and True God." To this objection we have already paid distinct attention,[154] and probably shall again do so in future parts of this investigation. The following remarks are offered with reference to the present case.

1. Whatever our opponents may think of the credibility and rationality of our sentiments, they ought to do us the justice of recollecting that *we constantly and strenuously* DENY *the assumption*, by them made. Our doctrine is that, whatever may be the kind of distinction which we conceive to subsist in the Divine Nature, *that Nature is* ONE. The Deity of the Son, and the Deity of the Holy Spirit, we believe to be ONE and THE SAME with the Deity of the Father. Let this doctrine stand or fall, according to the evidence: but let it not be forgotten or over-

[154] See Vol. I. pp. 8–10, 336.

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looked that THIS *is* our doctrine. In honouring the Redeemer and the Sanctifier, we believe that we are honouring the Father and Fountain of all being and blessedness, and that in each case, the OBJECT of our honour *is the One and Only* GOD. It is not, therefore, correct in argument to represent us as introducing other beings than the Father into the honours of Deity.

2. The formal ground of that religious homage which we conceive the Scriptures represent as due to the Lord Jesus Christ, is the Divine Nature which the same authority appears to us to attribute to him, and which we regard as essential to the value and efficacy of his mediatorial office.

3. Dr Carpenter and other Unitarians lay great stress on this very important passage: "This is the eternal life, that they may "know Thee, [to be] the Only True God; and him whom thou "hast sent, Jesus [to be], the Christ."[155] Certainly a most emphatical passage; but to the opinion that it asserts the sole Deity of the Father, to the exclusion of the Son, I think there are sound reasons of demur.

(1.) If this text contained all the information which the Scriptures, directly or indirectly, furnish on the subject, we should probably coincide in the Unitarian interpretation: but the case is widely different. To the reader of these volumes I trust I may, without arrogance, appeal, whether ample proofs have not been brought that the prophets, and apostles, and Jesus Christ himself taught his pre-existence and deity, in no little variety of modes, both implied and express. Believing, therefore, in the consistency of inspired scripture, we cannot attribute a sense to one passage without listening to the voice of others; in other words, without collecting the general testimony of the sacred books on the topic. We wish to hear *all* the evidence before we give the verdict.

(2.) It must be clear to every reader of our Lord's prayer, from which the present passage is detached, that it proceeds throughout upon the ground of his mediatorial state and office. Now, we have had repeated occasion to observe the language of entire subordination in which it was his practice to speak of himself under this character; referring his commission, doctrine, miracles, obedience, and sufferings, to the grace and sovereignty of the Father; and yet that he frequently united with it certain attributives, which appear incompatible with any other than the

[155] John xvii. 3.

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supreme nature. In this prayer itself, according to our best endeavour to ascertain the sense of the expressions, we have found some such attributives.[156]

(3.) According to our views of scriptural truth, it is peculiarly the official character of the Father to sustain the legislative and rectoral honours of the Deity, and to be the primary Author of all the acts of authority, power, and grace by which the Deity is made known to mankind. Now, with this sentiment, the terms of the passage under consideration, and of other passages in the New Testament, are strictly coincident. The wise and gracious arrangement of the parts and methods of Jehovah's moral government and his covenant of salvation, is properly expressed thus: "There is one God, and One Mediator between "God and men, the man Christ Jesus. To us there is One "God, the Father, of whom are all things, and we unto him: "and One Lord, Jesus Christ, through whom are all things, and "we through him."[157] It is reasonable, that in this mediatorial prayer of our Lord Jesus Christ, the same economy of the divine operations should be intimated. The nature of the occasion plainly requires, that he should speak of himself in his official and delegated capacity.

(4.) In pursuance of these ideas, it appears strictly proper, and most requisite to the occasion, that this form of expression should be used, to declare *the sole Deity* of the living and true God, in opposition to the fictitious gods of the nations to whom the gospel was soon to be promulgated; and *the Messiahship* of Jesus, for the restoration and eternal salvation of the human race, according to the Jewish scriptures. This reference to the two classes of men, the Gentiles and the Jews, accords with the immediately preceding sentence; "As thou hast given to him "power over all flesh, that to whomsoever thou hast given him, "he may give eternal life."

(5.) Exclusive, as well as universal, terms in Scripture are not to be regarded as necessarily and without farther examination signifying absolutely; but they must be understood frequently with a limitation suggested by the nature and circumstances of the case.[158] One instance will serve, both to the illustration of

[156] See Cap. II. Sect. V. of this Chapter.

[157] 1 Tim. ii. 5. 1 Cor. viii. 6.

[158] Instances of this use of *μόνος*· Mark vi. 47. John viii. 9. 1 Cor. ix. 6. "Cùm quidam observarent Deum Patrem, ubi etiam à Filio distinguitur, vocari solum potentem, solum verum, solum sapientem Deum, et hìc et Rom. xvi. 27

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this remark, and to confirm the application of it to the passage under consideration. The Almighty Father is sublimely called, "The Blessed and Only Potentate, the King of kings, and Lord "of lords, who ONLY hath immortality."[159] But of the Saviour it is also, with equal clearness, asserted that he is "King of "kings, and Lord of lords;"[160] that all power hath "been given "unto him in heaven and upon earth;" and that he is the "First and the Last, the Living One, the Life, the Eternal "Life,"[161] terms which, in scripture language, designate the possession of life in a superlative degree, and, when the nature of the subject admits of it, may justly be construed to express an absolute immortality.[162]

(6). It ought not to be passed by that the *knowing* of God and the Messiah, which this passage lays down as the necessary means of spiritual and immortal happiness, must refer principally to an acquaintance with all the essential parts of the revealed testimony on those points. The *eternal life* cannot be the effect of a mere persuasion, or rational certainty, that there is one God, the Creator and Ruler of all things, and that Jesus was his messenger to the human race: for many have this knowledge to the degree of entire conviction, without deriving

1 Thess. i. 9, 10. 1 Tim. vi. 15, 16, inde Christum nec Deum esse, nec verè Deum dici posse, collegerunt. Quæ interpretatio et ipsius Johannis disertis verbis (Joann. i. 1), initio Evangelii positis contradicit, et usui loquendi. Nam nec *verum* semper opponitur *falso;* vid. Joann. i. 9; vi. 32; xv. 1. Heb. viii. 2. 1 Joann. ii. 8, cùm et lux solis, et manna, et vitis, et tabernaculum *vera* utique omnia fuerint: nec *solus, unicus, singularis,* simpliciter et ex omni parte pluribus opponitur, sed pro *eximio, egregio,* et *excellenti* dicitur."—"Some, having observed that God the Father, even when mentioned in distinction from the Son, is called the only powerful, the only true, the only wise God, both in this place and in Rom. xvi. 27. 1 Thess. i. 9, 10. 1 Tim. vi. 15, 16, have inferred that Christ neither is God, nor can with propriety be called God. But their interpretation is contrary, both to the express words of this apostle in the beginning of his Gospel, and to the use of language. For the adjective *true,* is not always put in opposition to *false;* see John i. 9; vi. 32; xv. 1. Heb. viii 2. 1 John ii. 8, as in reference to those passages, the ordinary light of the sun, the manna in the wilderness, the natural vine, and the ancient tabernacle, were all *true;* nor are such terms as *sole, only, singular,* opposed to the idea of plurality in the most absolute and exclusive manner, but they frequently denote that which is *most eminent, distinguished,* and *excellent.*" *Wetstein in loc.*

[159] 1 Tim. vi. 15.

[160] Rev. xix. 16; xvii. 14. The use of the participles can make no difference in the argument.

[161] Matt. xxviii. 18. Rev. i. 17, 18. John xi. 25. 1 John i. 2.

[162] "The abstract being put for the concrete, to denote a peculiar emphasis and energy in the quality." See *Glassii Philol. Sacra,* lib. iii. tr. i. can. vii. *Tittmanni Meletemata Sacra,* pp. 37, 38. *Wetstein in Joh.* i. 4.

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any moral effect from it, or applying it at all to the great and holy purpose here specified. The knowledge which is intended must embrace the designs and the tendency of God's moral government and his revealed grace, so far as they refer to this practical purpose: or those particulars which our Lord in the very connexion expressly brings forward, the glory which he had with the Father before the world existed, his being sent into the world, his setting himself apart for the sake of his people, his being glorified in them, and his possessing all things which the Father hath.[163] No knowledge short of this could be connected with the unspeakable blessing of everlasting life. In scriptural use, the verb *to know* is sometimes taken for acknowledging, revering, highly regarding, and loving:[164] and this sense it is reasonable to apply to the present case.

Let the whole comprehension of this text, therefore, be considered, under the guidance of another inspired maxim: "Whosoever denieth the Son, hath not the Father: he who acknowledgeth the Son, hath the Father also."[165]

There is another passage, in which, according to the opinion of many critics and divines, Christ himself is styled, in express words, "The true God and the eternal life:" but, as the examination of that passage will come more properly in another part of this inquiry, I decline to adduce it here.

4. Dr Carpenter reminds us, that Jesus Christ called the Father "his God," and that the apostles frequently use the title "the God of our Lord Jesus Christ;" that also he constantly prayed to the Father, and "it is obviously absurd to say that God prayed to God—for if really and truly God, he could not at any time be otherwise than God, even if in some incomprehensible way he were man at the same time."[166] To these remarks I submit the following reply.

(1.) If for the sake of the argument, this estimable author would for a moment admit the Trinitarian hypothesis, he would advert to this part of it: that though the Son be God, truly and properly so, yet he is not the Father, neither is the Father the Son: the unity of the Godhead being conceived to be not

[163] Verses 5, 8, 18, 19, 20.

[164] *Schleusn. Lex.* "Sign. 4. Agnosco. 17. Magnifacio, revereor, amo."

[165] 1 John ii. 23. For the genuineness of the latter clause, see any critical edition of the Greek Testament.

[166] *Dr Carpen*

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discrepant with an UNKNOWN but REAL and NECESSARY mode of difference.

(2.) The act of the Son of God in becoming a Mediator and Saviour to mankind, is considered as that which involved a temporary cessation or diminution of the developments, or manifestations *ad extra*, of the essential divine glories. It is therefore, according to our apprehension of the meaning of those phrases, described as coming forth from the Father, coming down from heaven, being sent into the world, becoming flesh and making his tabernacle among men, being sent in the likeness of sinful flesh, divesting himself, taking the form of a servant, humbling himself, bearing our sins and our sorrows, becoming a curse for us.—It cannot but be immensely difficult, and probably to human powers impossible, to form perfect conceptions of all that is included in the fact which these expressions designate: yet it seems undeniable that they contain the idea of degradation, humiliation, and submission to a subordinate capacity. Such a state we may, with reverence and humility, conceive to be congruous with the supposition which the gospel history sets before us,—that the habitual consciousness and feelings of THE MAN Christ Jesus were not those of unspeakable delight, in the enjoyment of intimate communications from the inexistent Deity; but that, on the contrary, they were the feelings of a mental depression which no words could describe, no imagination represent.

SUPPLEMENTARY NOTE TO CAPITULE VII.

Note A, page 60.

Upon this interesting passage, I subjoin the remarks of John David Michaelis, written in his most cautious spirit, and of some other distinguished critics; and I submit to the reader whether the very circumstances of difference do not corroborate the reasonings and conclusions proposed above.

"*My Lord! and My God!* I do not understand this as an address to Jesus; but thus, *Yes; he it is, indeed! He, my Lord, and my God!* Yet, in giving this interpretation, I do not affirm that Thomas passed all at once from the extreme of doubt to the highest degree of faith, and acknowledged Christ to be the true God. This appears to me too much for the then existing knowledge of the disciples; and we have no intimation that they recognised the divine nature of Christ, before the outpouring of the Holy Spirit. I am therefore inclined to understand this expression, which broke out from Thomas in the height of his astonishment, in a figurative sense, denoting only, *Whom I shall ever reverence in the highest degree.* If he only recollected what he had heard from the mouth of Jesus, ten days before (chap. xiv. 9, 10), that recollection might have given occasion to an expression, which probably Thomas himself could not have per-

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fectly explained; as is often the case with such words as escape us when we are under the most overpowering surprise. But yet the expression might be equivalent to saying, *He! My Lord! With whom God is most intimately united, and is in Him! In whom I behold God as it were present before me!* Or, a person raised from the dead might be regarded as a divinity; for the word *God* is not always used in the strict doctrinal sense." [Michaelis then shows the incongruity of explaining the words as an exclamation.] "Besides; the first compellation, *My Lord!* certainly is directed to Christ." *Michaelis Anmerk. in loc.*

"*My Lord and my God* (thou art!) A mere exclamation, such as is used in common life, this could not have been, in the language of that time. The heathenish corrupt practice of deifying men or the meritorious dead, was abhorred by a conscientious Jew. Thomas had but a little time before given occasion to a question of Philip, which Jesus answered by the declaration, 'He who seeth me, 'seeth the Father.' Those words had he thus heard from the mouth of him who now, as risen from the state of the dead, demanded his entire faith: and this apostle had always shown himself to be a man who was in the habit of reflecting cautiously on what he did and said. Hence the conclusion is scarcely to be avoided, that he actually recognised in Jesus the Son of God, that Redeemer who is so often by the prophets called *the Lord, Jehovah.* Notwithstanding this, he might still be retaining some of his former prejudices, respecting an earthly kingdom to be set up by the Messiah. If he was, in any tolerable degree, acquainted with the prophets of his own nation, if he had attended to the doctrines which Jesus had delivered; then, he could scarcely have failed to acknowledge the important truth of his Redeemer's Godhead. If, moreover, we attend to the especial design of John in his Gospel, at the very beginning of which the doctrine of the Deity of Christ is made most prominent, and that the discourses of Jesus, throughout the whole book, are selected with an express view to the confirmation of that doctrine; the probability rises very high, that here, in drawing his writing to a close, and having brought together the other proofs of the doctrine, the faithful evangelist introduces this confession of his fellow-apostle, as a signal confirmation of his grand point, the Deity of Christ. Had there been any lurking notion of a superstitious kind, in this abrupt expression, Jesus would not, on the very account of these words, have commended the faith of him who uttered them, nor have given the approving reply which he did." *Seiler's Grösseres Biblische Erbauungsbuch; N. T.* vol. iv. p. 37.

"The remarkable words of Thomas, 'My Lord and my God!' are not the expression of one full of admiration, and breaking out with an invocation of the Divine Majesty, as [profane] persons in modern times often do, under the influence of wonder or sudden surprise: but they are a solemn profession that Jesus Christ was his Lord and God. This is evident, first, because the verb *he answered,* and the pronoun *to him,* do not accord with the idea of an exclamation: and next, because the Lord commends the faith of Thomas; which he would not have done, had the words been merely an exclamation of wonder. It is further to be remarked, either that the nominatives Κύριος and Θεὸς, are put for the vocative, as is frequently done; or that εἶ σὺ must be understood, 'Thou art my Lord and 'my God.' Thus then Thomas declared that the person whom he beheld was no visionary appearance, but Jesus himself; and professed his most full persuasion that Jesus had returned from the state of death and lived again, and was truly Lord and God. But it may indeed be doubted whether, at that time, Thomas had a full conception of Jesus Christ as Lord and God; since the other disciples received it afterwards by the communication of the Holy Spirit." *Tittmanni Meletemata Sacra,* p. 694.

"Now Thomas, overpowered with humility, repentance, and surprise, uttered the words, ὁ Κύριός μου καὶ ὁ Θεός μου, *my Lord, my God!* The nominative is put for the vocative, as in Mark v. 41; xv. 34. Matt. i. 20. John xix. 3. Heb. i.

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8, 9.——Therefore Thomas addressed these words to Jesus, and therein declared him to be at once his Lord and the Messiah; for it is expressly stated, 'he said to him.' From this address of Thomas, many suppose that the Divine Nature of Christ may be established, and conceive that the filling up of the sentence would be thus: *I am not faithless; I doubt no more; but thou art my Lord and my God.* But, on the other hand, critics justly observe that Thomas used the term *God* in the sense in which *Elohim* is applied to kings and judges, who were considered as exercising the functions of God upon earth, and pre-eminently to the Messiah; see Ps. lxxxii. 6, 7; xlv. 7, 8; cx. 1. John x. 35. Some adopt the opinion of Theodore of Mopsuestia: considering the words as merely an exclamation of admiration, and referring them not to Christ but to God. But others properly remark, as objections to this interpretation, first, that there is no proof of the use of this expression, as an interjection of surprise, by the Jews in the time of Christ (see *Storr on the Design of the Gospel History of John*, p 441); further, that the introductory phrase is, 'he saith *to him*,' not 'he saith' merely; and that in the next words Christ commends the *faith* of Thomas, which would not have appeared from an exclamation of admiration." *Kuinöl in loc.* With regard to this author's notion on the inferior application of the name *Elohim*, I request the reader's consideration of what was advanced in Vol. I. pp. 320–336.

CAPITULE VIII.—MISCELLANEOUS DECLARATIONS OF CHRIST, INTIMATING THE EXISTENCE AND ACTION OF A SUPERIOR NATURE IN HIMSELF.

Jesus Christ exercises a legislative authority in matters of morality, and claims obedience in his own right.—His supremacy in the gospel economy;—and the prerogatives, acts, and qualifications which it implies.—Christ the author of the forgiveness of sins, in a sovereign and efficient sense.—He attributes to himself the power of relinquishing and resuming his human life, at his own pleasure; and that he was the author of the resurrection of his human body.—With characters of perfect subordination to the will and appointments of the Father, he unites various and remarkable declarations of absolute equality and union with the Father.

ON various occasions, Jesus Christ attributes to himself, usually in the way of implication, different *powers* and *prerogatives* which deserve a close attention.

I. He recites several particulars of the divine law, each of which he introduces with the formula, "Ye have heard that it "was said to those of old time;"[167] and to each he then subjoins his own commandment in the full tone of legislative authority, prefixing the words, "But I say unto you." Does he not, by this style and expression, represent that his own authority is

[167] Matt. v. 21, etc. *Impr. Vers.* Some translate "by those of old time," and understand it of the Jewish teachers who corrupted the original law. But it is manifest that the passages are all taken from the Pentateuch, except that in two instances only, vers. 21 and 43, a gloss from the traditionary teachers is introduced. The old Syriac Version, which, in a verbal question of this kind, is our best authority, renders the words in a dative form.

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equivalent to that which gave the law to the Israelites under Moses;—which will involve, that the authority of Jesus and the authority of Jehovah are *equal:* that is, that they are *the same?* The remark of the evangelist was not without reason, that Jesus "taught as one having authority, and not as the scribes." Their best and highest appeal was to the law and to the prophets: he claimed religious obedience in his own right. In this view, most observable is the expression with which the Lord Jesus marks that property of his people's obedience which will be the very basis and formal reason of the everlasting retributions; "ye "did it UNTO ME; ye did it not UNTO ME."[168] Is this befitting language for any mere creature?

It may be replied, that Jesus spoke in the name and by the authority of the Father alone. I answer, he does not say so; but, on the contrary, he uses the language of his own personal authority, repeating it constantly, and introducing no corrective or modifying clause whatever. So did not Moses: so did not the apostles. Moses uses the expression, "Keep all the com- "mandments which I command you this day:" but he anxiously subjoins, "Thou shalt obey the voice of the Lord thy God, and "do HIS commandments which I command thee."[169] The apostles also gave commandments; but they took care to state, so that it could never be mistaken, that they were acting in their delegated capacity as "the messengers of the Lord and Saviour."[170] "Ye know," says Paul, "what commandments we "gave you by the Lord Jesus: what I write unto you are the "commandments of the Lord."[171] Thus they were not merely careful to remove the appearance of assuming any degree of a personal authority, but they clearly defined the proper source of moral jurisdiction to be in the Lord Jesus Christ.

II. "Pray ye the Lord of the harvest, that he may send "forth labourers into his harvest."[172] It is true that, in this passage itself, nothing occurs to mark definitely that Christ is designated under the appellation, *Lord of the harvest:* but, in other places of the New Testament, he is so clearly exhibited in the same character, as the Chief in the legislation and authority of the Christian church, that a doubt can scarcely be entertained of a reference to him here. His "fan is in his hand, and he will "thoroughly cleanse his corn-floor; and he will gather his wheat

[168] Matt. xxv. 40, 45. [169] Deut. xxvii. 1, 10. [170] 2 Pet. iii. 2.
[171] 1 Thess. iv. 2. 1 Cor. xiv. 37. [172] Matt. ix. 38.

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"into the granary. He that soweth the good seed is the Son of "man. The Son of man will send forth his angels, and they "will gather out of his kingdom all seducers and workers of "iniquity. Behold, I send unto you prophets, and wise men, "and scripture-teachers."[173] Accordingly, the whole dispensation of the gospel is His kingdom, and all the agents and instruments in it receive their appointment, guidance, and success from him. The miracles by which it was established were likewise wrought "in his name;" which all admit to signify, by his authority. Now an *authority* to control the established constitution of nature implies a *power* to do so, and such a power cannot be conceived as an attribute of any other being than the ONE SUPREME.

To the last-cited passage a parallel occurs, in which the Speaker adopts a remarkable circumlocution, for the purpose of putting as the *name or equivalent of himself*, that attribute of Deity which is characteristically manifested in the illumination of mankind by gospel-truth: "For this even the Wisdom of God said, "I will send unto them prophets and [apostles] messengers—."[174] Is it conceivable that such language could have been used by a mere human teacher, not totally devoid of good sense, to say nothing of piety?

The body of revealed truth is called not only "the word of "God," but "the word of the Lord, the word of Christ."[175] To his messengers he said, "As my Father sent me, even so send "I you:" and they constantly averred that all their offices, whether those of "apostles, or prophets, or evangelists, or pastors "and teachers," were "the GIFT of Christ:" and that they "re-"ceived it not of man, but by the revelation of Jesus Christ."[176] All their labours were "the work of Christ," and were performed "for His name's sake."[177] He is clearly declared to be "the "Master of the house," of the whole gospel economy; to whom it belongs to judge of the qualifications of its subjects, and to admit or reject them by his own sovereign authority.[178] Its institutions and services are *his:* its discipline is by *his* commandments: its day of ordinances is *his* day, as he was Lord of the Jewish sabbath: its chief sacrament is *his* supper: in all things

[173] Matt. iii. 12; xiii. 37, 41; xxiii. 34.
[174] Luke xi. 49.
[175] Acts xi. 1; xiii. 48. Col. iii. 16.
[176] John xx. 21. Eph. iv. 7–11. Gal. i. 11, 12.
[177] Phil. ii. 30. 3 John 7.
[178] Luke xiii. 25–27.

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HE hath the pre-eminence.[179] Its privileges and all its happiness were bestowed in his name.[180] To his effectual power and grace its success is attributed.[181] As its agents derive their commission from him, so they own their responsibility to him.[182] And all those who receive its blessings form a universal body, which he claims as his own especial property. In language analogous to that which is appropriated to the Deity in the Old Testament, they are called *his* people, *his* sheep, *his* church, *his* elect. In this view, very remarkable is his authoritative declaration concerning the calling of his church among the gentiles: "Other sheep I have, which are not of this fold; them also I "MUST BRING, and they shall hear MY VOICE: and there shall "be one fold, one Shepherd."[183] This is the unequivocal language of Almighty and Efficient Power.

Thus, the entire constitution and administration of the system of mercy revealed to the children of men, proceeds upon the principle of a SUPREMACY in Christ. Let the serious inquirer consider the extent and the implications of this supremacy: what objects it respects, what powers it requires, and what qualifications it implies in the person who exercises it. Let him reflect on the myriads of true Christians, "the redeemed from among "men," in all the ages of time, in all the states and varieties of nature, grace, and glory, in all their mental principles and acts, their constitutions, tempers, and characters, their outward conduct, their relations to other beings, and to the infinite diversity of events, the instruments of their instruction and edification, their trials, their dangers, their difficulties, their deliverances, and their preservation, so that "none of them shall perish, nor "shall any pluck them out of HIS hand." Of all these, the supremacy which the Scriptures thus attribute to Christ implies a PERFECT INTUITION, a SYSTEMATICAL DEPENDENCE upon him, and a PERPETUAL AGENCY in their management. Can these exist, without the properties of wisdom and power in a degree which surpasses all that our reason can possibly ascribe to any creature? In the view of these relations to the labours and success of the Christian ministry, our Lord afterwards said, "All "power is given unto me in heaven and upon earth: go, make "disciples of all nations:—and, behold, I am with you always,

[179] 1 Cor. xiv. 37. Matt. xii. 8. Rev. i. 10. 1 Cor. xi. 20. Col. i. 18.
[180] See Acts iv. 7–12; x. 43. [181] John xv. 1–6. Rom. xv. 18.
[182] Gal. i. 10. 1 Tim. vi. 14. 2 Tim. ii. 3, 4. [183] John x. 16.

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"even to the end of the world." Of this passage a more detailed consideration has already been given.

Upon the Unitarian hypothesis, our Lord, however great and good, the wisest and most virtuous of men, and however richly endowed with the supernatural gift of inspiration, was still a *fellow-servant* with other faithful and inspired persons. He must have had the same wants, trials, and difficulties; and have both needed and intensely desired the same supports which were necessary for them. Yet we find a marked and even astonishing difference in his own conduct and that which he enjoined upon them. He never claimed indulgence for weaknesses and oversights; he never put himself upon a par with his disciples, in the circumstance that, though differing in rank, they were servants in common of the one Supreme Lord; he never sought their condolence and moral aid; never did he, penetrated with a sense of the unutterable weight which lay upon him, entreat his friends to "strive together in their prayers to God for him," that his efforts might be successful, for the benefit of the world; he did not put himself into a similarity of position with them, by joining with them in common supplications, to "his Father and their Father, "his God and their God." His whole conduct manifested that he stood in a relation to God, essentially different from that which belonged to them: and that conduct appears incapable of being accounted for, if it could have been ever proper for him to say, with the ministering angel, "I am thy fellow-servant, and "of thy brethren the prophets."

These thoughts have been suggested to me by an esteemed brother in the ministry, the Rev. John Medway, of Melbourn, in Cambridgeshire; and, as it would be unjust for me to appropriate his sentiments without acknowledgment, I think it no more than a plain duty to insert extracts from his own letters, trusting that he will not disapprove of my so doing without having asked his permission; for truth and reasoning are a common property for all men.[184]

III. Reason and Scripture teach that *to pardon sin*, in the proper and complete sense, is an act to which no being is competent besides the Supreme Moral Governor of the universe. Forgiveness implies a change in the order and relations of some part of the accountable world, with respect to the Being to whom it is accountable; who alone can, and assuredly will,

[184] Note A.

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"judge the world in righteousness." This implied change is such as the criminal cannot make on his own account, and no other can make for him, except the Being who presides over the judicial arrangements of the moral universe; and this Being can be no other than "the God of judgment, by whom actions "are weighed, and to whom belongeth vengeance and recom- "pense." It implies a removal of the Divine displeasure itself, and of that tremendous sense and conviction of the Divine displeasure which justice requires to be produced in the consciousness of the offender; and it further implies a reinstatement in the approbation of "the righteous Lord, who loveth righteous- "ness." It is, therefore, an article in the inspired enumeration of the peculiar prerogatives of JEHOVAH, that "HE pardoneth "iniquity, transgression, and sin."

But it is recorded, that Jesus "said to the paralytic man, "Son, take courage, thy sins are forgiven thee: and, behold, "some of the scribes said in themselves, Why doth he thus "speak blasphemies? Who can forgive sins but God alone? "But Jesus, knowing their thoughts, said, Why do ye think "evil in your hearts? For which is the easier, to say, Thy sins "are forgiven; or to say, Arise and walk? But, that ye may "know that the Son of man, upon earth, hath a right to forgive "sins (he saith to the paralytic), Arise, take up thy couch, and "go to thy house."[185]

Three different interpretations have been put upon the conduct and words of our Lord on this occasion.

1. It is maintained that he did not assume to himself the actual right to give a judicial forgiveness of sin, but intended only to *declare* to the person whom he saw to be penitent, that his sins were forgiven by God: in the same manner as Christ gave to his apostles authority to "remit sins."[186] To this interpretation it may justly be objected:

(1.) That this sense of the expression would have furnished no colour for the charge of blasphemy, which the Jews so promptly advanced. That charge unquestionably supposed that Jesus was invading the Divine prerogative: and his own reply accepted the sense of a proper forgiveness of sin, thus admitting

[185] Matt. ix. 2–7. Mark ii. 3–12. See another instance in Luke vii. 47, 48.

[186] Matt. xviii. 18. John xx. 23. "He seemed to intimate—that God had invested him with a power of discerning the real characters of men, and consequently of pronouncing whether they were entitled to the Divine forgiveness or not." *Dr Priestley's Notes on Scripture*, vol. iii. p. 149.

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the construction of his adversaries to be the fair and just meaning of his words.

(2.) Whether we take the remitting of sins predicated of the apostles in a declarative or a metaphorical sense, it is manifest that it was understood by themselves in a manner essentially different from that in which they attributed to Jesus Christ the blessing of forgiveness. In no part of their discourses or writings do they profess to forgive sins. They never employed language approaching to that of our Lord on this occasion. They always taught that, "by faith in HIM, we receive the remission of sins," that "in him we have redemption through his blood, even the "forgiveness of sins," and that "by the grace of our Lord Jesus "Christ we are saved."[187] But, with respect to themselves and their office, they advanced no higher claims than that they were messengers and ambassadors of Christ, announcing the pardon of human guilt and all the blessings of eternal life, as *his gift*. A very observable instance occurs of the declarative remission of offences, upon the proofs of penitence in the offender; as a branch of the ecclesiastical discipline enjoined in the New Testament. The apostle Paul directs the church at Corinth "to "grant forgiveness, and restore to consolation;" and he adds his own approval and ratification of their act, on the ground of his apostolic commission: but he is especially careful to mark that he does this with an explicit reference to CHRIST as the Possessor of the *authority* and *efficiency* to forgive. "To whom ye grant "this forgiveness, I also: for whatever forgiveness I grant, I "grant it for your sake, in the presence of Christ."[188] In another passage, the apostle enjoins the mutual forgiveness of

[187] Acts xxvi. 18; xv. 11. Eph. i. 7.

[188] 2 Cor. ii. 7, 10. Though the word here is χαρίσασθαι and not ἀφίναι, the sense is the same, but with an emphatical reference to the *free and gracious* bestowment of the blessing. See Col. ii. 13.

Ἐν προσώπῳ Χριστοῦ, "*in the presence* of Christ, *before* Christ; or Christ being the inspector and approver of the transaction, as Theodoret understands the expression. Luther and others translate it, *in the person*, i. e. *in the place and stead* of Christ. The sense is nearly the same, in either version." *Semler in loc.* "With a religious regard to Christ, having the mind directed to him, as the ever present and observant Lord of the Church, and seriously considering what will be agreeable to his will." *Rosenmüller*, and so De Wette, and Nähbe, a very judicious interpreter. Wetstein, Michaelis, Seiler, Van Ess, and Scholz, accord with the common interpretation; *in the name and place* of Christ. Schleusner considers it as a solemn attestation, of the nature of an oath, calling Christ to witness: "Christum testor, per Christum juro." Billroth (who died in the prime of life, March, 1836) urges the same view as that of Theodoret, as what best suits the connexion.

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Christians towards each other, from this express motive, "even "as CHRIST HATH GRANTED FORGIVENESS to you."[189]

2. It is affirmed by Unitarian writers, that our Lord's words were framed to conform with a Jewish opinion, that not only was sin the immediate cause of bodily disorders and human sufferings in general, but that each disease and calamity was the specific punishment of some particular crime; and that, therefore, Jesus meant no more than if he had said, "May thy disorder be removed!"[190] Upon this opinion I remark:

(1.) The general principle, that all the afflictions and sorrows of men are the effect of the sinful state into which we have fallen, is by no means to be represented as a Jewish prejudice, or to be spoken of with contempt. Nothing can be more certain, on every ground of rational consideration, than that physical evil could not have taken place, under the government of Infinite Righteousness, unless as the judicial effect of sin against God.

(2.) Admitting our Lord to have alluded to this principle, which is not improbable though we cannot regard it as proved, it by no means follows that the expression, "Thy sins are for-"given thee," was synonymous with the other, "May thy disease be removed!" On the contrary, it is much more consonant with reason and probability, to suppose that Jesus designed a reference to moral offence, as the actual cause, under the Divine administration, of this individual's distressing malady. It may be reasonably conceived that our Lord, who "knew what was "in man," saw the mind of this afflicted person to be overwhelmed with compunction and penitential sorrow, on account of his own sinful condition: and that he intended, therefore, first to speak the words of healing mercy to the wounded spirit, and then, as the inferior blessing, to restore soundness to the helpless body.

(3.) There is no evidence, excluding the passages under dispute, that the expression used by our Lord, or its cognate term, "the forgiveness of sins," was ever employed by a New Testament writer to denote any other than a proper remission of the pains and penalties due to moral transgression. On the contrary, all the passages in which it occurs, appear to require this as their necessary construction.[191] Even in one of the very

[189] Col. iii. 13. [190] *Dr Priestley*, ubi supra. *Calm Inq.* p. 329.
[191] See Matt. vi. 12, 14; xii. 31, 32. Mark iii. 28; iv. 12; xi. 25, 26. Luke

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places under dispute, the connexion most clearly proves that a moral forgiveness is the only thing intended: for Jesus said, "Her sins, which are many, are forgiven, for she loveth much; "but he to whom little is forgiven, loveth little."[192]

(4.) If such was the meaning of our Lord's words, and if it thus coincided with current opinion, the design must have been sufficiently intelligible, and there would have existed still less ground than upon the former interpretation, for the accusation of blasphemy.

These appear decisive reasons for the rejection of each of the interpretations proposed. There remains only another.

3. That Jesus Christ spake under the consciousness, and by the authority, of a superior nature: which, from the clear tenor of Scripture as to the right and power of bestowing this particular blessing, could be no other than that of "Jehovah, "Jehovah God, merciful and gracious, who forgiveth iniquity "and transgression and sin."

This conclusion is strengthened by the designating expression, "the Son of man upon earth:" which is the fair position of the clauses, and seems intended to point out our Lord's humbled condition, as distinguished from his pre-existent state, and from his subsequent glory. "The Son of man, upon earth," that is, the Messiah in his assumed state and his veiled glory, is not less Divine in the exercises of his power and grace, than under the brightest manifestation of his eternal attributes.

In the sequel of the narrative we read, "The multitudes, "beholding [this], were amazed, and gave glory to God, who "had given such power [or authority] to men." This fact does not, I humbly think, preclude our reasonings upon the whole circumstance. It expresses the feeling of the bystanders. It cannot be supposed that they knew any thing of Jesus, beyond the visible appearance; or that they at all recognised him as the Messiah. Their astonishment, therefore, was well-grounded; and, in the more matured state of the gospel dispensation, it would have been met by the declaration, that peace was made between the righteous government of God and the sinful race of man, by the Messiah, as Lord of all, and through the blood of

xii. 10. James v. 15; where the disease and the sin are clearly distinguished. 1 John i. 9; ii. 12. And, for (ἡ ἄφεσις τῶν ἁμαρτιῶν) "the forgiveness of the sins;" Matt. xxvi. 28. Luke i. 77. Acts ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18: Eph. i. 7. Heb. ix. 22; x. 18.

[192] Luke vii. 47.

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his cross; that the eternal life, which he had power and authority to give, included deliverance from sin and the remission of its penalties; and that, while this prerogative was, by the wise decree and covenant of the Divine Father, conferred upon the Mediator, his capacity to receive and his competency to exercise it arose from his being the Son of the Father in truth and in love, to whom the ascription would rightfully be made, "Unto "Him who hath loved us, and washed us from our sins in his "own blood, be the glory and the power."[193]

IV. It is the constant declaration of the Christian Scriptures, that the resurrection of the Lord Jesus from the dead was effected by "the glory of the Father," by "the exceeding great- "ness of his mighty power:—God raised him from the dead." But we find Christ attributing this same work to HIMSELF. "Destroy this temple, and in three days I will raise it again.— "He spake concerning the temple of his body."[194] The Calm Inquirer contends that, because "the resurrection of Jesus is uniformly ascribed in the sacred writings to God—*therefore* our Lord's expression is to be understood figuratively; *not that he would* raise himself, but that he would be raised by God."[195] To this remark we reply, first, that it gives the contradiction direct to our Lord's own words, which affirm that *he would* raise himself: and next, that we do not admit any force in the argument employed; for the belief, that the Divine Nature of the Son raised from the state of death the human body which he had assumed, is not in any opposition with the truth that God did so raise him. Those who hold the former hold also the latter, and they regard them as two modes of expression of the same fact. They conceive that all acts of the Divine perfections, considered in themselves and as distinguished from the economical arrangement of the method of redemption, are properly predicable of the Divine Nature absolutely; or respectively and equally of the Father, or the Son, or the Holy Spirit. Thus, from the same premises as the Inquirer's, they draw the contrary conclusion, and believe that "what things the Father "doeth, the same doeth the Son in like manner;" and that HE "and the Father are ONE" in nature, perfections, and divine operations.

"On this account the Father loveth me, that I lay down my

[193] Acts x. 36. John x. 28. Col. i. 20, 21. 2 John 4. Rev. i. 5.
[194] John ii. 19, 21. [195] Page 173.

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" life, yet so that I may take it again. No one forceth it from " me, but I lay it down of myself; I have power to lay it down, " and I have power to take it again. This commission I have " received from my Father."[196]

It is immaterial whether ἐξουσία here be rendered *power* or *authority:* for the authority to do an act implies a sufficient ability, either inherent or communicated, in the agent, for the performance of it.[197] It is also obvious that the commission or commandment of the Father refers, not only to the resuming of life, but to *the whole* transaction, the laying down and the receiving again: and this is a repetition of the fundamental doctrine of Christianity, that " all things are OF the Father, and " THROUGH" the Son;—that " God so loved the world, that *he* " *gave* his Only-begotten Son—and *sent* him into the world, that " the world through him might be saved."[198]

The manifest point of our Lord's argument is the *spontaneity* of the act which he performs in obedience to the Father's will, and for which the Father loves him. This spontaneity cannot but imply *ability;* and both are applied, by the terms of the passage, equally to the two parts of the entire transaction. If our Lord's laying down his human life was *his own* act; it is impossible, without the most unfair and arbitrary resistance to the meaning of words and the scope of argument, not to admit that the resumption of that life was *his own* act likewise

Mr Belsham supposed that a different construction is made out from the use of the verb (ἵνα λάβω, ἐξουσίαν λαβεῖν), which he considered as signifying a merely passive *reception;* as if our Lord had said, 'I have authority to lay down my life, and I have the same authority to receive it, when it shall be again given to me by my Heavenly Father.'

[196] John x. 17, 18. The reason for adhering to the Common Version, in rendering λαβεῖν differently in the two parts of the paragraph, will appear from the remarks.—" Hoc ἵνα non est τελικὸν sed, ut sæpe, ἐκβατικόν." Grotius.—— Ἐντολή, *commission*, as the word sometimes signifies; answering, says Rosenmüller, to the German *Auftrag*. Michaelis renders it *Vorschrift*, prescription or rule of conduct. Seiler, Stolz, Van Ess, and Scholz have *Auftrag*, commission.

[197] See p. 18 of this volume. Schleusner puts this passage under his second signification of the word: " *Libertas agendi*, quæ et Latinis *potestas* dicitur." Grotius gives the preference to *potentia*. Michaelis, Seiler, Stolz, Van Ess, and De Wette, have *Macht*, power, inherent might. Scholz has *Vollmacht*, authorization. Seiler observes, that " Jesus here describes the dignity of his person —that he is Lord of his own life:——the Lord over life and death!" *Gr. Bibl. Erb. Buch; N. T.* vol. iii. 225.

[198] 1 Cor. viii. 6. John iii. 16, 17.

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But was not this sacrificing sense to system; and one part of a system to the exigencies of another part?—Mr Belsham held that consciousness, and even intellectual existence, ceases with animal life. What idea then can we form of *authority*, in a passive and unconscious mass of matter, to receive an act of Omnipotence? Authority can reside only where there is intelligence and volition. If his principles of interpretation were just, we might say that the universe had authority to be created; and that the bodies of all mankind, after the processes of dissolution and decomposition have gone on for ages, will have authority to be raised from the dead!

He also says, "The word is by no means necessarily taken in an active sense;" and he quotes Schleusner most partially, omitting much that would have discountenanced his interpretation. The truth is, and Schleusner's whole article is in perfect accordance with it, that the word properly signifies such *taking* or *laying hold of*, as implies active power in the subject: and that instances in which it denotes a merely passive reception belong to the remoter and less proper applications.[199] Such expressions as the following are exemplifications of the native meaning of the word: "We have taken nothing: he took the "seed: she took the leaven: he took the loaves: to take thy "coat: they who take the sword: he who taketh not his cross: "that no one take thy crown: receive him not into your "house:"[200] and many such phrases, familiar to every one who is but moderately skilled in the language, either generally or according to the Hellenistic usage.

The Inquirer appears, however, to incline most to a wayward notion of Grotius, that the passage does not refer at all to the death and resurrection of Jesus Christ, but to his frequently exposing his life to danger from the fury of his enemies, and his miraculously preserving himself. Of this gloss it seems quite sufficient to say, that it is plainly confuted by the scope and design of the passage; which so evidently is the salvation of mankind, both Jews and Gentiles, by Christ's "laying down his life FOR them." That Grotius proposed such an interpretation, is one out of many proofs of that learned, but sometimes

[199] E. g. Λαμβάνειν or λαβεῖν ἀρχήν,—λήθην,—ὑπόμνησιν,—αἰδῶ, to begin, to forget, to be reminded, to be ashamed.

[200] Luke v. 5. Matt. xiii. 31, 33; xiv. 19; v. 40; xxvi. 52; x. 38. Rev. iii. 11; 2 John 10.

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light and inconsiderate, writer's injudicious propensity to desert an old path for some novelty of his own, especially if that novelty appeared in an anti-evangelical garb. The cruel usage which he received from the dominant party in his native country, and his unmeasured hatred of Calvinism, together with a politic suppleness which seems to have deeply infected his character, betrayed him into the semblance of homage to almost every thing, whether Popish or Socinian, which opposed the great principles of the Reformation. But on his dying bed, we have reason to believe that his best feelings revived, and he fled to the glorious hope of the gospel.[201]

For the reasons which have been proposed, the only fair and

[201] This great man, when suffering under feeble health and great anxiety of mind, was shipwrecked on the coast of Pomerania; then travelled, in most rainy weather, and in a wretched open car, nearly 200 English miles, to Rostock. There he betook himself to a poor public-house, and sent for a physician, who conceived some hope from rest and restoratives; but the next day he saw the tide of his patient's life fast ebbing. In the evening the Lutheran pastor, John Quistorp, was sent for; who, on hearing the name, exclaimed, *What! Are you the great Grotius?* "I found him" (writes Quistorp) "almost at the last agony. Upon my saying, how it would delight me to see him restored to health, and to enjoy the pleasure of his conversation: he replied, *If God so please.*—I exhorted to a suitable preparation for death, the confession of sin, and the necessity of repentance; and alluded to the publican's prayer for divine mercy. He rejoined, *I am that publican.* I proceeded to speak of Christ as the Only Saviour: he uttered, *In Christ alone is all my hope.* I solemnly recited the German prayer beginning" [etc. see below]. "He joined his hands, and followed me in a low voice. Afterwards I asked if he understood me; he replied, *Yes, well.* I went on to recite passages of Scripture usually deemed suitable for the dying. He said, *I hear your voice, but I can scarcely understand the words.* He never spoke again; and in a short time breathed his last, at midnight:"—Aug. 18, 1645; 62 years old. *Præstantium Viror. Epistolæ;* p. 828. Amst. Henr. Wetstein, 1684.

The German clergyman appears to have wanted judgment, and to have talked too much: but the mere facts are deeply affecting. How many of Hugo Grotius's persecutors died in all outward comfort!—But—

The Prayer, or rather Hymn, to which Quistorp refers, is one of Paul Eber's Hymns (the friend of Luther, and who died in 1569), and in some of the old Hymn Books in which Germany is happily rich, it is entitled, *Composed for his Children.* It may be found in many of the recent as well as the ancient Collections used in the different Protestant States. It begins,

Herr Jesu Christ, wahr Mensch und Gott!
Der du littst Marter, Angst, und Spott;

and it proceeds to implore blessings in the last conflict, from him whom it acknowledges as God-man, the Redeemer from sin, the Saviour, and the Judge. The sentiments are very impressive, and the manner mellifluous and simple; the character of many of those Hymns of the 16th century, as it is of much of our English poetry of the age of Elizabeth. I cannot attempt any imitation of it in verse, and a prose rendering would be an affront.

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just interpretation of this passage appears to me to be that which attributes to the Lord the Messiah, an inherent power of relinquishing and resuming at pleasure his human life; a power which, of plain necessity, includes the existence in him of a superior nature, and that nature not less than DIVINE.

V. "If ye loved me, ye would rejoice that I go to the Father; "for my Father is greater than I."[202] This reason for joy seems to be a kind of truism, upon the supposition that the speaker was merely a frail and peccable mortal. That any human being should, in any circumstances, gravely allege that the Deity is his superior, would be difficult to reconcile with the ideas of wisdom, or modesty, or any becoming sentiment: still less could we suppose such an assertion to come from the best and wisest of teachers, and the most exemplary of all mankind for meekness of temper and propriety of judgment. This expression of our Lord evidently has its ground of propriety in the fact, that to him belonged some properties or attributes of so eminent a kind, and which placed him in such a relation to the Deity, that it was no superfluous thing for him to say, "My "Father is greater than I." Now he had just before said, "He that hath seen me hath seen the Father:—believest thou "not that I am in the Father and the Father in me?"[203] Yes, he who had made such an astonishing claim, stood before his disciples in circumstances which they had soon to perceive were of the most humiliating and distressing character; and how could these extremes be reconciled?—What could be so properly the reconciling sentiment as the grand fact, the basis of all the hope and happiness of man, that he stood in the middle place between a guilty world and the Majesty of heaven; "the "one Mediator between God and men, a man, Christ Jesus."[204] The disciples were about to see him thrown into the deepest agonies of suffering. Yet those sufferings were the necessary path to his exaltation; he was, in his capacity of "Captain," Leader, Obtainer and Author, "of salvation, to be made per-"fect through sufferings." The termination of those sufferings was to be in his exaltation, "above all heavens, that he might "fill all things." Had his disciples rightly understood these things, had they "loved" their Master with more of a spiritual

[202] John xiv. 28. [203] John xiv. 9, 10.

[204] The absence of the article appears to justify this rendering, according to Lachmann's punctuation.

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and elevated affection, they would have exulted in the prospect of his departure to a state in which he could never be again assailed by pain, sorrow, and death: in this happy issue all the followers of Christ have an interest: their salvation is bound up in his triumphant mediatorship: and the guarantee of this result lies in the supremacy of the Divine Father as the Head of the mediatorial covenant. The sentiment is the same that was afterwards expressed, when our Lord said, "I ascend to "my Father and your Father, my God and your God." The mediatorial exaltation of Jesus Christ is every where in the New Testament attributed to the Father; as, for example, when it is said, after a description of his humiliation, "Wherefore God "hath highly exalted him, and hath given him a name which is "above every name."[205]

VI. The Lord Jesus uniformly represented himself as performing all his acts for the instruction and salvation of men, in the most perfect subserviency to the will of his Father and dependence upon him: and this fact he stated, in a variety of expression and on different occasions, so as to manifest an anxiety to impress it deeply on his followers. "I have not spoken of "myself: but the Father who sent me, he gave me commission, "what I should speak, and what I should teach.—The word "which ye hear is not mine, but the Father's who sent me.— "My doctrine is not mine, but his who sent me.—I do nothing "from myself, but as my Father hath instructed me, I say these "things.—That which I have seen with my Father, I say.— "I can do nothing from myself: as I am instructed I judge.— "The words which I say to you, I say not from myself: and "the Father who abideth in me, he doeth the works."[206] In these and similar passages, our Lord declares that, in his plans, his will, his pursuits, in the whole of his conduct as the Messiah, there was nothing in any kind or respect separate, independent, or insulated from the authority and purpose of the Father; but that every thing, of doctrine or action, already performed or hereafter to be done, has been and will ever be in the most exact conformity to the commission which he had received from God: so that his own words and acts were, in a sense, absorbed

[205] Phil. ii. 10.

[206] John xii. 49. Λαλεῖν is used in the sense of *teaching orally* (see *Schleusneri Lex.* signif. 8), and this rendering is peculiarly proper when it is joined with another verb of speaking.——xiv. 24; vii. 16; viii. 28, 38; v. 30; xiv. 10.

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in the will and authority of Him concerning whom he says, "My Father is greater than I."[207]

Yet these declarations of functionary subordination are combined with others which bring to light such characters as appear inconsistent with any idea of a total and essential disparity. This association of characters of supremacy with characters of subordination, has been before considered.[208] We add a passage which connects both:—

"I am the way, and the truth, and the life. No one cometh "to the Father, but through me. If ye had known me, ye "would also have known my Father: and from this time ye "know him, and have beheld him. Philip saith to him, Lord, "show us the Father; and that will complete our wishes. Jesus "saith to him, So long a time am I among you, and dost thou "not understand me, O Philip! He who beholdeth me, beholdeth "the Father: how then sayest thou, Show us the Father? "Believest thou not that I am in the Father, and the Father is "in me? The words which I say to you, I say not from my- "self; and the Father who abideth in me, he doeth the works. "Believe me, that I am in the Father, and the Father in me: "but if not, believe me on account of the works themselves. "Verily, verily, I say to you, he who believeth on me, the "works which I do, he also shall do; and greater than these "shall he do; because I go to my Father: and whatsoever ye "shall ask in my name, that I will do; that the Father may be "glorified in the Son."[209]—"He [the Spirit of truth] will glorify "me; for he will take of that which is mine and will declare it "to you. All things which the Father hath are mine: for this "reason I said, He will take of that which is mine, and will de- "clare it to you."[210]

In these words of our Lord, several important particulars are to be observed.

1. He lays it down, or assumes it as known, that the highest dignity and happiness of man consists in a holy communion with God. This he represents by the sensible ideas of approaching to the Father, having with him a social intimacy, and seeing him. Such were established expressions in the Hebraized idiom, to denote *clear* and *convincing knowledge*, especially when united with *high intellectual enjoyment.*

[207] John xiv. 28.
[208] See pp. 445–453 of vol. I.
[209] John xiv. 6–14.
[210] John xvi. 14, 15.

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2. Of such intercourse with the source of all goodness and happiness, Jesus represents HIMSELF to be the *only medium:* yet not a passive and merely instrumental medium, but a living, designing, efficient Agent; "the Way, the Truth, and the Life;" not only the medium, but the Mediator; not only the path, but the Guide; not only the announcer of holy and immortal life, but the Giver of that blessing by bringing men to reconciliation and moral union with its Heavenly Fountain.

3. He proceeds to represent that *the knowledge of* HIMSELF, which had already been in part communicated to his disciples, and should shortly be so more fully, was in effect *the very knowledge* of the Father of which he had been speaking: "He who "hath seen me, hath seen the Father." Our Lord could not intend natural vision: for, in that sense, "no man hath seen or "can see the King eternal, immortal, invisible;" and many had enjoyed an ocular, frequent, and intimate sight of Jesus Christ, who remained totally insensible to his glory and the glory of God in him. He must, therefore, have meant such a mental perception of his moral excellency and worth as would lead to correspondent affections towards him: and his words imply that those affections exercised towards himself were, *as really and by the very act*, exercised towards God. Thus our Lord bears testimony to the same truth which was afterwards expressed by his inspired servant, as "the enlightening of the knowledge of "the glory of God in the person of Jesus Christ," who is "the "refulgence of his glory, and the exact impression of his manner "of existence."[211]

4. He then asserts the same fact in another form, a form which he had used on preceding occasions, and which was peculiarly striking and sublime—*a mutual inhabitation* of the FATHER and the SON: "I am in the Father, and the Father is in me." The reader is requested to turn to the observations made in a former Section on the meaning and application of this phrase.[212] The reference, in the present instance, evidently is to THAT *in Christ* which was an exhibition of the Father, and an exhibition *so perfect*, that "he who had seen him, had seen the Father." But our Lord does not stop at this point: he goes on to apply the idea to his works of power, and appeals to those works as a

[211] 2 Cor. iv. 6. Heb. i. 3. See the remarks on these passages in following pages.

[212] Pages 458–463 of vol. I.

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demonstration of this union and mutual inhabitation. Thus the *oneness* assumed is shown to be both that of moral excellencies and that of efficient operation: in each respect, whosoever had seen or known the Son had so seen or known the Father; the doctrine taught, the miracles performed, the spiritual excellence and glory displayed, by the Son, are identically those of the Father: they are the doctrines, the works, the glory, of GOD. In a word; the PERFECTIONS of the Father are the perfections of the Son.

5. Hence light is cast upon our Lord's expressions before adduced: "I speak not from myself; my doctrine is not mine; "I do nothing from myself:" as if he had said, "I do not proceed upon any authority or power distinct from that of my Father: my plans and actions are inseparable from his: my doctrine and works and glory are his, and his are mine: the union between the Father and the Son is intimate, perfect, and incapable of dissolution: I and the Father are ONE, in mind and counsel, and in efficiency of operation."—It seems a reasonable inference, from such a singular and perfect oneness of *attributes*, that there is a oneness also of NATURE in the Father and the Son.

6. With these declarations the Saviour connects language which seems to put himself on a level with his disciples, or even on an inferior degree; but a closer examination will correct this surmise. "He who believeth on me shall do the works which "I do—and greater." It cannot be questioned that the designation, "he who believeth on me," must be taken in a very limited sense; as referring only to that confidence in the power of Christ with which his apostles, and some others of his immediate followers, were endowed, and by which they wrought miracles in his name. The equality, or superiority, of the miracles wrought by the apostles and their coadjutors, cannot refer to their number or to their kind; for, probably in the former respect, and beyond all doubt in the latter, the miracles of the Lord Jesus were far transcendent. The reference must have been to the *effects* produced by the ministry and miracles of the inspired teachers of Christianity, in the extensive conversion of men to truth and holiness; effects which far exceeded the actual and present success of our Lord's own ministry. Now be it observed what our Lord assigns as *the cause*, which would insure those wondrous effects. It is HIS OWN POWER, exercised in his glorified state: "Because I go to my Father; and whatsoever

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"ye shall ask in my name, that I WILL DO: that the Father may "be glorified in the Son." Thus it proves, in the issue, that HE who had withheld, and as it were confined, the manifestations of his power and glory, with regard to the success of his own labours, was the Cause and Author of those more splendid effects which followed the gospel in the hands of powerless and sinful men. At the same time, all this honour and majesty is laid at the feet of the Eternal Father, "OF WHOM and TO WHOM "are all things." The Father is glorified in the Son.

7. In reference to THIS *glory*, Jesus further declares the *equal possession and honour* of both the Father and the Son. "The "Spirit of truth shall glorify ME; He shall take of that which is "mine, and shall declare it unto you; ALL THINGS that the "Father hath are MINE." Universal terms must be understood according to the nature of the things spoken of. The "all "things," therefore, here mentioned, must be those objects which, on being made known to intelligent and virtuous minds, will excite the emotions which the Scriptures imply in the frequent phrase, *giving glory* to God. The Holy Spirit glorifies Christ by the manifestation of *that* in the person, character, and work of Christ which is, in a moral sense, lovely and worthy of being honoured by holy beings. What is THAT in the All-perfect God, which is thus excellent and honourable?—It is his WHOLE MORAL GREATNESS, the sum of his wise and holy, righteous and benignant attributes, what the Scriptures call HIS GREAT NAME. This it is which makes him the infinitely worthy Object of admiration, love, and all possible homage;—and of this, our Blessed Lord says, "ALL THINGS which the Father hath "are mine."

SUPPLEMENTARY NOTE TO CAPITULE VIII.

Note A, page 74.

"The manner in which the Saviour *called* his disciples is altogether peculiar: it was not done by persuasion; not by unfolding to them his plans; not by making them parties to his designs; all this is evident, not only from their mistakes, but also from the frankness with which their mistakes are made known.

"The disciples were called in a manner the most sudden and unexpected; and their instant and unhesitating compliance with the call, is one of the singularities of the New Dispensation. That they should obey such a call, and obey so promptly, is a wonder of wonders, if their Master possessed only human power and influence.

"The manner in which the Saviour *employed* his disciples is equally singular. They were never used as helps; were never even consulted, as though their

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advice was likely to be of service; never afforded the least aid in what might be termed cases of emergency and difficulty. They moved and acted solely as directed and empowered by their Master. On a few occasions, indeed, as when two of their number wished to call down fire from heaven, and when Peter smote the servant of the high-priest, we see the exertion of an authority independent of their Master: yet here it is most evident, that when they acted without Him, they acted wrong. In the development, the progress, and the completion of the great plan, Christ was the sole mover. His disciples were witnesses, learners, agents; but not designers, not even coadjutors. They were never treated, never spoken *to* or *of*, as though they had any thing approaching to a parity of power and of influence with their Master. Yet they were in every case as fully disposed, as completely qualified to obey Christ subsequent to their being called by him, as they were prompt in yielding to his call in the first instance."

"When the former Dispensation was introduced, Moses alone was not competent to the work: nay, he avowed reluctance as well as incompetency. Aaron was appointed to assist him; but Jehovah himself, not Moses, made the appointment: see Exod. iv. 10–16; vii. 19, 20. And it is equally interesting to notice, that when Joshua was to take the place of Moses, the appointment was from the Lord; an appointment preceded, as in the former case, by a confession of incompetency on the part of Moses: see Numb. xxvii. 15–23.

"I will not intrude upon your time by any remarks on the contrast between the modes adopted in introducing the two Dispensations. Yet, I may be allowed to say, that as God's accredited messengers held office immediately from himself under the Jewish economy, we may fairly conclude that his accredited messengers under the New Testament held their office from God 'manifest in the flesh.'"

"Some time ago, in a conversation with a gentleman on the subject of social prayer, my arguments in favour of the duty were met by a declaration to this effect, that Christ, who is our example, always appears to have prayed alone. As my friend has a leaning to Socinianism, I at once felt and urged the fact which he mentioned, as an incidental evidence, of no feeble kind, of the divinity of the Saviour. Finding that he was not prepared to oppose the inference, I have been induced to examine the four gospels with a particular reference to the subject; and the result of that examination is satisfactory in the highest degree.

"There are two classes of texts to be noticed:—the first, includes those in which Christ gives directions to his disciples on the duty of prayer; the second, those which relate to his own practice. Under the first, we may place Matt. vi. 5–15; vii. 7–12; ix. 38; xviii. 19, 20. Mark xi. 24–26; xiii. 33. Luke xviii. 1–14. Now, in all these instances the phraseology confines in the strictest manner the directions to the disciples: there is not the least approach to language which would in this duty place the servant on an equality with the Master. The petitions which he commanded them to use are in several cases utterly inappropriate to himself. Indeed, if we attempt to include him, in either the confessions or the supplications which the holiest of men are often constrained to utter, we shall do the greatest violence to the language of Scripture, as well as to our general impressions of his character.

"The second class of passages includes those which relate to the way in which the Lord Jesus was himself accustomed to discharge the duty of prayer Of these there are many; as Mark i. 35. Matt. xiv. 22, 23; and see the whole account of the agony in the garden, Matt. xxvi. 36–46. In all the passages of

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this class, it will appear strikingly evident that Christ prayed alone; the disciples were not suffered to unite with him in the exercise. Indeed, this fact could not have been more fully brought out, had the evangelists written with a special reference to it.

"There are three texts—Luke iii. 21; ix. 29. John xii. 28;—in which Christ offered up short petitions in the presence of other persons; but in each case he was answered by a voice from heaven: as though, for an important purpose, he had made a distinct appeal to heaven, which was followed by the appropriate response. The only passages which seem to oppose the principle stated in this letter are Luke ix. 18, and xi. 1. The latter can scarcely be called an exception to the rule: and when, in the former, it is said, 'his disciples were with him.' it may admit of question, whether they were with him in a sense which would invalidate the assertion, that 'he was alone praying.' It was not unusual for the Master to withdraw to a little distance from his disciples, in order that he might pray alone. It is further worthy of serious attention, that not a single instance is to be found in which Christ either commanded or entreated his disciples to pray *for* him. He never threw himself in the least degree upon their sympathy.[1]

"But the principle stated here is rendered much more prominent, if we examine such passages as these: Rom. xv. 30. 2 Cor. i. 11. Eph. vi. 18, 19. Col. iv. 2, 3. 1 Thess. v. 25. 2 Thess. iii. 1. Heb. xiii. 18. Nor can the difference between Christ and his apostles in this respect be accounted for by asserting his inspiration, since this is predicable of Paul as well as of his Master. The difficulty rests exclusively on that system which maintains the mere humanity of the Son of God. And until it can be proved that we are on an equality with Christ, his refraining from social prayer cannot be a pattern for us."

CAPITULE IX.—SUMMARY OF THE EVIDENCE COLLECTED IN THIS CHAPTER.

IN the survey which we have taken of the doctrines which Jesus, in his personal ministry, taught concerning himself, either directly or in a remote and implied manner; or which, though proceeding from others, he admitted and acquiesced in; we have found the following particulars.

He was described by the voice of inspiration as being the Son of God, the Son of the Most High; in reference to his miraculous birth, and to his royal dignity and power, as the Sovereign of a new, spiritual, heavenly, and everlasting dispensation.[213] He admitted, on the charge of his enemies, that he was the Son of God, in a sense which the highest judicial authorities of his country considered to be a blasphemous arrogating of attributes

[1] "Matt. xxvi. 38–40, cannot be said to contradict this position. The watching might either be to prevent surprise, or that the three disciples might be witnesses of the scene which then took place. And whatever was its object, it is evident that the disciples did not accomplish it."

[213] Capit. I. Sect. I. II.

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which were not compatible with the rank of a human being.[214] He declared that a perfect knowledge of his person was possessed by God his Father only, that he himself had the same perfect and exclusive knowledge of the Father, that this knowledge was reciprocal and equal, and that it was above the powers of human comprehension.[215] He affirmed himself to be the Son of God in such a sense as included an equality, or rather an identity, of power with that of the Father; the same dominion in the arrangements of providence; the same superiority to the laws which were given to regulate the seasons of human labour; and the same right of religious homage and obedience.[216] In like manner he asserted that he was the Son of God so as to be One with the Father, by a unity of power; which he justified and confirmed by declaring a unity of essence, or of nature and distinguishing properties.[217]

Our Lord, with a remarkable frequency, styled himself the Son of man; an appellation equivalent to that of Messiah, but the least capable of any injurious construction. This designation he often combined with the assertion of a pre-existent and heavenly nature: the condescension of which, in forming a new and interesting relation with mankind, is represented by the same expression that is used in the Old Testament to denote peculiar acts or manifestations of the Divine personal interposition. To this superior nature Jesus appears to refer as a Witness to the truth of his doctrines, in accession to the testimony of the Almighty Father.[218]

Our Lord further adverted to the pristine condition of his superior nature, as a glory which he had with the Father before the existence of the created universe; and which was to be displayed to the contemplation of holy intelligences, in the most exalted manner, when the purposes of his humiliation to sufferings and death should be accomplished, and that assumed state of humiliation should cease. He showed that his glory consisted in the manifestation of those moral excellencies which form the unrivalled perfection of the Divine Nature; and this manifestation he affirmed of the Father and of himself, reciprocally.[219] He solemnly averred that he had existed ages before his human birth, and before the birth of Abraham.[220]

Christ affirmed that a POWER was given to him, in his mediatorial capacity, which involves the absolute control of the minds,

[214] Sect. III. [215] Sect. IV. [216] Sect. V. [217] Sect. VI.
[218] Capit. II. Sect. I.-IV. [219] Sect. V. [220] Capit. III.

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passions, and actions of mankind, and the management of providential agency; qualities clearly incongruous with any nature or capacities merely created: and he declared the exercise of this power to be coeval with the duration of the present dispensation of the divine government.[221]

He spoke of the holding of religious assemblies, as a usage which would be characteristic of his followers, and as an act of religious homage to himself: and he assured his disciples that, on all such occasions, which must of course include all times and places, he would be with them, in such a manner as allows of no rational interpretation except on the admission of his possessing the attributes of omnipresence and the exercise of special grace.[222]

He described himself, with remarkable strength and particularity of expression, as the Being who will effect the stupendous miracle of the universal resurrection, and will determine the everlasting retributions of all human beings; works for which infinite power, knowledge, wisdom, and righteousness are indubitably necessary.[223]

During the period of his debasement and humiliation, he accepted of religious homage, and that of such a kind, and under such circumstances, as cannot be reconciled with the integrity, humility, and piety of his character, upon the hypothesis of his simple humanity.[224]

He also assumed an absolute jurisdiction in matters of moral obedience; thus claiming that authority over the hearts and consciences of mankind which can belong only to the Supreme Lord, and which involves both a right and power of taking cognizance of the secret sentiments, principles, and feelings of men's souls. He represented himself as the Sovereign Head of the gospel-dispensation, and was uniformly so considered by his apostles; in relation to whom, he conducted himself as one possessed of an immeasurable superiority, and as exercising the most gracious condescension. The miraculous establishment of the gospel-dispensation is attributed to his personal and peculiar power, a power to modify and control the laws of nature: and, in all its arrangements, offices, ordinances, diffusion, and success, he is constantly declared to be the real and ever-present Agent. The exercise of this power manifestly implies a universal dominion over the whole course of natural and moral events; the

[221] Capit. IV. [222] Capit. V. [223] Capit. VI. [224] Capit. VII.

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causes and occasions of human action; the understandings, passions, and motives of men, in every state and of every character; and an efficient determination of what shall be the issue to all the purposes and actions of all mankind. In a perfect analogy with these high prerogatives and powers, the Lord Jesus ascribed to himself a spontaneous power to relinquish his own human life, and to resume it; and the resurrection of his body from the state of death, is expressly imputed to his own will and agency.[225]

With all this, Jesus uniformly maintained his entire subordination to the will of God his Father: that all which he performed and suffered, taught and commanded, in the great work of his mission to mankind, he did, for no private or separate purpose, but solely in pursuance of the appointment, and for the accomplishment of the gracious designs, of Him who sent him. Not only did he reject the idea of having any detached interests or objects, but he even affirmed that he had not a detached existence from the existence of the Father. The will and work and glory of the Father are repeatedly stated to have been identically the will and work and glory of the Son. It is declared that the Father is in the Son, and the Son in the Father; and that He and the Father are ONE.[226]

Such is the purport of the testimony which our Lord Jesus Christ bore concerning himself. Whether these particulars have been fairly deduced from their premises, by legitimate criticism and honest interpretation, has, throughout the preceding disquisitions, been carefully submitted to the judgment of the learned and intelligent reader: and he is again requested to exercise that judgment upon this recapitulation of the results. It has been, also, my honest endeavour to present the grounds of the evidence, at every step, in a manner so detailed and perspicuous, that, I flatter myself, any attentive and serious reader, though not possessed of the assistances to be derived from an acquaintance with the original languages of Scripture, will find it no difficult task to follow each argument, with a clear perception of every thing on which its validity can depend.

Let me intreat him, then, to meditate anew upon the character, both mental and moral, of the Person by whom all these attributives have been avowed as his own, or plainly assumed, or more or less indirectly implied, or permitted to be ascribed

[225] Capit. VIII. [226] Capit. II. III. VI. VIII.

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to him by others: and let him consider whether it is possible to believe the soundness and sobriety of mind of that Person, and still more his perfect holiness, humility, and piety, on the supposition of his knowing himself to be nothing more than a mere human creature, however singularly wise and virtuous; a fallible and peccable man: and whether, on the other hand, it is not *necessary*, in order to support the integrity of his character and the truth of his teachings, to believe that he possessed, not the nature of man only, but *another* Nature, superior and pre-existent, celestial and really DIVINE.

SUPPLEMENTARY NOTE,

REFERRING TO SECTION III. OF THIS CHAPTER.

To the friendliness of the Rev. J. T. Mansel of Clifton, I am indebted for the following citation from a Jewish book published at Paris, in 1825. Treating of the claims of Jesus and his condemnation by the Sanhedrim, the French Jew writes,—"En parlant de lui-même comme d'un être surnaturel, comme d'un dieu, il proférait, dans l'opinion de la multitude, un blasphême horrible.——Le sénat ou Sanhedrim, après en avoir délibéré, et sur l'aveu de Jésus qu'il est *le Christ le Fils de Dieu*, lui fait l'application de la loi sur le blasphême, et prononce contre lui la peine capitale." *Résumé de Juifs anciens, par M. Léon Hallevy.* "By speaking of himself as a supernatural being, a god, he uttered, in the opinion of the Jewish people, a horrible blasphemy.——The Council of Elders or Sanhedrim, after due deliberation, and upon the avowal of Jesus himself that he was *the Christ the Son of God*, applied to him the law respecting blasphemy, and sentenced him to the punishment of death."

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CHAP. IV.

ON THE REAL HUMANITY OF JESUS CHRIST, ITS CHARACTERS AND AFFECTIONS.

SECTION 1.—THE HUMAN NATURE, WITH ALL ITS INNOCENT PROPERTIES, AFFIRMED OF JESUS CHRIST.

Jesus Christ really and properly a man.—The progress of his intellectual and moral excellence.—His passions and susceptibilities.—His conduct under sufferings.—His moral qualities.—The causes, means, and extent of his intellectual acquirements.—The limitation of his knowledge.—Inquiry into the meaning of Mark xiii. 32.—The perfection of our Lord's moral character vindicated, against insinuations.—Investigation of the causes and peculiar nature of the Redeemer's sufferings.—I. Designs of those sufferings.—1. To succour the human race.—2. To deliver from the terror of death;—not physical dissolution,—but spiritual and eternal ruin.—3. To propitiate for sin.—4. Sympathy with suffering Christians.—5. The efficiency of salvation.—II. Reasons of those sufferings.—III. Their unparalleled kind.—Our Lord's agonies and prayers consistent with his moral perfection and his union with the Divine Nature.

A BEING who acts and speaks and is addressed as a man, and who exhibits all the properties which distinguish man from other beings, must be a *real* MAN. To such a being, possessing the nature and the essential attributes of a man, it is correct to ascribe a *proper* humanity; even if it should be the fact that, by the possession of a different class of properties which are known to be the attributes of another nature, this other nature should appear to be preternaturally conjoined with that being.

Therefore, a believer in the proper Deity of the Messiah has no obstruction, on that account, to an equal assurance of the Messiah's proper humanity. He regards it as a case absolutely of its own kind, having no known analogy to any other fact or existence in the universe, and which is to be judged of solely from its own evidence, *competent testimony*.

By himself, by his friends and disciples, by his enemies and persecutors, Jesus Christ was spoken of as a proper human being.

His childhood was adorned with filial affections and the discharge of filial duty. "He went down with his parents, and

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"was subject to them."[1] And on his cross he showed the same dutiful tenderness.

His intellectual powers, like those of other children, were progressive: and so was the development of his moral excellencies. "The child grew and was strengthened in spirit, being "filled with wisdom; and the favour of God was upon him:— "he advanced in wisdom, and in stature, and in favour with "God and men."[2]

In his earliest years, he embraced with eagerness the means of improvement. "They found him in the temple, sitting in "the midst of the teachers, both listening to them and inquiring "of them: and all who heard him were astonished at his under- "standing and his replies."[3] It cannot, with reason, be doubted that he availed himself of whatever opportunities besides were placed within his reach, in his obscure and lowly station.

He had large experience of human suffering: and he was, in the strongest manner, both by insidious art and by violence, solicited to moral evil: but he was tempted in vain. His lot was one of severe labour, poverty, weariness, hunger and thirst. He affected no austerity of manners, nor did he enjoin it upon his followers. While he mingled in the common sociability and the innocent festivities of life, he sustained a weight of inward anguish which no mortal could know: he was a man of sorrows, and acquainted with grief. He experienced disappointment of expectation, the pain of ungrateful and injurious requital, the attachments and the griefs of friendship, sorrow for the miseries and still more for the sins of men, a virtuous indignation at unprincipled and hardened impiety, and the most generous pity towards his malignant enemies.[4]

He looked forwards to the accumulation of sufferings which he knew would attend his last hours, with feelings on the rack of agony, with a heart "exceedingly sorrowful even unto death;" but with a meek and resigned resolution, a tender and trembling constancy, unspeakably superior in moral grandeur to the stern bravery of the proudest hero. "I have a baptism to be "baptized with: and how am I held in anguish till it be accom- "plished!—Now is my soul distressed: and what shall I say?

[1] Luke ii. 51. [2] Luke ii. 40, 52. [3] Luke ii. 46, 47.
[4] John iv. 6. Matt. iv. 6; xi. 19. John ii. 1–10. Isaiah liii. 3. Matt. xxi. 18, 19; xi. 20. John xi. 35, 36. Mark iii. 5. Matt. xxiii. 37. Luke xix. 41; xxiii. 34.

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"Father, save me from this hour!—But for this cause came I "to this hour.—Father, glorify thy name!"[5] Through his whole life he was devoted to prayer: and when his awful hour was come, "he was in an agony and prayed more earnestly, "and his sweat was as drops of blood falling upon the ground."[6] He was "sorrowful, and overwhelmed with anguish, and dis- "tressed to the utmost."[7] "He fell upon his face, and prayed, "and said, My Father, if it be possible, let this cup pass from "me! Nevertheless, not as I will but as thou willest."[8] In his last hours, with a bitterness of soul more excruciating than any bodily sufferings, he felt as if deserted by his God and Father; while yet he promised heaven to a penitent fellow-sufferer, and died in an act of devotional confidence, triumphing that his work was FINISHED. Thus he died: but he rose again, that he might be Lord of both the dead and the living; and he ascended to his Father and our Father, his God and our God.

This was "the man Christ Jesus; a man demonstrated from "God by miracles and prodigies and signs which God did by "him:—a man ordained by God to be the Judge of the living "and the dead."[9]

It is delightful to dwell on the character of this unrivalled MAN: not only because in no other, since the foundation of the world, has the intellectual and moral perfection of our nature been exhibited, but because the contemplation of such excellence refreshes and elevates the mind, and encourages to the beneficial effort of imitation.

He "always did the things which pleased" his heavenly Father. Love, zeal, purity, a perfect acquiescence in the divine will on every occasion, and the most exalted habits of devotion, had their full place and exercise in his mind. The most refined generosity, but without affectation or display; mildness, low-liness, tenderness, fidelity, candour, a delicate respect for the feelings as well as the rights and interests of others, prudence, discriminating sagacity, penetration into the minds and schemes of his ablest adversaries, the soundest wisdom, and the noblest fortitude, shone from this Sun of righteousness with a lustre that never was impaired.

[5] Luke xii. 50. Συνέχομαι, "vehementer angor;" *Schleusn.* John xii. 27.
[6] Luke xxii. 44.
[7] —λυπεῖσθαι—ἀδημονεῖν—ἀδημονεῖν. Matt. xxvi. 37. Mark xiv. 33.
[8] Matt. xxvi. 39.
[9] Ἄνθρωπος, 1 Tim. ii. 5. Ἀνήρ, Acts ii. 22; xvii. 31; xiii. 38.

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His intellectual attainments were partly acquired, as we have before remarked, by diligence in the use of proper means; but principally by that transcendent communication of spiritual influences which the Father conferred upon him: for "God "gave the Spirit, not by measure," unto him. "On him rested "the Spirit of the Lord, the Spirit of wisdom and understand- "ing, the Spirit of counsel and might, the Spirit of knowledge "and of the fear of the Lord; and made him of quick under- "standing in the fear of the Lord."[10]

But, however extensive, profound, and exact his knowledge was, we cannot regard it as unlimited: for no *infinite* attribute can be possessed by a finite nature. The union of the Divine nature and the human, in the person of the Messiah, does not involve the communication of omniscience to his human mind, any more than of omnipresence, unchangeableness, or eternity.[11] All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed: but, beyond this sphere, there is an indefinite field for the acquisition of new knowledge, as well as of higher felicity, even in

[10] John iii. 34. Isaiah xi. 2, 3.

[11] "This union, the ancient church affirmed to be made *ἀτρέπτως, without any change* in the person of the Son of God, which the Divine Nature is not subject unto; *ἀδιαιρέτως*, with a distinction of natures, but *without any division* of them by separate subsistence; *ἀσυγχύτως, without mixture* or confusion; *ἀχωρίστως, without separation* or distance; and *οὐσιωδῶς, substantially*, because it was of two substances or essences in the same person, in opposition to all accidental union, as 'the fulness of the Godhead dwelt in him bodily.'—Each nature doth preserve its own natural, essential properties, entirely unto and in itself; without mixture, without composition or confusion, without such a real communication of the one unto the other as that the one should become the subject of the properties of the other. The Deity in the abstract is not made the humanity; nor, on the contrary [is the humanity made the Deity]. The Divine Nature is not made temporary, finite, limited, subject to passion [*i. e.* suffering] or alteration, by this union; nor is the human nature rendered immense, infinite, omnipotent. Unless this be granted, there will not be two natures in Christ, a divine and a human; nor indeed either of them; but somewhat else, composed of both." *Owen on the Glorious Mystery of the Person of Christ*, chap. xviii. 1, 3. "This nature of the man Christ Jesus is filled with all the divine graces and perfections whereof a limited created nature is capable. It is not deified; it is not made a god; it doth not in heaven coalesce into one nature with the divine, by a composition of them; it hath not any essential property of the Deity communicated unto it, so as subjectively to reside in it; it is not made omniscient, omnipresent, omnipotent. But it is exalted in a fulness of all divine perfection, ineffably above the glory of angels and men. It is incomprehensibly nearer to God than they all: it hath communications from God, in glorious light, love, and power, ineffably above them all. But it is still a creature." Id. *On the Glory of Christ*, Part I. ch. vii. p. 3.

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his glorified state. It seems to me a most reasonable opinion, that the communication of supernatural knowledge to the human mind of Jesus Christ, was made as circumstances and occasions were seen by Divine wisdom to require. Upon this principle, I cannot but regard as rational and satisfactory the common interpretation of our Lord's declaration, that *he did not know* the precise time when this prediction of the final ruin of the Jewish polity would be fulfilled. "Concerning that day, or hour, no "one knoweth; neither the angels who are in heaven, NOR THE "SON: but only the Father."[12] As, in various passages which have been before considered, we have found predicates affirmed of the Messiah under the title of the Son of man, which can belong only to his superior nature: can it be deemed extraordinary, if here we find that asserted of him as "the Son," whether we understand the appellation to be Son of Man or Son of God, which can attach only to his dependent and limited capacity?

This interpretation, however, has been often treated by Unitarians with high scorn, as paltry and evasive; and as imputing to the Blessed Jesus a "gross and criminal equivocation."[13] Against such a charge we can reply only by declaring that we do not perceive it to be applicable, and by appealing to the good sense and argumentative justice of the considerate reader.

Mr Emlyn has been lauded for his invention of a case, which those who have adopted or gone beyond his sentiments have thought a happy contrivance for the exposure of this disliked interpretation.[14] But it seems a little surprising that so many penetrating men and acute reasoners should have been pleased with this piece of flippancy, and should not have stopped to inquire whether there is any justice in the representation. To my apprehension, I must confess, there appears an entire want of such analogy as would justify the argument. To make it hold, it must be supposed that the doctrine of the Deity of the Messiah involves a belief that the properties of the Divine Nature are necessarily and of course communicated to the

[12] Mark xiii. 32. [13] *Calm Inq.* p. 201.

[14] "With much good sense Mr Emlyn remarks 'that to suppose Christ knows the day of judgment with his divine nature while he is ignorant of it in his human nature, is charging him with an equivocation similar to that of a person who, conversing with another with one eye shut and the other open, and being asked whether he saw him, should answer, that he saw him not; meaning, with the eye that was shut; though he still saw him well enough with the eye that was open. A miserable evasion, which would not save him from the reproach of being a liar and a deceiver.' *Emlyn's Tracts*, p. 18." *Calm Inq.* p. 201.

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human nature; a belief which, though it has been contended for in the Roman Catholic and the Lutheran communions, few in the Reformed Churches will, I apprehend, feel themselves at all disposed to vindicate. We readily avow that we pretend not to know in what manner the Divine and human natures, which we attribute to the Messiah, are united in his sacred person. We believe that, in this respect especially, "his name is, WONDERFUL;" and that "no one knoweth the Son, except the "Father." The Scriptures appear to us, on the one hand, to teach the existence of such a union as produces a personal oneness; and, on the other, to exclude the notion of transmutation, or confusion, or any kind of metamorphosis, of the essential properties of either nature with respect to the other. It follows that, whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling Divinity[15] to "the "man Christ Jesus," it was made in various degrees and on successive occasions, as the Divine wisdom judged fit: and this necessary limitation would apply to "times or seasons which "the Father has put in his own power,"[16] as much as to any other conceivable class of objects.

Where, then, is the analogy between this representation, and Mr Emlyn's case of a man denying the impression of his own senses and the use of his voluntary powers?

Another important particular in the human character of our Lord is his MORAL PERFECTION. To this fact the Scriptures bear an unequivocal testimony. "The HOLY offspring shall "be called the Son of God. I do always the things which "please him. The prince of the world cometh, and in me he "hath nothing. He was manifested that he might take away "our sins, and sin is not in him. He did no sin, neither was "guile found in his mouth. He was holy, harmless, undefiled, "separated from sinners; the Holy and Righteous."[17]

Yet, in defiance of these declarations, Dr Priestley ventured to call into question, if not plainly to deny, the absolute moral perfection of Jesus; and he lets us into the secret of his motive for this daring, a motive worthy of being seriously pondered. It was no other than that, if this were admitted, the simple humanity of Christ could not be maintained.[18]

[15] Col. ii. 9. [16] Acts i. 7.

[17] Luke i. 35. John viii. 29; xiv. 30. 1 John iii. 5. 1 Pet. ii. 22. Heb. vii. 26. Acts iii. 14.

[18] Dr Priestley contends that Christ could not have been exempted from all

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Mr Belsham also has remarked that "the moral character of Christ, through the whole course of his public ministry, as recorded by the evangelists, is pure and unimpeachable in every particular;" and that our Lord's conduct was distinguished by "uniform and consummate wisdom, propriety, and rectitude." But with these encomiums he thought proper to connect a most extraordinary and offensive passage.[19]—Alas! What could move him to so gratuitous a display of irreligious scepticism? On what ground of probability and justice did he rest his insinuation? Did he wish us to surmise that the private life of Jesus was "less pure and unimpeachable" than his *public* conduct? Or did he choose to show how cheap he held the testimony of prophets and apostles? Or was this an affectation of virtue, so jealous that it was apprehensive, forsooth, of finding "errors and failings" in Him who is "the Wisdom and the Power of God?" —Or was it only the wantonness of unbelief, "blaspheming with regard to things of which it is ignorant,—sporting itself with its own deceivings?"[20]—

From whatever perversion of mind or feeling this unhappy paragraph flowed, I will borrow the martyr's petition, "LORD, LAY NOT THIS SIN TO HIS CHARGE!"[21]

the moral infirmities of human nature; and on the contrary supposition, that is, that Christ was actually sinless, or possessed of "absolute perfection," he goes on to say; "If he was so perfect, it is *impossible not to conclude* that, notwithstanding his appearance 'in the fashion of a man,' he was, in reality, *something more than man.*" *Theol. Repository*, vol. iv. p. 449.—It is worthy of reflection, that a sensible and pious writer has drawn the same conclusion from the admirable penetration which our Lord possessed into the deepest designs of his enemies: "The artful and learned gathered around him, to endeavour to draw out something of which they might accuse him: yet in vain. Not a word fell from his lips of which they could accuse him. Every thing that he said was calm, mild, peaceful, wise, and lovely. Even his cunning and bitter adversaries were always confounded, and retired in shame.—Here, surely, must have been *something more than man.* None but GOD *manifest in the flesh* could have known all their designs, seen all their wickedness and their wiles, and escaped the cunning stratagems that were laid to confound and entangle him." *Albert Barnes's Notes on the Gospels;* on Luke xi. 54.

[19] "Whether this perfection of character in public life, combined with the general declarations of his freedom from sin, establish, or were intended to establish, the fact, that Jesus through the whole course of his private life was completely exempt from all the errors and failings of human nature, is a question of no great intrinsic moment, and concerning which we have no sufficient data to lead to a satisfactory conclusion." *Calm Inq.* p. 190.

[20] See 2 Pet. ii. 1, 2, 12 (ἐν οἷς ἀγνοοῦσι βλασφημοῦντες), 13.

[21] I do not suppress this record of past feeling and prayer, as it was twice published before the death of Mr Belsham.

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An anonymous Unitarian writer has advanced farther, and has endeavoured to fix on the Blessed Jesus the charge of, at least, *moral feebleness*, in relation to the two remarkable seasons of his extreme suffering.[22]

In this daring attempt, our Lord is not only represented as making a mistaken assumption, and uttering words without any definite meaning, but is taxed with inconsistency and impatience, which is undoubtedly a sinful state of mind; for, though the accuser is pleased to allow that it was a slight and *venial* inconsistency, it must, from the very term, have needed forgiveness from God.

Fain would I hope that those persons would have refrained from taking upon their souls the awful responsibility of these charges, had they considered, or been disposed to admit, the scripture testimony concerning the CAUSES and the NATURE of the Redeemer's sufferings.

"Even the Son of God," says Mr Locke, "whilst clothed in flesh, was subject to all the frailties and inconveniences of human nature, sin excepted."[23] The chief passages of the New Testament which refer to this subject, are the following:—"God, "having sent his own Son in the likeness of sinful flesh," that

[22] "'My God, my God! Why hast thou forsaken me?' Matt. xxvii. 46.—Was it quite consistent——in the mouth of Jesus? He possessed a knowledge of his impending fate, and even declared that to the fulfilment of his mission such a consummation was indispensable; which therefore could be no indication that his God and Father had forsaken him. Whatever inconsistency, however, may be imputed to this invocation, it is a slight, and if the expression be allowable, a venial one, upon the hypothesis of the simple humanity of the sufferer. That he was not unappalled by the sufferings he contemplated, is evident from his prayer that, if possible, the cup might pass from him. Though prepared to suffer and to die, it is no violent presumption that his actual sufferings might be more acute than he had anticipated: and, in a paroxysm of agony, this perhaps convulsive expostulation might break from him without any definite meaning.—— He had submitted to all that it behoved him to endure, but did not sustain the extremity of suffering without the expression of such a sense of it as was natural to a simply human being; and, in words neither weighed nor resembling any language that he had ever used, or was capable of using, in a state of mental composure. There is nothing, therefore, staggering in the inconsistency which has been suggested. But another far more important consideration is behind: —what will the orthodox say to it? Will they contend it to be possible that 'God made man,' or that a man in any profoundly mystical identity with God, could have ejaculated such a sentence? That Jesus, in his blended character, could thus have expostulated with himself? That such a preposterous interrogation could have passed the lips of a being conscious of the Divinity within him, and that God had neither forsaken, nor could forsake him?" *Monthly Repos. August*, 1819, p. 475.

[23] *Ess. Hum. Und.* Book III. ch. ix. sect. 23.

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is, of the nature which has fallen into sin.[24]—"Since, then, "infants are partakers in common [κεκοινώνηκε] of flesh and "blood, he himself also in like manner partook of the same, "that through means of death he might depose him who holdeth "the dominion of death, that is the devil: and might deliver "those who in fear of death were, through the whole of life, "subjects of bondage. For truly it is not the angels whom "he succoureth, but he succoureth the posterity of Abraham. "Whence it was necessary that he should be made like to his "brethren in all respects, that he might become a merciful and "faithful high-priest, in the things which relate to God, in order "to propitiate for the sins of the people. For in that he hath "suffered being himself tempted, he is able to relieve those who "are tempted."[25] "For we have not a high-priest who is in-"capable of sympathizing with our weaknesses, but one who has "been tempted, in such a manner as we are, in all respects "except sin."[26] "Who, in the days of his own flesh," *i. e.* his mortal and suffering nature, "having offered prayers and sup-"plications, with vehement crying and tears, to Him who was "able to save him from death, and being delivered from his "anguish (for indeed though he was the Son, he learned, from "the sufferings that he endured, what was the obedience)" which he had undertaken, "and being completed," *i.e.* having finished his immense undertaking for the redemption of sinners, "he

[24] Rom. viii. 3. This paraphrase of the concluding words appears to me to be no more than the meaning of the Hebraized and elliptical expression, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. Grotius's annotation on the clause is, "That is, that he might be treated as sinners [*nocentes*] are: Isaiah liii. 12. Mark xv. 28. Phil. ii. 8." Koppe considers it as an abbreviated form for what would run thus at length: ἐν σώματι ὁμοίῳ τῷ τῶν λοίπων ἀνθρώπων ἁμαρτωλῶν σώματι, "in a body like to the body of the rest of men who are sinners." Rosenmüller adopts the same in substance. Morus, to whom the German critics deservedly pay the highest honour for his erudition, sagacity, and judgment, makes this remark:—"This expression is, I confess, some-what difficult [*paullò durius*]; and we should not have understood it, did we not possess the history of Jesus Christ and other passages of the New Testament, which inform us that the Son of God was sent, clothed in a human body, and therefore so far like the rest of men, having a body such as ours, and which we make the instrument of sin." *Prælect. in Ep. ad Rom.* p. 28. Leipz. 1794.

Among the figurative acceptations of the term *flesh* in the New Testament, and particularly in the use of the apostle Paul, these are the principal:—*Human nature with an especial reference to its material constitution*, e. g. 1 Tim. iii. 16. 1 John iv. 2. Rom. viii. 3. ἐν τῇ σαρκὶ, (*an einer Menschennatur*: Koppe.)—*Human nature as frail and mortal*; Col. i. 22. 1 Cor. xv. 50——and, which is almost peculiar to St Paul, *Human nature as depraved and sinful*; Rom. vii. 18, etc. Vid. *Koppe, Excursus de Sensu vocis* Σαρκὸς *in N. T.* ad calcem *Ep. ad Gal.* Götting, 1791.

[25] Heb. ii. 14–18. [26] Heb. iv. 15.

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"became to all who obey him the Author of eternal salvation."[27]

These passages supply most important information, concerning the Objects or Ends of the Redeemer's sufferings; an attention to which may perhaps enable us to deduce some precise conclusions concerning their Reasons, their peculiar Character, and, as apparent in the whole train of considerations, their *Consistency* with the doctrine of a superior, impassible, and divine Nature in the constitution of his Person.

I. The following appear to be clearly stated as the designed ENDS of the Redeemer's sufferings.

i. To *succour*, or to bring help and deliverance,[28] to the human race expressly, as distinguished from any superior order of creatures. The reason of the apostle's specifying only "the "posterity of Abraham," was, in all probability, because he was addressing Hebrews, to whom the promises and advent of the Messiah primarily belonged; but the argument plainly intends mankind generally.

ii. To *deliver* his faithful followers from a state which is described as a most painful and terrific bondage. It is necessary to ascertain what the sacred writer means by the *death* to which this subjection refers. For this purpose, the following considerations are proposed to the reader's serious attention.

1. The most pure and holy Christians are, no more than the rest of mankind, exempted from subjection to corporal death; nor from any of the distressing and often excruciating circumstances, which frequently precede and accompany the awful article of dying. Neither does the existence and even the powerful influence of genuine piety, always, and as a matter of necessary consequence, free its possessors from the natural and innocent dread of death which is common to all animated nature. The different degrees in which this principle operates in particular persons is found to depend upon the various susceptibility of the nervous system, upon education and habits, and upon other constitutional and accessory causes; more than on the presence or the absence, the strength or the weakness, of the religious principle. The dread of dying has been sometimes

[27] Heb. v. 7–9. "Εἰσακούειν is used to signify σώζειν in 2 Chron. xviii. 31. Ps. xxii. 24. LXX. Ἀπὸ for ἐκ." *Rosenm. in loc.* See also Schleusner on Εὐλάβεια and Εἰσακούω. *To hear* is frequently in the Old Testament used to denote the granting of deliverance in answer to prayer.

[28] Note A.

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very conspicuous in persons who were conscious, on the most just grounds, of no distressful apprehensions of what would come after death: and many very wicked men have shown, through their whole lives, and down to the last moment, an astonishing fearlessness and even a strong contempt of death.

2. The death which the apostle speaks of, is by him affirmed to be a state which lies under the *dominion*, force, or power (κράτος) of the fallen spirit, the seducer of men, and the cruel exulter over their moral ruin. To this wicked and wretched creature I can see no grounds for attributing any dominion, power, or agency in the causation of natural death; but, on the contrary, every ground of reason and Scripture supports the belief, that the cessation of animal life takes place, under the sovereign appointment of the Most High, as the immediate and necessary consequence of certain changes in the mechanism of the body, which cannot but be produced sooner or later. It is true that this law of dissolution "entered into the world by "sin," and that "the serpent who beguiled Eve through his "subtlety," was the successful tempter to the first human sin: but it by no means follows in the reason of the case, nor is the idea supported by any doctrine of revelation, that the worst enemy of God should thenceforth be invested with "the dominion "of death," a prerogative of the most mighty interference with the whole natural and moral government of Him who is the Blessed and Only Potentate, and who "has the keys of death, and of "the unseen world."[29]

For these reasons, and confirmed also by the scope and connexion of the passage, I am induced to think that the apostle here applies the term *death* to the *state of misery* in the world to come; the privation of *life* in its best sense, a sense often occurring in Scripture, that of *a holy and happy existence;* a condition to which the awful term may well be applied in its most aggravated and terrible capacity of signification. This acceptation of the word was in use among the ancient Jews,[30] and it is exemplified in the New Testament.[31] On the admission of this interpretation, it is easy to perceive the propriety of the expression which attributes to the apostate and malignant spirit a dominion over the state of final perdition. It plainly imports his insatiable desire of the ruin of souls; his hunting

[29] Rev. i. 18.

[30] See *Wetstein*, on Rev. ii. 11.

[31] John viii. 51; xi. 26. Rom. vi. 23. Rev. ii. 11; xx. 6, 14; xxi. 8.

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for victims "as a roaring lion seeking whom he may devour," tempting to sin in order to drag them down to the eternal death; his pre-eminence in guilt, and in the misery which grows from guilt; his superior title to that unutterable and everlasting punishment which is "prepared for the devil and his angels." This view also gives a rational conception of the *fear* and *bondage*, which cannot but press upon the minds of those who entertain serious reflections on the evil and demerit of sin, but who have no adequate knowledge of the way of pardon and deliverance; and it furnishes an intelligible and most consolatory understanding of this great end of the All-gracious Redeemer's sufferings and death; namely, to depose the usurper and deliver his despairing captives.

It may be objected that, in the former part of the sentence, our Lord is said to effect this deliverance "by means of death," his own proper dying for the redemption of men; and that, therefore, it is requisite to preserve the same sense of the term in the subsequent clauses. To this I reply:—

(1.) That it is not unusual in composition, for the same word, after it has been introduced in a proper or ordinary signification, to be resumed in a more extended sense, or in a sense entirely figurative.[22]

But, (2.) that the figurative acceptation is more suitable and applicable to this instance of the word also. The manifest design of the passage appears to me to require, that *the death*, which is here stated to have been the means of accomplishing the stupendous purposes of eternal mercy, should be understood, not of the mere physical death of the Lord Jesus, but of *the whole comprehension* of his sufferings for the redemption of the world. The fact of natural death, the mere ceasing to live, was the smallest part of those sufferings: it was their termination and relief. The sorrow which he endured, ineffably transcended all corporal agony. It was DEATH IN THE SOUL. Our moral feelings sin has made slow and torpid; so that we can form none but very faint conceptions of the load of distress and horror

[22] See these instances in our Lord's own discourses, Matt. viii. 22; x. 39; xxvi. 29. John iv. 13, 14; vi. 27. "Vixit, dum vixit, bene." *Ter. Hecyra*, III. v. "Dum vivimus vivamus." *Adag.* "Ista culpa Brutorum? Minimè illorum quidem, sed aliorum brutorum, qui se cautos ac sapientes putant; quibus satis fuit lætari, nonnullis etiam gratulari, nullis permanere." *Ciceron. Ep. ad Att.* Lib. xiv. ep. 14. This figure was called by the technical rhetoricians, *Antanaclasis.*

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which pressed on that soul, whose unsullied innocence and perfection of sensibility were without an equal in all human nature. He suffered all that a perfectly holy man could suffer: but the highest intensity of his anguish lay in that which was mental. As "the Prince of salvation, he was made perfect through "sufferings:" and the TOTAL of those sufferings it seems proper to comprehend in THE DEATH, by which he spoiled the destroyer, and delivered the captives.

3. I would reverentially submit, that the death of Christ, considered merely as an instance of dying, seems not calculated to answer the purpose here attributed to it; that of delivering our minds from the fear of death. Many of the children of men, sincere, though weak and sinful servants of Jesus, have met death, in outward forms more appalling than the death of the cross, with triumphant joy. Such deaths might be appealed to as examples to take away the fear of dying. But the death of our Lord Jesus Christ was not of this kind. It was an example, not of a happy state of mind in the approaches of dissolution, but of one mysteriously and awfully the reverse. It was, therefore, much more calculated to inspire the hearts of guilty mortals with dismay, than, considered as an example, to emancipate them from the terrors of death. Our Lord's own reasoning would bear a most alarming application, to aggravate our fears: "If they do these things in the green tree, what shall "take place in the dry?"[33]

For these reasons, I conceive that this part of the design laid down in the passages under consideration, is evinced to have been a deliverance, not from the apprehension of physical death, but from the sad forebodings of conscience, the condemnation of God's righteous tribunal, the inevitable retribution of sin, "the "second death."

iii. The next of the great Ends stated in these passages, is the offering of a sacrifice *to propitiate for the sins of men.* On this momentous object of the mission of Christ, I shall only recite a very few other testimonies of the divine word, as a specimen of its general doctrine. "Christ hath redeemed us "from the curse of the law, being made a curse for us. Who "himself bore our sins in his own body on the cross. He hath "suffered for us, the just for the unjust. Him hath God set "forth, a propitiation, through faith by his blood. He, through

[33] Luke xxiii. 31.

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"the Eternal Spirit, offered himself without spot to God."[34] Thus it is declared, that this great propitiation was to be effected *by suffering*. This was "the obedience" which Christ learned by the bitter experience of such sorrows: and thus was he "completed" as the All-sufficient Saviour.

iv. That he might possess a capacity of *sympathizing* with his servants in their afflictions, trials, and difficulties; especially in those mental distresses which are peculiar to tenderness of conscience and fidelity of obedience, under the innumerable oppositions and temptations of the present state. In the eye of Infinite Wisdom, it was needful that the Saviour of men should be one who has the FELLOW-FEELING which no being but a fellow-creature could possibly have: and therefore it was necessary that he should have an actual experience of all the *effects* of sin that could be separated from its actual guilt. "God sent "his own Son in the likeness of sinful flesh."

v. That, as the merited reward of his humiliation and agonies, his expiatory sacrifice, and his gracious sympathies, he might be the *Author* (Αἴτιος), Cause, or Efficient Producer, of *eternal salvation* to all who obey him. This immensely comprehensive blessing is, in another place, by the same writer, called THE GREAT SALVATION.—Let the serious mind reflect on the nature, malignity, and inveteracy of the evils from which it is a deliverance, and on the unutterable felicity to which it is the introduction; and then let him say what must be the greatness of HIM who is its Cause and Bestower!

"Thus it is written, and thus IT WAS NECESSARY that the "Christ should SUFFER."[35]

II. The review of these designs supplies a corresponding series of moral REASONS why the Saviour of the world should be, and could not but be, "the man of sorrows and acquainted "with grief; *stricken, smitten of God*, and afflicted:" and as the result of the whole, it appears to the closest attention and the best judgment that I am able to exercise, that a proposition is brought out to this effect:

That, for the purposes of the Saviour's great work, it was NECESSARY, and by the wise and holy decree of the Almighty, it was DETERMINED, that he should have no RELIEF or CONSOLATION from the fact of his proximity to God, or from his con-

[34] Cal. iii. 13. 1 Pet. ii. 24; iii. 18. Rom. iii. 25. Heb. ix. 14.
[35] Luke xxiv. 46.

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sciousness of that fact; and that, in so far as that consideration had place, it should not prevent the full tide of misery from overwhelming his soul, nor be the means of any alleviation of suffering, or any sense of support under it.

III. From this scripture evidence it is further inferrible, that the sufferings of our Blessed Lord were strictly *unparalleled* and *peculiar*, not in their degree only, but in their very *nature* or *kind*. He felt the horrors of guilt, though without the slightest tinge of its criminality. He sustained the punishment of sin, though not the shadow of its defilement had ever touched his spotless mind. The most vivid and piercing sense of our apostasy, in all its enormity, malignity, and contrariety to God, was omnipotently pressed into the very heart of a sensibility incomparable, and a holiness the most exalted that ever dignified a dependent nature. "The Lord laid upon him the ini-"quities of us all."[36]

I am well aware that these statements will by many be disposed of in a summary manner, with the easy answer of indifference or derision; but I confidently look for a different attention to them, from those who reverence, and "tremble at, the words of God." To such the appeal is now made, whether, in his exclamations in the garden and on the cross, the Lord Jesus was guilty of an "inconsistency," any dereliction of character, any moral impropriety, however "venial;"—whether

[36] "He suffered in such a manner as a being perfectly holy could suffer. Though, animated by the joy that was set before him, he endured the cross and despised the shame; yet there appear to have been seasons in the hour of his deepest extremity, in which he endured the entire absence of divine joy and every kind of comfort or sensible support. What, but a total eclipse of the sun of consolation, could have wrung from him that exceedingly bitter and piercing cry, 'My God! my God! why hast thou forsaken me?'—The fire of heaven consumed the sacrifice. The tremendous effects of God's manifested displeasure against sin he endured, though in him was no sin: and these he endured in a manner of which even those unhappy spirits who shall drink the fierceness of the wrath of Almighty God, will never be able to form an adequate idea! They know not the HOLY and EXQUISITE SENSIBILITY which belonged to this immaculate sacrifice. That clear sight of the transgressions of his people in all their heinousness and atrocity; and that acute sense of the infinite vileness of sin, its baseness, ingratitude, and evil, in every respect, which he possessed;—must have produced, *in him*, a feeling of extreme distress, of a kind and to a degree which no creature, whose moral sense is impaired by personal sin, can justly conceive. As such a feeling would accrue from the purity and ardour of his love to God and holiness, acting in his *perfectly peculiar* circumstances; so it would be increased by the pity and tenderness which he ever felt towards the objects of his redeeming love." *Disc. on the Sacrifice of Christ*, 1813; pp. 34, 35; or in *Four Discourses on Sacrifice, Atonement*, etc., 1859; Disc. I., Part I., Sect. III. ii. 2.

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those bitter outcries were not the innocent and holy indications of the reality of his human feelings, and the extremity of his sufferings;—whether the agitation and agony from which they evidently flowed, was the smallest deviation from the purity and perfection of his character?

It was as a man that he suffered: and as a man he felt his sufferings, and prayed for their alleviation or for deliverance from them. "Save me from this hour! If it be possible, let this cup pass from me!" The desire of relief sprang from the very necessity of human feelings; feelings which proved him to be not an enthusiast, nor a deranged person: and the prayer for relief implied that limitation of knowledge which is inseparable from the condition of a created nature, and which, as has been observed above, belonged necessarily to the man Christ Jesus. Yet that this natural desire of deliverance from unutterable pain made no infringement on the perfection of his creature-holiness, is manifest from its being combined with the most absolute deference to the will of God. The exclamation on the cross requires in fairness to be understood, as connected with the sequel and the general design of the Psalm of which it is the commencement, and which could not but be familiar to our Lord's involuntary and instantaneous recollection; a Psalm prophetic of the Messiah's sufferings, and of his glory likewise. It is therefore, I conceive, not warranted by any just reason, to consider this exclamation as implying "that God had forsaken him, or could forsake him," in such a sense as the anonymous writer insinuates, as implying an actual abandonment, or as inconsistent with the peculiar fact of our Lord's personal union with the Deity. The only just construction, as it appears to me, is that it expresses the extinction of all *present* and *sensible* comfort, and yet a confidence that light would succeed to the dreadful darkness.

SUPPLEMENTARY NOTE TO SECT. I.

Note A, page 104.

"When some more recent translators first introduced this version of ἐπιλαμβάνεται, an outcry of novelty and even of a disposition to heterodoxy was raised against them. Yet it is indubitably clear, on an examination of the Greek fathers who have written comments on this passage" [viz. Chrysostom, to whose homilies on the Epistles of Paul, this exquisite scholar, J. Aug. Ernesti, affirms that *all antiquity has nothing equal;* Theodoret, Theophylact and Œcumenius], "that in this sense alone the expression was understood by the whole Greek

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Church; and that the mode of translating which has been generally adopted by our commentators and common-place writers, is a modern innovation derived from the Latins, who finding in the Vulgate this schoolboy rendering of the Greek verb, blindly formed by imitating its composition, *assumit*, of course applied it to the incarnation; and indeed could do no otherwise, while they depended on their own Latin version. And this is only one instance out of many, in which the same source of error has infected our modern versions: it therefore demands the particular observation of every one who desires to be a faithful interpreter." *Ernesti Inst. Interp. N. T.* Part II. Cap. ix. Sect. 46. See also *Schleusner*, in ἐπιλαμβάνομαι.—But it is very remarkable that both these distinguished authors are mistaken in imputing *assumit* to the Vulgate, which has *apprehendit:* and though the Latin fathers, and Roman Catholic writers in general, regard the latter word as synonymous with the former, I cannot discover that the reading *assumit* ever belonged to that venerable version. Ernesti probably wrote from memory, and attributed to the Vulgate what was the impression of some modern Latin version; for Calvin, Beza, and Castellio each adopted *assumere:* and Schleusner, without suspicion, followed Ernesti.

The first divine since the Reformation who pointed out the true meaning of ἐπιλαμβάνεσθαι, in this passage, appears to have been John Cameron, a native of Scotland, but chiefly known by his intimate and honourable connexion with the Protestants of France, among whom he was successively Professor of Greek (which language he wrote and spoke as if it were his native tongue), Philosophy, and Divinity. He died at Montauban, in 1625, at the age of 46; in consequence of a personal assault cruelly made upon him by some Popish fanatics. His Annotations on the N. T., entitled *Myrothecium Evangelicum*, are peculiarly valuable, and they often anticipate the remarks of later and more celebrated writers. With pleasure I transcribe a confirmation of this eulogy: "—Cameron, one of the most distinguished Grecians of his age, who adorned the Colleges of Glasgow, Bordeaux, Sedan, and Saumur.—His *Myrothecium Evangelicum* contains a fund of sound and original philological observations, entering, with wonderful tact and spirit, into the idiom and style of the New Testament. His criticisms are not the retailed opinions of former authors, garnished with a little of his own lore; nor the artificial and lifeless notes of a mere grammatical praxis; nor are they loaded with the foreign matter and cumbrous discussions which the controversies of his day suggested. Cameron enjoyed the eulogy of Casaubon, and even escaped the censure of the severe and sarcastic Father Simon, while Cappel describes him as 'ob singularem pietatem et eruditionem carus.'" *North British Review*, May, 1845, p. 46.

SECTION II.—SCRIPTURAL DESCRIPTIONS OF THE MESSIAH'S HUMANITY, INVOLVING THE RECOGNITION OF A SUPERIOR NATURE.

I. Examination of John i. 14. The meaning of γίνομαι.—Error of Mr Cappe and Mr Belsham.—True sense of the passage.—II. On Heb. v. 7.—III. On Rom. viii. 3.—IV. On Gal. iv. 4.—V. On 2 Cor. viii. 9.—The Calm Inquirer's Interpretation considered.—Signification of πτωχεύω.—Its use by the LXX.—Construction of the clause.—Mr Pickbourn's canon on the construction of the aorist;—examined.—Fischer and Hermann.—Antithesis with πλουτῆσαι.—Authority of Greek writers.—Opinions of eminent scholars.—VI. On Philip. ii. 6–8.—Question on the structure of the sentence.—Meaning of ἁρπαγμός.—Deficiency of critical materials.—Best to be deduced from the context.—Citations of early Christian writers.—The phrase

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Ἴσα Θεῷ investigated.—In what respect it is applied to Christ.—Opinions of Enjedin, Mr Cappe, and Mr Belsham;—examined.—"Form of God."—"Form of a servant."—General inference from the comparison of the phrases.—Evidence of the Ancient Versions, and of early Christian writers.—The "self-emptying" of Christ.—Unitarian interpretation;—examined.—Investigation of the true sense.—The "servitude" referred to the penal effects of sin.—The "likeness" and "condition of man," and "obedience unto death."—Recapitulation.

IT is now proper to direct attention to a class of passages which speak of the human condition and circumstances of the Saviour, in such terms as involve a recognition of another nature; and that superior, pre-existent, and Divine.

I. "The Word became flesh."[37] The late ingenious Mr Cappe, of York, and Mr Belsham, translate *ἐγένετο* as if it were the simple substantive verb, "The Word was flesh:" and they affirm that the most common and usual meaning of *γίνομαι* is "*to be*," referring to ver. 6, and Luke xxiv. 19.[38] To this assertion I reply:—

1. That the proper sense of *γίνομαι* (or its other forms, *γίγνομαι*, *γένομαι*, *γείνομαι*), is *to be brought into existence*, or *into a new state or mode of existence*. It is the passive of the ancient verb *γένω* and *γείνω*, *to beget, bring forth, produce*. This radical idea runs through all its derivative applications: whatever form or mode of existence they refer to, it is always with the idea, sometimes remotely, but in general obviously, of an *extraneous cause* producing the effect.[39]

2. That not only were these gentlemen mistaken, when they asserted that "the most usual meaning of *γίνομαι* is *to be*;" but that, correctly speaking, this is *never* the meaning of that word, except when modified, as above stated, by the accessory idea of passiveness to a previous cause. The instances which they allege appear to me insufficient for their purpose:—

(1.) Verse 6. *Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ*· "a man *was* sent, not was *made* sent, or *became* sent," says Mr B. But however burlesque may appear the renderings which he adduces to reject, it is very clear that the leading idea of *γίνομαι*, as distinct from *εἰμὶ*, has place here: "a man *was produced*, *was*

[37] John i. 14.

[38] *Critical Remarks and Dissertations, by the late Rev. Newcome Cappe;* vol. i. p. 86. *Impr. Vers. in loc. Calm Inq.* p. 38.

[39] See *Dammii Lex. Hom. et Pind.* in *γάω, γίω, γίνω*, p. 319. Berl. ed. *Fischeri Animadv. ad Gramm. Græc.* pars i. spec. iii. p. 58. *Lennepii Etym. Ling. Græc.* tom. i. p. 209. *Godofr. Hermann. de Emendanda Ratione Græcæ Gramm.* p. 273. *Passow's Gr. Wörterb.* i. 443.

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brought forwards, was raised up, as a messenger from God.[40] This use of ἐγένετο is similar to the formula which sometimes occurs, καὶ ἐγένετο, *and it came to pass*.

(2.) Luke xxiv. 19. "Jesus of Nazareth (ὃς ἐγένετο ἀνὴρ προφήτης), who *was*, not who *became* a prophet." But why should not the proper idea of the verb be admitted here also:—"who *was made* a prophet?"

It may be difficult to find a neat phrase in modern idiom which will accurately convey the original force of the word; and perhaps the single verb *to be* may sometimes answer better than any other, to avoid running into periphrasis: but safe argument can be built only on the strict signification of terms. In both these instances, the common rendering, *was*, is probably the most eligible; yet it is unquestionably the intention of the writers to express that the subjects of the propositions *were brought into* the state expressed by the respective predicates.

Schleusner, in his large and excellent article upon this word (which furnishes abundant confirmation of the remarks above advanced), has indeed given for his eighteenth signification, "*I am*, the same as εἰμὶ, for in different passages the Septuagint uses it for the Hebrew הָיָה, as Nehem. vi. 6." But a reference to those passages will prove that they without exception fall under the observations which we have made.[41]

On these grounds, it appears to me that the translation, "The Word was flesh," is erroneous by being defective; and that any fair translation must express this idea, that the Word *was brought into that state or mode of existence* which is known by the term *flesh*, that is the human nature. Our language perfectly expresses it by the plain form, "The word BECAME flesh."[42]

I conceive, therefore, that we may regard as sufficiently proved, that the just construction of this passage indubitably

[40] To express the idea, Meyer (*N. T.* 1829) has taken the verb *treten*, to step forwards, adsistere, venire in conspectum; "Es trat ein Mann, von Gott gesandt." Augusti and de Wette (1814), "Es erschien,"—"there appeared a man from God sent:" but, in 1831, de W. has "war," as also Van Ess, like our English. Stolz (1820) retains Luther's "ward," which exactly answers to the Greek.

[41] There are only three instances of הָיְתָה, viz. Josh. ix. 12; Ruth i. 12; Dan. ii. 1. Four have הָיָה, Gen. xxvii. 29; Nehem. vi. 6; Job xxxvii. 6; Eccl. ii. 22. And there are two passages in which the LXX. have read הָיָה, where the present Hebrew text has the interjection הוֹי, Jer. xxx. 7; Micah ii. 1.

[42] "Λόγος *ille factus est homo*, pertinet eò ut indicet Λόγον illum ad humilem conditionem se demisisse." *Mori Recitationes in Joann.* p. 9.

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represents the human existence of our Lord as *assumed* by a pre-existent intelligence.

II. "The days of his flesh."[43] This phraseology plainly implies that he had *other days*, another manner or state of existence, which might be contrasted with his debased and afflicted state on earth.

III. "God sent his own Son in the likeness of sinful flesh:"[44] thus paraphrased by Semler; "That which the law could not effect, God hath accomplished in the best manner, by sending his own Son; who, besides his invisible nature, had flesh resembling this flesh of ours, which is often overcome by sin."[45]

IV. "God sent forth his own Son made [*γενόμενον*, brought "into the state of being] from a woman."[46] On this passage, the celebrated critic just quoted has this annotation: "God sent forth, that is, *from himself*, the Son who was before described as being *with the Father*, and *in the bosom of the Father*; and who himself therefore frequently said that he should *return* to the Father *from whom* he came forth. This does not involve any necessary idea of a local change; though we know not what precise conceptions the men of that age might form. The fact itself is abundantly plain, that such expressions as this are irreconcilable with the opinion that Christ had no existence before he was, as here stated, born of a woman."[47]

V. "Ye know the grace of our Lord Jesus Christ, that on "account of you he became poor, though he was rich: in order "that ye, by his poverty, might be enriched."[48]

Mr Belsham expresses contempt for those who infer the pre-existence of Christ from this text; while he admits that "if the

[43] Heb. v. 7. "Die Tage seines mühevollen Lebens auf Erden." 'The days of his life full of sufferings upon earth.' *Mori Comm. Exeg. Hist. in Theol. Christ.* vol. ii. p. 7.

[44] Rom. viii. 3. See the Note in page 103 of this volume.

[45] "Eam rem Deus feliciter ipse procuravit, misso suo Filio, qui, præter istam invisibilem naturam, simillimam carnem nostræ, cui peccatum solebat dominari, habuit." *Paraphr. et Notæ in Ep. ad Rom.* 1769, p. 91.

[46] Gal. iv. 4.

[47] "Ἐξαπέστειλεν, emisit Deus, scilicit *à se*, illum Filium qui antea dicebatur esse *apud Patrem, in sinu Patris;* qui ideo sæpius ipse dicit *redeundum* jam ipsi esse ad Patrem *à quo* exiit: John viii. 42. Non opus est ut loci quasi mutationem cogitemus, licet ignoremus ecquid homines ejus temporis cogitarint. Res ipsa sufficit: talibus sententiis reprimi omnes illos qui exsistendi initium repetunt ab hac nativitate, *in γενεσει*, quæ hic commemoratur." *Paraphr. et Notæ in Ep. ad Gal.* 1779, p. 337.

[48] 2 Cor. viii. 9.

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fact were antecedently established, this passage might indeed be admitted as a graceful allusion to it."[49] If, however, his interpretation of the terms be just, it would scarcely be warrantable, admitting the concession, to suppose such allusion; but, if a fair examination should show that the interpretation is erroneous, the passage will remain, not as an allusion merely, but as a positive and strong implication. The sense according to him is, "that Christ was rich, and, at the same time, that he lived in poverty;—rich in miraculous powers, which it was at his option to employ for his own benefit;"—but he submitted to the severest privations; "he made no use of his miraculous powers for his own advantage." Undoubtedly this, so far as it goes, is true; and is capable of being applied to the design of the connexion, as a motive to compassion and liberality: but that *it is not the entire sense*, nor that which was *specially intended* by the apostle, may, I submit, be maintained on solid grounds. The reasons produced for this interpretation are two.

1. "The verb πτωχεύω does not properly signify *to become poor*, but *to be poor:*" and Stephens's Thesaurus and Constantine's Lexicon are quoted in support of the assertion. But the significations given by those eminent scholars express the *classical* use of the word. It is unnecessary to say that Homer, Theognis, and Aristotle, are not the sources from which to derive authority, for the sense of words and phrases in the Greek of the New Testament. Stephens has, indeed, introduced this text as falling under the general signification which he assigns,[50] and which is unquestionably correct in reference to the pure Greek usage. He has closely followed Constantine. But they both appear to have overlooked the proper authority for understanding the diction of the New Testament; namely, the Septuagint and the Apocrypha, compared with the Hebrew text. In them this oversight was excusable; as the fact of the Hebraized diction of the apostles and evangelists was, in their day, scarcely recognised.

The word is not very common in Greek authors after Homer, and in the New Testament it occurs only in this place: but we find it several times in the Septuagint; and, in each instance, if I am not greatly mistaken, the signification is, not simply *to be*

[49] Page 122.

[50] "Mendicus sum, mendicus vivo, mendicando vivo, mendico:——egeo, indigeo:——mendicus oberro, mendicans peto." *Hen. Steph.*

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poor, nor, as in the classical use, *to lead the life of a beggar*; but it is TO BECOME POOR from a previous better condition. The passages will speak for themselves.

"When the children of Israel sowed corn, the Midianites—— "came upon them, and destroyed their produce,——and left no "sustenance for life in the land of Israel, nor ox nor ass in the "folds:——and Israel (ἐπτώχευσε σφόδρα) *became* exceedingly "*poor*." Judges vi. 6.

"Have you invited us with a view (πτωχεῦσαι) *to reduce us to* "*poverty?*" Ib. xiv. 15. *Ed. Alexandr.*

"The rich have *become poor* (πλούσιοι ἐπτώχευσαν)." Psalm xxxiii. (xxxiv.) 10.

"We are exceedingly *impoverished* (ἐπτωχεύσαμεν σφόδρα)." Psalm lxxviii. (lxxix.) 8.

"Every drunkard and whoremonger (πτωχεύσει) shall *come to* "*poverty*." Prov. xxiii. 21.

"Fear not, my son, because (ἐπτωχεύσαμεν) we have *become* "*poor*." Tobit iv. 21.[51]

These are the authorities which ought to direct our interpretation of the word in question; unless some very weighty reason could be shown for taking it out of the proper range. But certainly there is no such reason.

The reader will observe the resemblance of the language of the text under consideration (ἐπτώχευσε πλούσιος ὤν), to the third of the passages above enumerated. It is not impossible that the passage might have suggested the phrase to the apostle's mind.

Thus the whole evidence that applies to the case, appears to me most clearly to entitle us to reverse Mr B.'s proposition, and to say that, in the Hellenistic and scriptural Greek, this verb INVARIABLY denotes *to become poor* from a previous condition of competency or opulence. In this sense, therefore, unless we would disregard one of the most certain rules of honest interpretation, we are bound to understand it in the passage before us: "our Lord Jesus Christ *became*, or *was made*, poor."

2. "The construction requires that the two states should be simultaneous. The aorist expresses a perfect action, in past definite time; which time is ascertained by the connexion.

[51] Symmachus, who made another Greek version of the O. T. about the end of the second century, used the word in Prov. xiii. 7. "There are who *affect to be poor* (πτωχιώμενοι) but have abundant riches." *Drusii Fragm. Vet. Interp. Gr.* p. 1132.

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Christ ἐπτώχευσε *was poor.* When? Πλούσιος ὤν, at the time *when he was rich.*" [52]

To a considerable extent, this rule is true; but we cannot make it a universal canon. Let us try it by two or three examples in the writings of the same apostle. Συνεζωοποίησε, *he hath made us alive with Christ.* When? At the time *when,* ὄντας ἡμᾶς, *we were dead in trespasses and sins.*[53] The two states must be simultaneous: the Christian converts were dead in sin, and alive through Christ at the same time. So likewise must we reason on the recurrence of similar phraseology in the Epistle to the Colossians.[54]——Καταλλάγημεν, *we have been reconciled to God.* When? At the time *when,* ἐχθροὶ ὄντες, *we were enemies.*[55] The two states are simultaneous: we are enemies to God and in a state of reconciliation with him at the same time.——Such would be the theology, such the sense, of this rule, applied after the manner recommended.

If the aorist "expresses a perfect action in past definite time," it follows that the translation of ἐπτώχευσε is not so properly *he lived a life of poverty,* which expresses a continued action, and would require the imperfect tense; but that, according to the common Greek signification of the word, it is, *he begged;* or, according to the scriptural acceptation, *he became poor.*

The same conclusion is supported also by a doctrine of the aorists, which is maintained by Fischer and Hermann, critics whom all will acknowledge to be among the few who have occupied the first rank in this department of literature; whether we consider the extent and accuracy of their acquaintance with Greek authors, or their surprising acuteness in penetrating, and sagacity in explaining, the rationale of the language. The former of these authors says, that "the second aorist denotes a perfect action, in a past and continued time, but uncertain and undefined; and the first aorist expresses the same affections of time, but *without the idea of continuity.*"[56] The latter makes three cases of the aorist: the first, the notation of an action completed within some portion of time which is not only *now* past, but *has been* past a certain space of time ago, which space of elapsed time is left undefined: the second, the intimating of

[52] *Calm Inq.* p. 124. For this grammatical observation Mr B. acknowledged himself indebted to "a learned and ingenious friend;" the late Mr James Pickbourn.

[53] Eph. ii. 1, 5. [54] Col. ii. 13. [55] Rom. v. 10.

[56] *Fischeri Animad. in Gramm Græc.* Specim. ii. p. 260.

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repetition, frequency, or habit: the third, the idea of possible or probable action.[57] It is only the first of these that can apply to the text under consideration; and according to it, ἐπτώχευσε, will admit of being rendered, either *he became poor*, or *he lived a life of poverty:* but it gives no evidence of the assumed community of time with πλούσιος ὤν.

The Inquirer appears to think that, when the participle ὢν is used in reference to past time, some adverb is requisite to mark the transition to another time: as in John ix. 25. "Being (that "is, having been) blind, *now* I see: τυφλὸς ὢν, ἄρτι βλέπω." But any scholar, in his ordinary Greek reading, may observe the frequent instances of this participle occurring in the sense of past time without any adverbial intimation:[58] and every schoolboy knows that the present participle is also the participle of the imperfect tense.

A sentence closely resembling that under consideration, occurs in the former Epistle to the same church: "Though I was free "from all, I subjected myself as a servant to all."[59] Will it be pretended that these two states were simultaneous? The meaning evidently is, that the apostle abdicated his liberty, and entered into a new and opposite state.

Some light is also gained to the sense of ἐπτώχευσε from its position with πλουτήσητε; for, if the latter express a change of state, *a becoming rich* from the previous condition of spiritual poverty, it is reasonable to regard the former as correspondent. It is worthy of observation that this is the construction of those whose native language was Greek, and who of course would have an instantaneous perception of their own idioms. Gregory

[57] *Hermann. de Emend. Ratione Græc. Gramm.* pp. 186–189. It is remarkable, and it surely is a corroboration of the truth of our interpretation, that the same result is given by another and very different doctrine on the force of the aorists, promulgated by the sharp-sighted and philosophical grammarian, Prof. Buttmann. "The 1st and 2d aorist——different forms of the same tenses, and differ not in signification.——The aorist differs from all [the other past tenses] in expressing simply a past action, without any connexion in idea with present, or any other past, time; *I saw it.* The past tense *in English* [i. e. the English and German imperfect] is an aorist: *in Latin*, the perfect is used to express the Greek aorist. Ex. Πύῤῥος—ὁδεύων ἐνέτυχε κυνί·—By substituting *has met*, *had met*, or *was meeting*, for *met*, the difference between the aorist and the other past tenses will be felt.—" *Gr. Gramm.* p. 236. The very same doctrine, though less amply unfolded, is laid down in *Matthiæ's Grammar*, Mr Blomfield's Translation; vol. ii. p. 723, ed. 1829.

[58] As in Luke xxiii. 12. Acts ix. 39; xxiv. 10. John i. 49. 2 Pet. i. 18.

[59] 1 Cor. ix. 19, ἐλεύθερος ὢν—ἐδούλωσα.

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of Nazianzum, evidently alluding to this passage, and to Philippians ii. 7, says: "The author of riches becomes poor; for he becomes poor [with regard to] my flesh, that I may be enriched [with regard to] his Deity. He who is full is emptied; for he is emptied of his own glory for a little time, that I may partake of his fulness."[60]

In the expository collections of Photius we find the following annotation: "He became poor [by taking] our flesh:—we are made rich [by receiving] forgiveness of sins, holiness, adoption, and the kingdom of heaven."[61] The comments of Chrysostom show that he understood the terms in the same sense. "He emptied himself of his glory, that ye, not by his riches, but by his poverty, might be made rich. If he had not been made poor, thou wouldest not have been made rich. All these blessings have come to us through his poverty; and what kind of poverty? His taking flesh, and becoming a man, and suffering what he did suffer."[62]

[60] Ὁ πλουτίζων πτωχεύει· πτωχεύει γὰρ τὴν ἐμὴν σάρκα, ἵν' ἐγὼ πλουτήσω τὴν αὐτοῦ θεότητα· Καὶ ὁ πλήρης κενοῦται· κενοῦται γὰρ τῆς ἑαυτοῦ δόξης ἐπὶ μικρὸν, ἵνα ἐγὼ τῆς ἐκείνου μεταλάβω πληρώσεως. *Opera, ed. Bill. Par.* 1630. vol. i. p. 620.

[61] The candid scholar will admit that, as the chasms in this quotation, and in that from Gregory, occasioned by the common ellipsis of κατὰ, must be supplied in any translation, the modes of supplying them here adopted are fair and consonant with the design of the writers. I copy the entire passage, that it may be read in its connexion.—Ἐπτώχευσε γὰρ τὴν ἡμετέραν σάρκα. Εἶτα κατιδικάσθη καὶ ἐσταυρώθη, καὶ τοῦτο δι' ἡμᾶς τοὺς ἀναξίους· ὅτι δι' ἡμᾶς ἐπτώχευσεν. Εἰ οὖν ἐκεῖνός, φησιν, ἐπτώχευσε διὰ σὲ, σὺ οὐδὲ χρήματα δίδως δι' αὐτόν; Πλούσιος ὤν· Καθό ἐστι καὶ νοεῖται Θεὸς, οἷον ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀπαστάλαπτος, δόξαν ἔχων ἀπόῤῥητον, φῶς ἀνεπιλάληπτον, μεγαλωσύνην ἀνείπαστον. Ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε· Εἰ γὰρ μὴ ἐκεῖνός, φησιν, ἐπτώχευσεν, οὐκ ἂν ἡμεῖς ἐπλουτήσαμεν. Ἐπλουτήσαμεν δὲ ἄφεσιν ἁμαρτιῶν, ἁγιωσύνην, υἱοθεσίαν, αὐτὴν τὴν βασιλείαν τῶν οὐρανῶν. "*He became poor* [by taking] our flesh. He was moreover condemned and crucified, and that for us unworthy; since *for our sake he became poor.* If, then, says the apostle, he became poor for thy sake, wilt not thou give alms for his sake?——*Being rich:* inasmuch as he is, and is proved to be, God, namely the unutterable, whom no created mind can grasp, invisible, incomprehensible, possessing the glory which cannot be declared, the unspeakable light, the incomparable majesty.——*That ye, by his poverty, may be made rich:* for, says the apostle, unless he had become poor we should not have become rich. But we are made rich [by receiving] forgiveness of sins, holiness, adoption, and the kingdom of heaven itself." *Œcumen. in Act. et Epist.* Verona, 1532, p. 542. "Fix your eyes on the Creator and Sovereign of the universe, the Only-begotten Son of God, who, for your salvation, went into the condition of extreme poverty (τὴν ἰσχάτην μετελήλυθε πενίαν)." *Theodoret.* in loc.

[62] Ἐκεῖνος δόξαν ἐκένωσεν, οὐχ ἵνα ὑμεῖς τῷ πλούτῳ αὐτοῦ, ἀλλὰ τῇ πτωχείᾳ, πλουτήσητε.——Εἰ μὴ ἐκεῖνος ἐγένετο πτωχὸς, οὐκ ἂν ἐγένου σὺ πλούσιος.——Ταῦτα ἅπαντα διὰ τῆς πτωχείας γέγονεν ἡμῖν· ποίας; Διὰ τοῦ σάρκα ἀναλαβεῖν, καὶ γενέσθαι ἄνθρωπον, καὶ παθεῖν ἅπερ ἔπαθε. *Homil.* xvii. *in 2 Epist. ad Cor.*

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Thus, then, I humbly conceive, there is a preponderance of reason for taking πλούσιος ὢν in reference to an antecedent state: "being rich, for your sake he become poor."

The Inquirer adduces, as a corroboration of his views, that "the most accurate critics and commentators translate and expound the words as expressing simultaneous and not successive states:"[63] and he refers to Grotius, Schlictingius, and Brennius, as these authorities. But the latter two are party writers, and Grotius can scarcely be considered as free from a similar bias. If, however, authority is to be called in (and undoubtedly, on questions of philological difficulty, much respect is due to competent authority), I conceive that the appeal should be made to those critics who are distinguished for their purely grammatical investigations, and who treat the text of the New Testament precisely as they have done, or would do, any Greek classic whom they have undertaken to edite and illustrate. Of this description are the following.

Semler, than whom no man more prided himself upon his latitude of thinking, or more heartily spurned the being a follower of venerable names or popular doctrines, thus paraphrases and comments upon the clause. "Our Lord Jesus Christ, though possessed of supreme riches as Lord of all things, yet for you Gentiles submitted to that poverty.—The concise phrase, *being rich*, respects the doctrines concerning the state of Christ before his human existence, and with the Father, which the apostle had more largely delivered in his personal teachings; and which he thus recalls to the recollection of those whom he addresses. The participle ὢν has the same signification as ὑπάρχων in Phil. ii. 6, and can by no means be applied only to the human life of Christ, the relation of both fact and time being different. The expression *he became poor*, likewise answers to that in the passage just referred to, *he emptied himself;* and it denotes another condition and state of the person of whom this new condition of humanity is affirmed."[64]

[63] Page 124.

[64] "Cognoscitis illam beneficentiam Domini nostri Jesu Christi, quòd cùm esset rerum omnium dominus ditissimus, tamen propter vos gentes illam paupertatem subiit.—Res eadem describitur ac Phil. ii. etiam simillimè: idem participium, ἐν μορφῇ Θεοῦ ὑπάρχων. Ideas de statu Christi ante vitam humanam, apud Patrem —plures quas Paulus sermonibus suis exposuerat, eas hic in animum revocat: γινώσκειτε, scil. me vobis exposuisse. Illud (ὢν, Phil. ii. ὑπάρχων) minimè potest, alio rei et temporis ordine, rejici tantùm in vitam humanam.——Ἐπέχειν, ἐπίνευσιν ἑαυτὸν, occupat jam alium ordinem et statum hujus subjecti, ad quem

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Morus, a liberal but not extravagant theologian, the editor of Xenophon's historical works and of other Greek classics, and on whom as an exquisite scholar the encomium of Wyttenbach was pronounced;[65] explains the words thus: "Christ being rich, that is, possessed of the highest happiness, was made poor, that men might be enriched with blessings."[66]

Rosenmüller, the father, after copying at length from Morus, but without acknowledgment, adds: "Christ was possessed of the highest happiness before his advent and appearance on earth."[67]

Schleusner refers the expression, *being rich*, to a previous state of perfect happiness; and he adds, "The reference is to the glory which Christ is explicitly declared in the New Testament to have had from eternity with God."[68]

Dr Gustavus Billroth (who died in 1836), a critic of distinguished learning and sagacity, regardless of all theories and parties, and especially devoting his talents to the eliciting of the meaning of the apostle Paul by a thorough logical sifting of his intellectual character and his peculiarities of thought and style, gives this paraphrase: "Our Lord Jesus Christ—who, for the sake of men, entered into the low state of humanity, though he as the Son of God possessed the [divine] glory with God, that men, through his depriving himself, might become rich in heavenly blessings."[69]

From all that has been adduced, it appears to me no more than a reasonable and necessary conclusion, that, in this passage, there is a definite recognition of a pre-existent and glorious state of the Messiah.[70]

hic novus ordo humanus refertur." *Paraphr. et Not. in Ep. ad Cor.* Hal. Magd. 1776, vol. ii. p. 222.

[65] "Haud minoris in judicando diligentiæ ac doctrinæ, quàm modestiæ." *Wyttenbachii Adnot. ad Xenoph. locos illustres*, p. 391. *Saxii Onomast. Liter.* vol. viii. p. 200.

[66] "Christum divitem factum esse pauperem, ut homines locupletarentur.—Non potest simpliciter ita verti, sed cum additamento, *beatitate abundantissimus; bonis locupletati sumus.*" *Dissert. de Discrimine Sensûs et Significationis in Interpretando*, p. 30.

[67] "Fuit autem beatitate abundantissimus priusquam in has terras adspectabilis venit." *In loc.* The passage which he has copied from Morus is not that cited above.

[68] "Intelligitur autem ibi δόξα illa quam Christus ab æterno habuisse apud Deum disertè in N. T. traditur." *In voce πλούσιος.*

[69] *Commentar zu d. Br. an d. Corinth.* Leipzig, 1833.

[70] Michaelis takes a different view of the passage, but which includes the principle of the interpretation supported above.

"*Ye know well the favour which our Lord Jesus Christ hath conferred upon*

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VI. "Let this disposition be in you which was even in Christ Jesus, who [though] existing in the form of God, did not esteem it an object to be caught at to be on a parity with God: but emptied himself, taking the form of a servant, becoming in the likeness of men: and being found in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."[71]

It has not been without long, careful, and anxious consideration, that I have given the preceding version of this important passage. That, in the particulars in which it differs from the commonly received version, and which many excellent writers have preferred, it does no more than truly and faithfully represent the sense of the original, appears to me established by the following considerations.

i. The first question is, How far, in the construction of the sentence, does that part extend which was called by the ancient rhetoricians the *protasis;* that is, the proposal of the terms or considerations, which prepare the way for the rest of the sentence, called the *apodosis*, and from which it is to flow, as a deduction, or application to the matter in hand?[72] The common version supposes this point to be at the close of the third

us; that, though he was rich, he became poor for your sake, that ye, through his poverty, might become rich. The eternal Divine nature is not here the subject of discourse, but Jesus as a man. Even in that respect he had the greatest right to be rich, to live in the greatest abundance, and to enjoy every comfort. As Son of David, he had to expect, pursuant to the promise of God, a splendid kingdom, the sovereignty of a noble country, which was at that time certainly in its most flourishing and populous condition. Besides, something more and loftier was his due, as being not merely a Son of David, but *the* Son of David, the divinely promised Messiah. Adding to this, that his human nature was united with the divine, it results that all the treasures and property in the world belonged to him. Of all this he divested himself, came poor into the world, and lived poor in it; not indeed actually in the very lowest condition, that of a beggar, for in his whole life we find the indications of a station not otherwise than honourable; but yet poor and without possessions, sometimes even in peculiar want and necessity. Thus was he to obtain for us true and everlasting riches." *Ammerkung in loc.*

[71] Philippians ii. 5–8.

[72] An apology may seem due for using these technical forms of expression; but they appeared necessary to help the perspicuousness of the explication. Perhaps these distinctions, and the denominations of them, are too much neglected now, as formerly they were too severely observed. A judicious attention to them would greatly aid the study of the sacred and other books. The reader who is conversant with Baxter's and Gesner's Notes on Horace, must have observed the excellent use which they make of these distinctions. A similar benefit may be obtained by the same mode of studying the Epistles of the Apostle Paul: he often leaves the *apodosis* to be supplied by the intelligence

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member, which, therefore, would run thus: "who, existing in the form of God and esteeming it no usurpation to be as God:" and then the apodosis would follow, "yet emptied himself," etc. But this, so far as I can perceive, would have required a difference in the words.[73]

On the other hand, I must own that the most exact and impartial study of the passage which I can exercise, leads me to regard the just construction as terminating the protasis with the clause, "existing in the form of God;" and that the subsequent members all belong to the apodosis and point to one object, the declaration of our Lord's unspeakable condescension.[74]

ii. Another important consideration is the meaning of ἁρπαγμός. Every one knows that the verb from which it is immediately derived, signifies, *to seize, to catch at, suddenly to lay hold of, to take by force;* and it is used with respect to the prey of a wild animal, the booty captured by a warrior, the instantaneous snatching of a weapon out of the hand of another, the prompt imitation of the manners of others, and many objects of a similar kind. With regard to the noun, the question is, whether it denotes *the act of seizing*, or *the thing seized.* According to the strict rule of derivation, it might be pleaded that it must be the former:[75] but we are prevented from resting in this conclusion by the abundant evidence that the best Greek authors either did not know, or practically disregarded, this rule of the gram-

of his reader. See *Vossii Rhet.* lib. iii. cap. iv. *Theoph. Ernesti Lex. Technol. Græc. Rhet.* Leipzig, 1795, pp. 36, 297.

[73] *Viz.* to have stood thus, Ὅς, ἐν μορφῇ Θεοῦ ὑπάρχων, καὶ οὐχ ἁρπαγμὸν ἡγησάμενος τὸ εἶναι ἴσα Θεῷ, ἑαυτὸν ἐκένωσε, etc.

[74] A *spicilegium* of eminent interpreters, who have regarded this as the distribution of thought and turn of argument intended by the apostle, will be in the Supplementary Note A, at the end of this Section. At the same time, it must be confessed that the common construction is still maintained by respectable scholars, among whom are my excellent friend Dr Wardlaw, and the late Mr Cappe. The former has devoted an elaborate Note, or rather Disquisition, to this question, which well deserves the attention of the serious inquirer. *Discourses on the Socinian Controversy*, pp. 547–555, fourth ed. 1828. The latter, a zealous Unitarian, and one who pushed his views to a wider extreme than many of his class, has an elaborate Dissertation, written with his usual ability, which was not small, in vindication of that construction, and to maintain its consistency with Unitarian views. *Critical Remarks on Scripture, etc.* Vol. i. pp. 232, 269–313.

[75] That verbal nouns derived from the perfect passive, in μὸς denote *actively*, in μα *passively*. Thus ἁρπάζω, ἥρπαγμαι, would give ἁρπαγμὸς, *the act of seizing*, ἅρπαγμα, *the object seized.*

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marians.[76] The word occurs nowhere besides, in the New Testament, the Septuagint, or the Apocrypha: nor, it is believed, in any Greek classic, except once in Plutarch,[77] who uses it *actively*, to signify a peculiar kind of *forcible abduction*, an infamous action which Strabo, in largely describing it as one of the customs of the licentious Cretans, calls *ἁρπαγὴ*, *rapine*.[78] Another instance, also, the laborious industry of Wetstein has discovered among the volumes of the Greek fathers, in one of the works of Cyril of Alexandria, who flourished in the fifth century; where it is manifestly taken in the *passive* sense, to denote *that which occurs unexpectedly and is gladly caught at*.[79] Thus the only actual authorities that exist are opposed to each other: and it would appear impossible for any man now to determine, whether the writer who was born fifteen years before the apostle died, but who was a heathen; or the other who was a Christian, but lived almost four centuries after; were the more likely to employ the rare word in the exact sense in which the apostle himself had used it.[80] We seem, therefore, obliged to acquiesce in the doctrine of Eustathius, which might also be confirmed by many other examples from Greek authors; and to regard the connexion of the passage as our only criterion.

The construction here adopted is that in which the Greek fathers, from the earliest example of a quotation of this passage to the fourth century and downwards, have generally understood it. Without attributing to these authors any *authority* in the decision of theological doctrines, or *deferring* to their opinions and arguments in the general interpretation of scripture; it is

[76] Ὡς δὲ ξεσμὸς, ξέσμα. οὕτω δεσμὸς, δέσμα.—Ῥωχμὸς δὲ καὶ ῥῆγμα, ταῦτα ἐστὶν· ὡς καὶ βρεχμὸς καὶ βρέχμα, καὶ πλεχμὸς καὶ πλέχμα. *Eustathius in Hom.* pp. 1386, 1425: apud *Wakefield. Silv. Critic.* P. iii. p. 112.

[77] *De Liberorum Instit.* sect. 15. *Opera Mor. ed. Wyttenbachii*, vol. i. p. 41. *in ed. Tho. Edwards*, Cant. 1791, p. 49. The immensely laborious and voluminous Wyttenbach has only a brief annotation on the passage, and does not indulge us with a single remark on ἁρπαγμός. See his *Animadv. in Plutarchi Mor.* vol. i. P. i. p. 134.

[78] *Strabo;* lib. x. *ed. Falconer*, pp. 704, 705, tom. ii.

[79] This author is discoursing on the modest declining of the divine messengers (Gen. xix. 2), to accept of Lot's invitation; which he considers as a trial of the patriarch's sincerity, and as a motive for more strongly urging the invitation. He then says, Ὁ δὴ καὶ συνεὶς ὁ δίκαιος μειζόνως κατεβιάζετο, καὶ οὐχ ἁρπαγμὸν τὴν παραίτησιν ὡς ἐξ ἀδρανοῦς καὶ ὑδαρεστέρας ἐποιεῖτο φρενός. "Which the righteous man understanding, pressed them the more; and did not, like a man acting from a versatile and insincere mind, make their declining his invitation *a thing to be caught at*." *Cyrilli Alex. Opera*, vol. i. pars ii. p. 25. Par. 1638.

[80] Note B.

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reasonable to consider them as entitled to great regard in mere verbal questions, which refer to the signification of the terms and idioms of their native language; provided that due judgment be exercised, in applying our conclusions to the interpretation of the New Testament, not to confound the genuine Greek with the Hebraized diction of the sacred writers. But the phrase before us does not fall under the head of that Hebraized diction: nothing like it is to be found in the Old Testament or the Apocrypha.[81]

To adduce numerous instances of the manner in which the text is cited and applied by the fathers, would be tedious. The reader may find many in Wetstein and Lardner, and he may increase the number by the help of the Tables of Texts, in good editions of the authors themselves. Two or three passages, however, I shall copy; and they shall be the earliest.

The first occurs in the Epistle of the persecuted churches at Vienne and Lyons, to the Christians in Asia and Phrygia, written about the year 177: which all admit to be one of the most interesting monuments of Christian antiquity. "To such a degree were they the zealous followers and imitators of Christ, *who, being in the form of God, did not esteem it a thing to be caught at to be as God;* that, though being in such glory, and having not once or twice, but many times, borne the testimony of martyrdom, and been taken back again from the wild beasts, and having the marks of the fire, and stripes, and wounds, on almost every part of their bodies, they did not represent themselves as martyrs, nor would on any account permit us to address them by that appellation."[82]

[81] Grotius, indeed, affirms that "it is a Syriac expression" (*Annot. in loc.*): but he has no ground for the assertion, except the occurrence of a similar phrase in a Syriac liturgy, which can scarcely be placed higher than the fourth or fifth century, and in which the phrase is, at all events, much more reasonably to be deduced from the passage of the apostle.

[82] *Οἵ καὶ ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἔστι δὲ ἐν τοιαύτῃ δόξῃ ὑπάρχοντες, καὶ οὐχ ἅπαξ οὐδὲ δίς, ἀλλὰ πολλάκις μαρτυρήσαντες, καὶ ἐκ θηρίων αὖθις ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μώλωπας καὶ τὰ τραύματα ἔχοντες περιπεπλυμένα, οὔτ' αὐτοὶ μάρτυρας ἑαυτοὺς ἀνεκήρυττον, οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ ὀνόματι προσαγορεύειν αὐτούς.* *Eusebii Hist. Eccl.* lib. v. cap. 2. On this passage the learned Dr Routh, the late venerable President of Magdalen College, Oxford (who adorned his extensive learning by a spirit as eminently candid and amiable), observes, that the writer or writers of this epistle certainly understood the clause which we are considering as referring to the *humiliation* of Christ; and that this was also the interpretation of many of the Christian fathers. "Quomodocunque interpretanda verba sint, *οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ*, hoc quidem constat, Lugdunenses ex illis argu-

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Clemens of Alexandria, who flourished at the close of the second and the beginning of the third century, cites the text thus: "To thee the Lord himself will speak, *who being in the form of God, esteemed it not a thing to be caught at to be as God;* but the compassionate God *emptied himself*, longing for the salvation of man." [83]

Origen, the pupil of Clemens, has this observable passage: "I might even venture to say that the goodness of Christ appeared more abundant, and more divine, and truly after the image of the Father, when *he humbled himself, becoming obedient unto death, even the death of the cross*, than if he had *esteemed it an object to be caught at to be as God*, and had not chosen to become a servant for the salvation of the world." [84] The other instances in which this father cites the passage before us, are indeed very numerous; but, while some of them concur in the sense and application of the preceding, in the larger number no light is afforded to the manner in which he understood the difficult clause. A remarkable fact, however, presents itself in the examination of these passages, and which seems to show that perplexity in the interpretation of the clause was felt even then. This is, that, in two instances, so far as I have discovered, Origen has taken ἁρπαγμὸς actively, and has understood the clause in the sense of our common version and many modern interpreters. [85]

mentum duxisse τῆς ταπεινοφροσύνης Christi. Neque verò hi soli id fecerunt, sed et alii multi veteres scriptores; imò verò id suscipere velim, nullum ecclesiasticum auctorem ad Nicænorum usque tempus adduci posse, qui significari *τὸ non alienum à se esse arbitratus est* verbis οὐχ ἁρπαγμὸν ἡγήσατο, clarè atque apertè indicaverit. Haudquaquam tamen id fraudi est firmissimo argumento contra Humanistas quos vocant, ex istis verbis apostoli sumendo." *Reliq. Sacr.* vol. i. p. 328.

[83] Αὐτός σοι λαλήσει ὁ Κύριος, ὃς, ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἐκένωσε δὲ ἑαυτὸν ὁ φιλοικτίρμων Θεὸς, σῶσαι τὸν ἄνθρωπον γλιχόμενος· *Admon. ad Gentes;* inter *Opera*, ed. Par. 1629, p. 7.

[84] Τολμητέον γὰρ εἰπεῖν πλείονα καὶ θειοτέραν καὶ ἀληθῶς κατ' εἰκόνα τοῦ Πατρὸς, τὴν ἀγαθότητα φαίνεσθαι τοῦ Χριστοῦ, ὅτι ἑαυτὸν ἐταπείνωσε, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ, ἢ εἰ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, καὶ μὴ βουληθεὶς ὑπὲρ τῆ τοῦ κόσμου σωτηρίᾳ γενέσθαι δοῦλος. *Origenis Opera, de la Rue;* tom. iv. p. 37. This passage is referred to by the Calm Inquirer, p. 137.

[85] Καὶ γὰρ αὐτὸς, ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγησάμενος τὸ εἶναι ἴσα Θεῷ, γέγονε παιδίον. "Even he himself, being in the form of God, not esteeming it an act of usurpation to be as God, became a child." Vol. iii. p. 661. Ἐχρῆν—ἐξαίρετα παρὰ τὰ λελαλημένα πάσοτι ἐν τῷ κόσμῳ ἢ γεγραμμένα, ἀποκαλυφθῆναι ἀπὸ τοῦ οὐχ ἁρπαγμὸν ἡγησαμένου τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν κενώσαντος καὶ μορφὴν δούλου εἰληφότος. "Things excellent, beyond all that had ever been spoken or written in the world, were to be revealed from him who esteemed it not an act of usurpation to be as God, but emptied himself and took the form of a servant." Vol. iv. p. 260.

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The difficulty of the case must be admitted to be considerable: and perhaps neither of the constructions can be adopted without some remaining hesitation. The preponderance, however, appears to me to be in favour of that which has been already stated, and which I believe to have been approved by many, at least, of the most learned, judicious, and moderate interpreters. Cameron, highly entitled to this character, conceived that "the phrase was derived from a custom of that age, that conquerors erected trophies of the spoils stripped or taken from their enemies; and that the clause might with strict propriety be translated, *He made not a triumph*, or *trophy, of his being equal with God;* that is, he did not ostentatiously show it, he did not seem to glory and boast of it."[86] Grotius, Meric Casaubon, Calovius, Michaelis, and others, have embraced this interpretation. But whether this allusion be admitted or not, is of little importance: as, in any case, the idea is plainly indicated that the object intended would not have been, to Jesus Christ, an act of seizure, a usurpation, a thing to which he had no right; but, on the contrary, that to which he had a just claim, a claim to waive which is laid down by the terms of the passage, as an act of the most gracious condescension and humiliation.[87]

iii. "On a parity with God." It has not been without long thought, and some hesitation, that I have at length adopted this, as the most just rendering that I can devise of ἴσα Θεῷ. The expressions, *like God*, and *as God*, appear most evidently to be below the proper signification: and the mode used in the common version and many others, *equal with God*, has the objection of not preserving the adverbial form of the phrase, and therefore

[86] "Optimè sic Gallicè vertas, *Il ne fit point de triomphe*, ou *trophée, de ce qu'il était égal à Dieu;* h. e. non jactavit, non visus est gloriari et insolescere." *Myrothec. Evang.* p. 214. "Etsi Dei similis erat, tamen non rapiendam judicavit similitudinem cum Deo." *Morus, in Append. ad Præl. in Ep. Rom.* p. 243. "Quamvis esset conditionis divinæ et Deo æqualis ratione naturæ et attributorum, tamen *non raptum ivit*, non cupide et ubivis usurpavit, hanc cum Deo æqualitatem; immo verô ab eâ re abstinuit.——" *Tittmanni Meletemata Sacra.* p. 542. See also the different versions and illustrations in Note A.

[87] So Chrysostom, whose ability to construe his native language none will dispute, understood the implication; and he argues diffusey upon it, in his Seventh Homily on this Epistle. Τοῦτο τὸ εἶναι ἴσα Θεῷ οὐχ ὡς ἁρπαγμὸν εἶχεν, ἀλλὰ φυσικόν· διὸ ἐκένωσεν ἑαυτόν. "This *being equal to God*, he did not hold as *a thing to be caught at*, but his own natural right; wherefore he emptied himself." *Homil. vii. in Ep. Philipp.* apud *Op. ed. Francof.* 1698, vol. vi. p. 64. See also another important passage from Chrysostom, in the valuable article on Ἁρπαγμὸς, in *Mr Ewing's Greek Lexicon*, the edition of 1828.

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of assuming a more defined sense than it can be at once said that the peculiar form justifies. Schleusner explains the phrase as denoting "to sustain the person of God, or to be equal to God in nature and majesty:" and he maintains that ἴσα is not put adverbially, but that, by a kind of enallage, it stands for the singular masculine adjective.[88] He assigns no reason for this opinion; and I must own that I can discover none. Such an enallage seems unsupported by any principle or authority of the language; while the use of adjectives in the neuter plural as adverbs, though to be supplied as ellipses,[89] is extremely common.[90] A very eminent scholar, and who was familiarly acquainted with the niceties of the Greek idiom, Erasmus Schmidt, observes that the verbs γίνομαι and εἰμὶ give to their conjoined adverb the force of a noun; and that the grammatical construction of this clause is precisely the same as if the adjective had been put in the accusative singular: "to be equal with God."[91]

The interpretation of this phrase is of so great importance, that I trust to the indulgence of the reader for subjoining a considerable number of instances; which will, I think, enable even those who have not studied Greek literature, to form a satisfactory opinion on the propriety of the mode of translation which I have adopted.[92]

The proper signification of ἴσος has respect to *quantity*, as that of ὅμοιος has to *quality*.[93] The former word was applied, in the

[88] *Lex. in voc.*

[89] Schleusner follows Bos in supposing that the full phrase would be κατ' ἴσα μέρη· but a most distinguished Grecian, Schæfer, maintains, "ἴσα, additâve præpositione ἐπὶ ἴσα, κατὰ ἴσα, adverbialiter dicuntur, nihilque subaudiendum est." *Adnot. in Bosii Ellips. Gr.* p. 171.

[90] As ῥᾷστα *most easily*, λῷστα *excellently*, ἐξάπινα *suddenly*, ἔλπτα *unexpectedly*, ἁβρὰ *elegantly*, πάντα *wholly*, πολλὰ *abundantly*, νήποινα, *with impunity*: etc. etc.

[91] "Esse æqualiter Deo, *i. e.* esse æqualem Deo. Lutherus, *Gotte gleich seyn.* Nam verba substantiva, γίνομαι et εἰμὶ, cum adverbio idoneo, sæpe adverbii significationem faciunt nominalem: ut, Odyss. B. 82. Πάντες ἀκὴν ἴσαν· omnes erant tacitè, *i. e.* taciti. Iliad. Γ. 95. ἀκὴν ἐγίνοντο· fiebant tacitè, *i. e.* taciti. Sic hoc loco, τὸ εἶναι ἴσα Θεῷ, pro τὸ εἶναι ἴσον Θεῷ." *Adnot. in N. T.* Nuremb. 1658, p. 1189.

Heyne, in his remarks on Erasmus Schmidt's edition of Pindar, while he blames him for want of taste, and for his invention of an erroneous metrical system, speaks in rather strong terms of his learning and sagacity as to what regarded the mere language. "Saltem doctus et æquus quisque judex fatebitur, Schmidii acumine et diligentiâ infinitis locis emendatiorem nos habere poetam; tum in iis quoque in quibus hallucinatur, ingeniosè tamen et sagaciter hariolari virum doctissimum. ——Ejus—doctrina præclara.——Magnâ Græcarum literarum copiâ instructus. ——" *Præf. ad. Pind.* vol. i. pp. 29, 30, ed. Oxon. 1807.

[92] Note C.

[93] *Dammii Lex. Hom. et Pind.* pp. 561, 1703. Euripides, in a single verse, has

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propriety of Greek usage, to cases of equivalence in number, lines and figures, motion, time, distance, weight, community of shares, equality of political rights, and other objects in which the leading idea is that of *commensurate quantities*;[94] and the latter term was used to designate *resemblance in qualities*. The former attributive was the answer to πόσος, *how much?* the latter to ποῖος, *of what kind?*[95]

From the whole, it appears to me a just conclusion, that the word under consideration denotes, in every instance of its occurrence, an *equality* or *parity* between two subjects, in such respect as is pointed out in each case by the nature of the subjects, and the connexion of the passage.

Applying this rule to the instance before us, we have first to inquire, if there is any thing ascertained in the nature of the case, which will define *the respect* in which Christ is "on a parity with God." Here we must appeal to the reader's serious and impartial judgment, whether abundant and weighty evidence has not been adduced, in establishment of the fact, that the Saviour of mankind possesses a superior nature and mode of existence, which are truly and properly DIVINE. If this be admitted, we have, in the known kind and properties of the subject, a principle enabling us safely and with intelligence to apply the declaration, THE MESSIAH IS ON A PARITY WITH GOD. This remark is not a begging the question, but a fair reference, to what, in the best exercise of my reason, I am conscientiously persuaded is a body of impregnable proof.

We are next, therefore, to inquire whether the terms of the connexion will furnish any assistance to the interpretation of this particular clause.

The circumstance of declining the object stated, is laid down by the inspired writer, as one of the articles of the Saviour's

marked the distinction. Νῦν δ' οὔθ' ὅμοιον οὐδὲν, οὔτ' ἴσον βροτοῖς· "But nothing now is *fair*, nothing *equal*, among men." *Phœnissæ*, ver. 511, *ed. Porson.*

[94] This is exemplified by the use of ἴσος in the works of the Greek mathematicians. Let the reader also consider such words as ἰσοχρονία, ἰσοδρομία, ἰσοφορία, ἰσομοιρία· and ἰσοβαρὴς, ἰσοζυγὴς, ἰσοστάσιος, ἰσοκλινὴς, ἰσοσκελὴς, ἰσοσθενὴς, ἰσότιμος, ἰσοτιλὴς, and the phrase ἴσον ἴσῳ. See *Budæi Comment. Ling. Gr.* Bas. 1557, col. 1221-1223. *Athenæus*, lib. x. cap. 8, vol. iv. p. 79, ed. *Schweighæus.* et *Casaubon Animadv.* col. 726, Lugd. 1621.

[95] Hesychius does, indeed, say ἴσον, ὅμοιον· and Suidas, ἴσα, τὰ ὅμοια· but that writers of a lower age should have occasionally fallen into a lax use of terms, and have become inattentive to the propriety of the language, is no argument against the use of better times. Besides, many of the verbal explications given by the Greek lexicographers are not synonyms, but only approximations.

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humiliation. That object was something which he did not catch up, take hold of, or with eagerness and promptitude avail himself of the opportunity to seize: it therefore lay before him, and was at his option. His waiving the presented enjoyment is assigned as a part, and a proof, of his condescending and gracious abasement: it was therefore something which was his own by right, which he might justly have claimed, and which, had he been so pleased, he had both the power and the authority to have taken. Also, as the "existing in the form of God" stands, in the antithesis, opposed to the "assuming the form of a servant;" so this member of the enumeration appears to have its contrast in the "becoming in the likeness of men." These are the attributes of the state, or manner of being, here predicated of the Lord Jesus Christ, and which is denominated τὸ εἶναι ἴσα Θεῷ, "the being on a parity with God."—WHAT, then, was that state, or manner of being?

1. It was the assumption of the regal power and dignity, say Enjedin[96] and some others, over the Jewish nation, to which Christ had an unquestionable right, by his royal descent and by divine appointment, and which he had both the opportunity and the power to have seized and secured. So the Hebrew magistrates were styled gods; and so the father of classic poetry frequently denominates his heroes θεοείκελοι, *godlike*, and ἰσόθεοι, *equal to the gods*.

We reply, that, on the case of the Hebrew magistrates, we beg to refer the reader to a former passage of this work;[97] that the epithets from Homer are founded on the mythology which, having made gods like the vilest of men, easily elevated men to the rank of gods; that such language is totally abhorrent from the style and sentiments of the New Testament; and that, to suppose ἴσα Θεῷ to signify nothing more than royal state and power, is quite incongruous with all sobriety of interpretation.

2. An eminent modern Unitarian answers the question thus: "In the authority with which he spake to his apostles; in the appellation of Lord and Master, which he assumed; in his requisition that they should keep his commandments, and be faithful in that which he committed to them and enjoined upon them; in the terms in which he spake of himself (according to the ideas of the Jews), when he called himself the Son of God;

[96] *Explic. Locorum*, p. 324. [97] Vol. I. p. 335.

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in the terms in which he spake of his doctrine, as being the word of God."[98]

That this is a part of the truth, none will be disposed to question; but whether a just interpretation of the particular passages referred to, and of other language which our Lord used of himself, or permitted to be addressed to him, is compatible with any rational notions of the state and condition of a mere human being, is a great part of the question at issue, and upon which it has been attempted, in the preceding pages, to submit the scriptural evidence to the reader's serious and candid judgment. If the writer's endeavours have not been very unsuccessful, a considerable body of evidence has been presented, that our Lord gave frequent intimations of his possessing a pre-existent and celestial nature, that he permitted and even claimed honours unsuitable to any but the Divine Being, that he allowed himself to be addressed as Lord and God, that he maintained himself to be One with the Father, and that he admitted and confirmed the imputation of "making himself EQUAL to God."

3. Mr Belsham's opinion is, that the expression designates our Lord's possession of a divine commission, and a voluntary power of working miracles, which it was at his option to employ for his own benefit.[99]

The "possession of a divine commission" certainly furnishes some ground for appropriating the expression; as, on that account, Moses is called "God" and "for God" to Pharaoh.[100] But it is manifest that this idea is totally inapplicable to the present case, for the very obvious reason, that our Lord's divine commission was, at no time and in no sense, an object which he laid aside, or declined to use. On the contrary, he always professed it, and was constantly acting upon it.

The supposition that Christ, viewed merely as a man and a prophet, had an inherent and optional power of working miracles, does not appear tenable. We know that, on one occasion, he referred to express prayer as having preceded the miracle:[101] and he ascribed, in the most direct terms, his miraculous works, equally with his heavenly doctrine, to the indwelling energy of the Father.[102] It is true, that, on most occasions of this kind, our Blessed Lord spake and acted in the style of absolute

[98] *Cappe's Crit. Rem.* vol. i. pp. 240, 241.
[99] *Calm Inq.* pp. 144, 326, 126.
[100] Exod. vii. 1; iv. 16.
[101] John xi. 41.
[102] John v. 19; xiv. 10.

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authority and independence:[103] but this the advocates of the doctrine of his Deity look upon as an intimation, not very obscure, of his possessing a nature with which alone that style of dignity could comport; even the Eternal and Almighty Nature which could "speak and it was done," which could "command and it stood fast." Upon the opinion which Mr Belsham supported, Mr Cappe has these animadversions. The possession of miraculous powers by Jesus Christ "could neither be laid down, nor declined, nor suspended. It could not be *laid down;* because it was not an inherent quality that depended upon his will: it could not be *declined;* because it was not offered to his acceptance or refusal, neither originally nor occasionally: it could not be *suspended;* because whenever the power of God was present with him to perform a miracle, it was accompanied with an impulse on his mind to employ it, or rather to predict its operation."[104]

4. It appears evident that the most probable method, for ascertaining the intention of the phrase, is to determine the meaning of that which is laid as the ground and reason of our Lord's right to what the clause assumes. This ground is the "being[105] in the form of God."

The word used by the apostle, and very properly translated *form*, signifies the external shape or figure of a material object. Of course it can be understood of the Divine Being, only in the way of an imperfect analogy. As the visible and tangible figure of a sensible object is, in ordinary cases, the chief property and very frequently the only one, by which we know that object

[103] For example: "He rebuked the wind, and said unto the sea, Peace! Be still!" Mark iv. 39. "Go thy way; thy son liveth." John iv. 50. "I will: be thou clean." Matt. viii. 3. "Damsel, I say unto thee, Arise." Mark v. 41; and a similar instance, Luke vii. 14. "Lazarus, come forth." John xi. 43.

Such language, associated with no modification or corrective, seems little becoming to a man of even common piety. How can we imagine it to have belonged to the most perfect of human characters? The doctrine of the Divine Nature of Christ affords a satisfactory solution of the difficulty: but it seems to me to press insupportably on the opposite hypothesis. Mr Cappe, in the quotation given above, expressly excludes our Lord's *will* from having any concern in the business: his office was, accurately speaking, nothing more than to *predict the operation*. Upon this statement, was not Jesus very criminal, when he received, with evident complacency, the address which, according to Mr Cappe, was absolutely false; "Lord, if thou WILT, thou canst make me clean!" and confirmed it by his reply, "I WILL: be thou clean!"

[104] *Critical Remarks*, vol. ii. p. 274.

[105] Note D.

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and distinguish it from others; so, THAT part of "what may be known of God"[106] which to our rational conceptions DISTINGUISHES HIM from all other objects of apprehension, may thus allusively be called *the form* of God. Therefore, dropping the figure, the notion is evidently that of *specific difference*, or *essential and distinguishing properties*. It might, I conceive, be unexceptionably expressed by the phrase, *the characteristics of God*.[107] Schleusner, accordingly, gives this as the secondary sense of the word: "the very nature and essence of any subject, the same as *φύσις* and *οὐσία*."[108]

We may receive further assistance by considering the antithesis of the sentence. This appears to be stated, not strictly with any one particular, but generally with all in the enumeration; "the form of a servant, the likeness of men, the condition as a man."[109] Christ had the *form*, the *characteristics*, of the debased and oppressed situation of a bond-servant; the subjection of the human race to pain and sorrow, "the bondage of corruption," the universal curse, the consequence of our common

[106] Τὸ γνωστὸν τοῦ Θεοῦ· *cognoscibile* Dei. Rom. i. 19.

[107] Μορφὴ occurs once besides in the N. T. Mark xvi. 12, and several times in the Septuagint, e. g. Job iv. 16. Dan. v. 6, 9, 10. Wisd. Sol. xviii. 1; every where in the proper sense. The Greeks often applied it to their carnal conceptions of Divinities. But Wetstein and Schleusner have referred to examples of the metonymic application, in Josephus and Plato. Ὁ Θεὸς ἔργοις μὲν καὶ χάρισιν ἐναργὴς, καὶ σύνεσοῦν φανερώτερος, μορφήν τε καὶ μέγεθος ἡμῖν ἀφάνεστατος. "God is displayed in his works and his gracious bestowments, and [thus] is more clearly manifested than any other being; but, as to his *nature* [literally *form*], and majesty, he is to us invisible." *Joseph. contra Apion.* lib. ii. sect. 22. The connexion of this passage shows that Josephus uses the term to express a spiritual perfection, and not any sensible quality. The following passage from Plato is less clear, as his conceptions were probably influenced by heathen prepossessions. Ἀδύνατον ἄρα, ἔφην, καὶ θεῷ ἐθέλειν αὐτὸν ἀλλοιοῦν· ἀλλ' ὡς ἔοικε, κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατὸν ἕκαστος αὐτῶν, μένει ἀεὶ ἁπλῶς ἐν τῇ αὐτοῦ μορφῇ. "It is then impossible, I replied, for even a god to be willing to undergo any change: but, as seems probable, each of them [the gods] being in the highest possible degree of beauty and moral excellence, always remains simply in the same form." *De Republ.* lib. ii. *Opera*, p. 606, ed. Francof. 1602.

The Greek Fathers understood *μορφὴ* in the sense of *οὐσία*· but whether this is to be regarded as a fair grammatical interpretation, or as a theological explication, may be difficult to determine.—E. g. Ἡ μορφὴ τοῦ Θεοῦ ταὐτὸν τῇ οὐσίᾳ πάντως ἐστίν. "The *form of God* is the very same as his *essence*." *Gregor. Nyss.* apud *Suiceri Thesaur. Eccl.* vol. ii. p. 377. Ἡ μορφὴ τοῦ Θεοῦ φύσις ἐστὶ καὶ Θεός. "The *form of God* signifies the same as the *nature* of God." *Theodoreti* (if he was the author) *Dialog.* i. apud *Suicer.* ib.

[108] *In vocem.* See the same remark in *Suicerus, ubi supra.*

[109] Μορφὴ δούλου, compared with Rom. vii. 25; viii. 21; Gal. iv. 24.——ὁμοίωμα ἀνθρώπων——σχῆμα ὡς ἄνθρωπος.

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depravity: he *resembled* the rest of men, in every thing requisite to a common humanity; and be it remembered that this *resemblance* was in fact an *identity:* his *condition* was that of a man, in all the accidents and attendant circumstances of our common nature; such as growth from infancy to manhood, development of physical and mental powers, liableness and acute sensibility to all the kinds of natural suffering, and every other external circumstance which was proper to demonstrate him a child of man.

Now let the terms of the contrast be weighed against each other. If the characteristics of human nature, as subjected to the penal sorrows of its fallen state; if the reality of the same nature appearing in its properties and adjuncts; if all the appropriate circumstances of external condition;—if these marked the Saviour to be incontrovertibly a real and proper man, what are we required, in equitable construction, to understand by his "existing in the form," the distinguishing characteristics, "of God," and his "being on a parity with God?" Are we not clearly *obliged* to understand these predicates as denoting THAT which is *peculiar* and *distinctive* to the Divine Being; the very nature and essential attributes of God?

Thus guided by the context and the argument we find the sense of the passage to be to this effect: "Although he possessed the essential characteristics of the Divine Nature, he declined the display of himself as on a parity with God: but, quite otherwise than that,[110] he deprived himself of the manifestation to men of those glories and enjoyments of which he had the rightful possession; and he assumed the servile, degraded, distressful state of fallen humanity, submitting to the deepest sorrows in life, and to the extremity of suffering in death. For it is obvious that, in order thus to suffer, he must have a nature capable of pain and grief; he therefore was 'made in the likeness of men, and evinced[111] to be in his outward condition really[112] a man.' In

[110] The proper meaning of ἀλλά. See *Dr John Jones's Greek Grammar*, 3d ed. p. 280, and his *Greek and English Lexicon* on the word.

[111] Εὑρεθείς· See Schleusner in εὑρίσκω, signif. 3. "*experior, comperio, cognosco, intelligo, sentio.*" Tertullian confirms this interpretation. "Nam et *inventum* ratione posuit, id est *certissimè* hominem: quod enim invenitur, constat esse." *Adv. Marcion.* lib. v. ed. Par. 1664. p. 486.

[112] See Schleusner in ὡς, signif. 15. "*reverâ, verè utpote,* et respondet Hebraico כ veritatis:——et אֲשֶׁר *utique profectò.*" Ὡς·—ἀληθῶς. *Hesych. ed. Alberti*, col. 1597. "Ὡς et ὡσεί, quomodo כ veritatis, uti vocant Hebræi, ad quam respondent, non semper designant nudam similitudinem, sed et ἴσως sæpe fiunt, veritatis notæ βεβαιωτικαί." *Sir Richard Ellys, Fortuita Sacra*, p. 227. Gesenius regards this

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this nature he suffered and in this nature he received his reward. On this meritorious account, God his father, whose gracious purposes of mercy to mankind he hath so divinely accomplished, has conferred upon him, in this same assumed and official capacity, the highest honour and happiness; by the diffusion of holiness and its attendant blessedness, by the homage of all human and celestial intelligences, and by his universal dominion as the Messiah, to the everlasting and most glorious manifestation of the holiness, the righteous government, the free benevolence, and the wisdom of God the Father."

It appears therefore to my own apprehension to be clearly established, by the signification of the words and by the sense of the connexion, that "being in the form of God," was designed to denote the *possession* of the Divine Nature and Perfections; and that, "being (ἴσα Θεῷ) as God, or on a parity with God," expresses the *manifestation* of those perfections.

The only remaining kind of evidence is what may be derived from the Ancient Versions and the citations of early Christian writers.

The translator of the Peshito Syriac has evidently laboured to maintain an anxious closeness to the Greek; and, where he could not find a term in his own language strictly equipollent, he has preserved the Greek word itself. "Who, though he was in the likeness[113] of God, did not esteem this a usurpation,[114] that he was on a parity[115] with God; but he emptied himself and took

Caph veritatis, or *confirmationis*, or *identitatis*, as a peculiar idiom, expressing the *usual* way and manner of a class of subjects; and he gives as examples, Nehem. vii. 2. Job xxiv. 14. Hos. iv. 4; v. 10. Is. i. 7–9; x. 13; xiii. 6; l. 4. Numb. xi. 1. Lam. i. 20. *Lehrgeb.* p. 846. *Wörterb.* p. 338. Another illustrative example is in Is. lviii. 5.

[113] The same word is used in the three places. It denotes *an image, a likeness, a model, a resemblance.* It is put for εἰκὼν in 1 Cor. xi. 7; xv. 49, twice. 2 Cor. iii. 18; iv. 4. Col. i. 15; iii. 10. μορφὴ, Mark xvi. 12. σύμμορφος, Phil. iii. 21. Rom. viii. 29. ὁμοίωμα, Rom. i. 23; v. 14; vi. 5; viii. 3. ὁμοίωσις, James iii. 9. ὅμοιος, Rev. iv. 3; ix. 7. ἀφωμοιωμένος, Heb. vii. 3. ὁμοίως, Rev. ii. 15; viii. 12. κατὰ τὸν ὅμοιον τρόπον, Jude 7. ὑπόδειγμα, Heb. iv. 11; viii. 5; ix. 23. James v. 10. παραβολοίως, Heb. ii. 14. τύπος, Acts vii. 43, 44. Rom. v. 14; vi. 17. Phil. iii. 17. 1 Thess. i. 7. 1 Tim iv. 12. Tit. ii. 7. 1 Pet. v. 3. ἀντίτυπος, Heb. ix. 24. The case deserves the reader's studious attention to all these passages: they will furnish the best comment on the venerable Syrian's understanding of μορφή.

[114] *Plundering, rapine.* See the Hebrew original of the Syriac word in Judges xxi. 21. Ps. x. 9. Prov. xxiii. 28. It is used for ἁρπαγὴ in the three places in which that word occurs. Matt. xxiii. 25. Luke xi. 39. Heb. x. 34.

[115] The word occurs only this once. Its proper idea is *balancing* or *comparing together.* See its verb in Ps. lxxxix. 6. Luke ii. 19. 1 Cor. ii. 13. 2 Cor. x. 12, 13.

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the likeness of a servant, and was in the likeness of the children of men, and in condition[116] was found as a child of man."

The Vulgate: "Who, being in the form of God, esteemed it not a rapine that himself should be equal to God; but emptied himself, taking the form of a servant, made into the likeness of men, and found in condition as a man."[117]

Of the earliest Latin versions we can have no better information than the citations of Tertullian, the most ancient of the Latin Fathers: "Being constituted in the likeness of God, he esteemed it not a rapine to be on a parity with God; but emptied himself, taking the likeness of a servant, and made in the likeness of man, and found in figure a man."[118]

The Arabic of Walton's Polyglott: "Who ceased not to be in the likeness of God, [yet] did not embrace his being equal with God, as an allurement to be caught at for himself; but depressed himself, then took the likeness of a servant, was made in the likeness of men, and was found in conformation as a man."

The Æthiopic Version I can cite only as represented in the Latin translation of Loftus and Castell: "Who, though he was the likeness [countenance] of God, usurped not from him who was God; subjecting himself, and transformed so as to become a servant, as a man becoming obedient."

In the same manner I borrow from Wilkins's translation of the Coptic: "Who, existing in the form of God, believed it not to be a prey that he should become equal to God; but debased himself, assumed the form of a servant, being made in the likeness of man, found in condition as a man."

To the earlier Christian writers, as was before said, we refer only as aids and evidences, to afford light to the grammatical construction, and by no means as doctrinal authorities. The

[116] The very word σχῆμα is preserved, as in the only place besides of its occurrence, 1 Cor. vii. 31. The word was adopted into the Syriac language. We find it for μόρφωσις, 2 Tim. iii. 5. τιμὴ, 1 Cor. xii. 23. καταστολή, 1 Tim. ii. 9. κατάστημα, Tit. ii. 3. With the prefix, for εὐσχημόνως, Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12.

[117] "Qui, cùm in formâ Dei esset, non rapinam arbitratus est esse se æqualem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo."

[118] "Qui in effigie Dei constitutus, non rapinam existimavit pariari [*in other places*, esse se æqualem] Deo; sed exhausit semetipsum, acceptâ effigie servi, et in similitudine hominis factus, et figurâ inventus homo." *Tertull. Op.* pp. 328, 486, 504, etc.

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passages which have already been adduced, sufficiently prove that the best and earliest of the Greek Fathers understood our Lord's "being in the form of God," to signify his *existing in the characteristic properties of the Divine Nature;* and his "being as God," to express the *manifesting of that glory and dignity which was rightfully his own.* The learned reader can, if he pleases, add to the number; particularly from the works of Basil and the two Gregorys. I shall, therefore, quote only two passages more; which though they do not belong to a very early period, are interesting and little known.

In an Epistle of Six Bishops to Paul of Samosata, written about A.D. 269, we read: "Jesus Christ, himself God and man, was prophesied of in the law and the prophets; and throughout the whole church under heaven, he has been believed to be both God, *who emptied himself* from being *on a parity with God*, and man, *being of the seed of David according to the flesh.*"[119]

Peter of Alexandria, the few fragments of whose writings indicate great simplicity and piety, and every where an unequivocal deference to scripture authority, and who suffered martyrdom at the beginning of the fourth century, has the passage: "Since most certainly *grace and truth came by Jesus Christ*, therefore *we are saved by grace*, according to the apostolic declaration; *and this*, he says, *not of ourselves; it is the gift of God, not of works, lest any one should boast.* By the will of God *the Word becoming flesh*, and *being found in condition as a man*, did not relinquish his Deity. Neither when he, *being rich, became poor*, was it so done that he might desert his power or perfect glory; but that he might undergo death for us sinners, *the just for the unjust that he might bring us to God, being put to death in the flesh, but restored to life by the Spirit.*"[120]

The correct philology and sound judgment of Theodoret entitle him to be adduced, though he lived in the latter part of the

[119] Ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστὸς προεφητεύετο ἐν νόμῳ καὶ προφήταις, καὶ ἐν τῇ ἐκκλησίᾳ τῇ ὑπὸ τὸν οὐρανὸν πᾶσῃ πεπίστευται Θεὸς μὲν, κενώσας ἑαυτὸν ἀπὸ τοῦ εἶναι ἴσα Θεῷ· ἄνθρωπος δὲ, καὶ ἐκ σπέρματος Δαβὶδ τὸ κατὰ σάρκα. *Routh, Reliq. Sacr.* vol. ii. p. 475. e *Concil. Labb. et Cossart.* tom. i. p. 848.

[120] Ἐπειδὴ καὶ ἀληθῶς ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο· ὅθεν καὶ χάριτί ἐσμεν σεσωσμένοι, κατὰ τὸ ἀποστολικὸν ῥητόν· καὶ τοῦτό, φησιν, οὐκ ἐξ ἡμῶν, Θεοῦ τὸ δῶρον, οὐκ ἐξ ἔργων ἵνα μή τις καυχήσηται. Θελήματι Θεοῦ ὁ Λόγος σὰρξ γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, οὐκ ἀπελείφθη τῆς θεότητος. Οὐδὲ γὰρ ἵνα τῆς δυνάμεως αὐτοῦ ἢ δόξης τελείας ἀποστῇ, πτωχεύσας πλούσιος ὢν, τοῦτο ἐγένετο· ἀλλ' ἵνα καὶ τὸν θάνατον ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν ἀναδέξηται, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ Πνεύματι. *Routh*, vol. iii. p. 334. *Labb. et Cossart*, tom. iii. p. 508.

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fifth century. He thus interprets verses 6 and 7:—"For, being God and by nature God, and thus possessing equality with the Father, he did not take this up as a great thing. For so to act is a characteristic of persons who have happened to get some honour beyond their desert. But he, hiding his own dignity, took the condition of extreme humiliation, and clothed himself in the human form."[121]

Thus the evidence of the Ancient Versions, and the early citations, is clearly in accordance with that which we have before deduced from the meaning of the words and from the connexion and scope of the passage.

iv. The next clause is ἑαυτὸν ἐκένωσε, "he emptied himself." This is the literal signification of the verb: and, in all its applications, it carries the idea of *reduction* from a previous state of fulness, in respect of strength, efficiency, or some other mode of possession or excellency. Where it occurs in other places of the New Testament,[122] it has reference not to persons but to things, as the predicate; and the signification just given will be found to suit them all. The idea, when applied to persons, is metaphorical, and plainly imports a privation of external possessions or internal qualities, and a consequent diminution of condition or enjoyment. In the Septuagint it occurs twice,[123] and serves to describe the extreme distress of national calamities. The same is the meaning of the word by which it is represented in the old Syriac Version.[124] The forms in which the other Ancient Versions have conveyed the expression, have just been detailed. Few modern translators have preserved the original expression; but, perhaps from supposing the metaphor to be somewhat harsh, they have generally given what they conceived to be its intention in another way.[125] But it would be wasting

[121] —— *οὐ μίγα τοῦτο ὑπέλαβεν*,—— *Interp. in loc.*

[122] *Viz.* Rom. iv. 14. 1 Cor. i. 17; ix. 15. 2 Cor. ix. 3.

[123] For the conj. *pual*, or, according to the more accurate grammatical system of Schultens and Gesenius, *pylal*, of אָמַל, Jer. xiv. 2; xv. 9.

[124] See *Schaafii Lexicon*, p. 396.

[125] He made himself of no reputation: *the Common Version*, which, in this rendering, has followed *Cranmer's, or rather Tyndale's*, 1539: *the Geneva English by Coverdale, Knox, etc.* 1560 (which adds this explanation, "He brought himself from all things, as it were, to nothing"): and *Parker's or the Bishop's Bible*, 1568. Made himself of none account: *Abp. Newcome.* Divested himself: *Impr. Vers.* Semetipsum inanivit; *Leo Judæ, Calvin, Beza, Piscator.* Seipsum eousque ad nihilum redegit: *Castellio.* Seipsum ad statum tenuem depressit: *Döderlein.* Voluit tenuis esse; se vacuum, se inanem, reddidit: *Morus.* Extenuavit, depressit se ad humilitatem: *Rosenmüller.* Aeusserte sich selbst

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words to show, that all the forms, in which the expression may be varied or explained, unavoidably carry with them the same principal idea, that of descending from a state of dignity to one of inferiority.

This, indeed, is universally admitted. But the Unitarians maintain that the state of dignity from which Christ descended, is to be referred wholly to certain circumstances in his condition as the messenger of God among men. In his acceptableness and celebrity among his countrymen, the authority with which he spake in the name of God, and his miracles, they place this superior state: and the *self-emptying* they apply to his submitting to the meanest rank in life, to poverty and want, to indignity, cruel treatment, and a violent and unjust death.[126]

It appears to me a solid objection to this interpretation, that it is extremely remote from the just signification of the terms; that it is evidently forced to help the exigency of a system; and that it scarcely comports with fact. Let the studious and candid reader examine what has been advanced on the meaning of the terms, and the scope and sense of the connexion; and impartially consider whether this interpretation is at all in congruity with them. As to the facts of the case, there does not appear to have been any such contrast between the prior and the latter parts of our Lord's public life, as the interpretation supposes. The history shows that he was always "a man of sorrows and ac- "quainted with grief." It is recorded of a very early period of his ministry, that he "had not where to lay his head."[127] Reproach and calumny were heaped upon him through its general course:[128] and his stupendous miracles, his engaging address, his admired wisdom, his occasional and fugitive popularity, only gave a keener edge to the blasphemies of his adversaries, and to the pangs of his own soul, while "he beheld the transgressors and was grieved, and reproach broke his heart." With respect, also, to the closing scenes of his life, which these writers conceive to

(*i. e.* divested himself, or etymologically, put himself to the last extremity): *Luther, and other German translators. See the Supplementary Note* A. Heeft hem selven vernietight (*i. e.* reduced himself to nothing): *Dutch authorized Version.* Agotóse à si mismo (*i. e.* exhausted himself to the very utmost): *Cassiodoro del Reyna.* Annichilò se stesso (*i. e.* reduced himself to nothing): *Diodati.* Il s'est anéanti lui-même: *De Sacy, and the French Protestant Versions, from those of Olivetan and Calvin down to that of Geneva,* 1805.

[126] *Enjedin. Expl. Loc.* p. 326. *Cappe's Crit. Rem.* vol. i. pp. 230–235. *Impr. Vers. note. Calm Inq.* p. 139.

[127] Matt. viii. 20. Luke viii. 3.

[128] Matt. x. 25.

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have constituted this humiliation and emptying himself; it is proper to observe, that the evidences of power and majesty were really not suppressed during that period, in the manner that their hypothesis supposes. On the contrary, his peculiar glory was displayed in various ways, and those *more* calculated to impress the beholders with awe and terror, as well as with admiration and gratitude, than any previous demonstration of our Lord's superiority had been. Such were his striking to the ground the band of armed men with a glance of his eye, his healing the high-priest's servant, his showing mercy and promising heaven to the penitent robber, the preternatural darkness, the rending of the veil of the temple, the terrific earthquake, and the still more astonishing miracle, that "the tombs were opened, "and many bodies of holy persons were raised."[129] These events possessed a grandeur till then unequalled: and they turn the argument of the writers referred to, completely back upon themselves. According to their own manner of interpretation, these circumstances, more than any that can be adduced in the previous life of Jesus, amounted to a being *in the form of God* ("teaching and working miracles in God's name, exercising authority, judging mankind"[130]), and a being *like God*. Thus is their interpretation inconsistent and self-destructive.

Some good writers have advanced that κενόω is to be considered as representing the Hebrew verb הֵרִיק, and that the signification is to be sought from that of רִיק and רֵיקָם, in the Septuagint κενὸς, and applied to persons in poverty and destitution. So that the meaning is, he brought himself into a state of extreme want, destitute of the ordinary necessaries of life. This makes no difference in the ultimate sense of the whole passage; for it leaves untouched the question of the state out of which his descent to poverty took place. On this criticism, however, the following remarks are submitted:—

(1.) The Septuagint never translates the Hebrew verb by this Greek one; and, if it did, the proper meaning of the Hebrew word is also *to empty*. It is true that the adjectives are sometimes rendered by κενὸς, in the acceptation above stated: but this does not seem to be a sufficient ground for the criticism, in a case when the word in question requires no departure from its established meaning.

(2.) The only place in the Old Testament in which either of

[129] Matt. xxvii. 52. [130] *Cappe*, vol. i. p. 232.

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the adjectives is used, and which carries a sense at all approaching to that of the apostolic passage, is Nehemiah v. 13, "Thus "will God shake out every man who shall not confirm this "declaration, from his house and from his property: even thus "shall he be shaken out and *empty* (רֵק *κενός*)." Here the word manifestly denotes the privation of former possessions.

(3.) For reasons before intimated,[121] considering the circumstances in which the apostle wrote and the people to whom he was writing, inhabitants of a Macedonian town, it is more probable that he would use the verb in its ordinary sense, the sense which would be obvious to native Greeks, rather than in an acceptation deduced somewhat circuitously from the Hebrew idiom. The Jewish sense of words and phrases would be more ready to occur in those expressions which were of frequent and habitual occurrence; while in such as were very rarely employed, the common usage would naturally be taken.

(4.) The sense pleaded for is unexampled in the New Testament. In the other instances of its occurrence in the writings of the apostle Paul, the word always signifies the *taking away* of some properties or circumstances which the subject before possessed, or was supposed to possess.[122]

(5.) This interpretation makes the clause altogether redundant and tautological: for a following clause, "he humbled himself," contains the meaning which is thus unnecessarily anticipated.

It appears, therefore, that a faithful adherence to the rules of fair construction and interpretation obliges us to understand this clause as referring to a PRE-EXISTENT STATE of dignity and glory, and declaring that the Messiah divested himself of the attributes belonging to that state.

It is objected that, upon the admission that the superior and pre-existent nature of the Messiah was properly DIVINE, this self-emptying, divestment, or reduction to a lower point in the scale of existence, was *plainly* IMPOSSIBLE; for the necessary unchangeableness of the Divine Nature forbids any idea of degradation from its glory or laying aside of its attributes.

To this objection we have replied before, in considering those passages which represent the Messiah to have come down from heaven. It is scarcely necessary to repeat that we understand

[121] See page 124 of this Volume.

[122] Rom. iv. 14. 1 Cor. i. 17; ix. 15. 2 Cor. ix. 3. Except in the passage under consideration, the word occurs nowhere else in the New Testament.

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such declarations in all the different forms in which they occur, as implying nothing inconsistent with the essential and immutable perfections of the Divine Nature: but as referring to MANIFESTATIONS and outward EXERCISES of the Divine perfections. Such language is derived from comparison with human actions, and is abundantly exemplified in the Old Testament. Indeed, without such analogical language, it would be impossible for human beings to reason and discourse on subjects purely spiritual. Applying this principle to the expression before us, its intention is easily perceived to be, that the assumption of human nature, by HIM who is the True and Unchangeable God, into a close and ineffable union with himself, was an act of infinite *condescension;*——that this condescension extended, not only to the assumption of the human nature, but to all the particular and minute circumstances of extreme *debasement* and *suffering*, which, in the scheme of Divine Wisdom, were requisite;——and that a material part of that debasement and suffering consisted in a *suspension* of those inward joys which the union with the Divine Nature must otherwise have produced to the human mind of Jesus, and in a *withholding* of external acts which would have manifested the peculiar presence and perfections of God: a suspension and withholding, the aggregate of which has been very fitly called by divines, an *occultation of the Divine Glory*. This, we conceive, is with the greatest propriety called an *emptying of himself;* a veiling, a suspending, a ceasing from manifestation, of the uncreated and unchangeable Majesty of Him who has the characteristics of God, and is on a parity with God.[133]

The remaining clauses of the passage will require only a shorter consideration.

v. "Taking the form of a servant." Though in him was no sin, yet he came "in the likeness of *sinful* flesh." He wore the marks and manacles of the curse entailed by the apostasy of man; the *characteristics* (as we have before shown that the word is justly to be interpreted) of that *servitude* and dishonour which sin has inflicted upon our nature, and upon all our circumstances

[133] "—Not—that the Godhead of the Son is really inferior to that of the Father, but only κατ' οἰκονομίαν· that is, it is presented to us mixed with [—better have said *united to*—] an inferior nature, and also with certain qualities (*visibility*, for instance), which have been assumed in condescension, but which are still what St Paul calls 'an emptying of the Divinity,' presenting it to us in a less absolutely perfect form, because it is not merely *itself*, but itself with something inferior joined to it." Dr Arnold; *Life and Corresp.* vol. ii. p. 268.

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in the present state: that which is called in Scripture (ἡ ΔΟΥΛΕΙΑ τῆς φθορᾶς) "the *bondage*, servitude, or slavery, of corruption."[134]

vi. "Becoming," or being made, "in the likeness of men." This likeness, as all admit, was the reality of human nature. In all respects, except such as would have involved what was sinful, he was like the rest of the human race. "Since infants are partakers in common of flesh and blood, he himself also *in like manner* partook of the same."[135]

vii. "And, being found in condition as a man:"——in mental powers and susceptibilities, in natural wants, appetites, and passions, in the necessity of labour, care, and anxiety, in the relationships and connexions of life, and in all outward state and circumstances, he was really a man, and like other men.[136]

viii. "—— he humbled himself, becoming obedient unto "death, even the death of the cross." The clause "he hum-"bled himself," is most probably to be understood in the sense of an expression repeatedly occurring in the Old Testament, and rendered in our common version by the phrase *to afflict the soul*.[137] That expression was applied to persons who underwent *voluntary* sufferings from religious motives. It well expresses the Saviour's generous self-devotion for the highest benefit of the world, his "bearing our griefs and carrying our sorrows." This he did, in the most perfect compliance with the will of his Divine Father, through all the varieties and degrees of pain and woe, with deepest and unmitigated anguish of soul, down to his last and most excruciating agonies: "obedient unto death, even "the death of the cross."

Endeavouring now to bring together all the parts of this remarkable portion of apostolic scripture, I must confess that, under every variety of fair interpretation, none appears tenable which does not recognise a nature in the Messiah distinct from the human, pre-existent, superior to all that is glorious and excellent in dependent existence, and really DIVINE. Every explication of the terms and clauses, that wears the aspect of grammatical integrity, seems to render this conclusion unavoidable.

[134] Rom. viii. 21.

[135] Heb. ii. 14.

[136] See page 134 of this Volume.

[137] עִנּוּי נֶפֶשׁ rendered in the LXX. by ταπεινοῦν τὴν ψυχήν. The Hebrew verb signifies both *to afflict* and *to humble*. See Lev. xvi. 29, 31. Isaiah lviii. 3, 5, and other instances.

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The importance and difficulty of the passage will, I trust, appear a sufficient reason for the discussion which has been employed upon it: and it may be a further apology for the length to which the inquiry has been carried, that other points of the controversy have thus presented themselves to examination, and that principles of interpretation have been elucidated which will, I trust, be of more general use.

It will be recollected that this passage was brought under consideration, in addition to others from the New Testament, for the purpose of showing that the human nature of Jesus Christ is described by such terms, and in such connexion of argument, as *imply* a superior, pre-existent, and Divine Nature; equally belonging to him in fact, and equally necessary to the constitution of his PERSON as a competent SAVIOUR to the human race.

SUPPLEMENTARY NOTES TO SECT. II.

Note A, page 123.

"Let every one be disposed as Jesus Christ also was; who, though he was in a divine form, held it not for a [*Raub*] seizure to be [*Gotte gleich*] equal to God; but divested himself and assumed a servant's form, became [*gleich wie*] like any other man, and was found in demeanour as a man: he humbled himself, and became obedient unto death, yea even the death of the cross." *Luther's Version.* "Have ye those dispositions which Jesus Christ also had, who, though he was [*Gotte ähnlich*] like God, and was his image,[a] yet carried it not as a [*Raubschau*] forced display that he should be [*Gotte gleich*] equal to God,[b] but renounced his pre-eminence, assumed the form of a servant,[c] equal to other men, and in conduct and every thing external was as a man, demeaned himself, and became obedient unto death, yea even the death of the cross." *Michaelis's Version,* 1790.

Selection from *Michaelis's Annotations* (published after his death) on the preceding Version. "[a] I have thus endeavoured to illustrate and make intelligible the expression which in Luther's translation is indeed given literally, but is somewhat obscure.—Jesus saith, 'He that hath seen me, hath seen the Father.' John xiv. 9.—Yet I must confess that I cannot satisfy myself, and that the expression, about which so much doctrinal and polemical matter has been uttered—has to my apprehension an obscurity which I am not able to remove.——[b] The imagery and the expression are derived from the public exhibition, in triumph, of spoils taken in war. A man who had taken his enemy's armour, wore it, to exhibit himself publicly as the conqueror. Stripped of the metaphor, the meaning is, Christ did not seek to make an ostentation of his high rank by appearing in the world as a King, or as one who was still more than that, even equal to God.——[c] He did not show himself as a King and a Ruler, but merely as a servant of God, perfectly on a par with other men. It probably belonged to this 'form of a servant,' that Jesus, so far from appearing as a king, was himself a subject, acknowledged the right of magistracy, paid his poll-tax like other men to a foreign power which had reduced the Jews to subjection; and, further, that his entire life was in a low condition. In his sufferings, since he was 'obedient unto the death of the cross,' this *servant's form* was displayed in the strongest manner."

"The design of the apostle was to persuade the Philippians to concord, the principle of which he showed to consist in humility and endeavours to promote the good of others. With this view, he makes use of the example of Jesus Christ, whose disposition and feelings he wished them to imitate: for he was 'in the form of God,' that is *a divine condition;* and yet he abased himself to the condition of a slave, for the salvation of men. I apprehend that this is the best mode of translating ἐν μορφῇ θεοῦ, which very many understand of the Divinity itself, and the possession or use of the Divine Majesty. And it is undeniable that he who is in

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the form of God must possess a Divine Nature; for it is immediately subjoined, as an equivalent expression (τὸ εἶναι ἴσα θεῷ) that he was 'equal to God.' But immediately after he is said to be 'in the form of a slave;'—the last and lowest condition of human nature, as Cicero observes; *De Off.* i. 13. Since therefore Jesus Christ was in a divine condition, and possessed the divine power and majesty, 'he did not esteem' that condition to be (ἁρπαγμὸν) 'an object of seizure.' In the explication of this word, interpreters greatly differ. I should prefer translating it (*non raptum ivit*) 'he did not grasp at' that majesty so great, the being 'equal to God:' that is, he did not eagerly hurry to the use of such greatness. So persons are said (*rapere hæreditatem*) 'to seize the inheritance,' when they rush with indecent haste to take possession of their bequests: and so the Emperor Tacitus, at his accession, is described by Vopiscus as (*non raptum ivisse imperium*) 'not having grasped at the empire,' as he began to reign with urbanity and moderation, without haughtiness and pride." *J. A. Ernesti Opuscula Theologica*, p. 602.

"Be ye of the same disposition as Christ Jesus was; who, though he had it in his power to be in the lofty station of God, grasped not at the splendour of the divine majesty, but divested himself, taking the place of a servant, when he was made like to men. Moreover, being found, in his whole condition, on a par with the rest of mankind, he submitted himself by yielding obedience to the last sufferings, even the sufferings of the cross." *Storrii Opuscula Acad.* vol. i. p. 322. Tübingen, 1796.

"Let each one be disposed as Christ Jesus; who, though he was the visible image of God, yet did not stretch forth to it as to an object of seizure, to be equal to God: but himself relinquished his pre-eminence, assumed a servant's form, became like other men, had the usual form of a man, abased himself, became obedient unto death, yea, even the death of the cross." *Seiler, Erbauungsb.*

"In these few words is described the whole great work of the humiliation of Jesus Christ. To the more accurate acquaintance with this subject, we must consider Christ not merely as a man, but also as the Son of God. As Son of God, he was the invisible image of the Father; he had the same properties and perfections as the Father; he acted in the work of creation with divine power, wisdom, and goodness: for through him the Father created all things, through him he governs the universe. The Son of God might now indeed have appeared on earth in glorious splendour, in divine majesty and form; but, from love to us men, he did not so. He united himself to a human nature, and appeared on earth in Jesus, to accomplish the great work of the redemption of our race. Jesus well knew WHO he was, the Saviour of men united to the Son of God. It was also known to him that, after the suffering of death, he should be exalted to the throne of God, and be manifested in divine glory to angels and blessed spirits. Yet he did not stretch out after this divine glory, as to an object of seizure; but he waited for the time when the Father would glorify him. Once indeed he appeared to Peter, James, and John, upon a mountain in splendid brightness: but he did not make a show of this before the whole people, as a conqueror might of a thing seized upon:[186] he deprived himself of this high distinction; he retained the form of an ordinary man; he lived as other men live; like them, he supported himself with sleep, food, and drink; like them, he was wearied with labour; he had the experience of grief and pain, as feeble men are wont to ex-

[186] "The words 'he held it not an object of seizure,' are capable of two meanings. They may signify, *Christ did not grasp at that glory as a booty to be seized; he did not too eagerly long for it:* in this case, the expression applies to the human nature of Jesus; it patiently waited the time for its exaltation. But the words may also be translated, *He did not make a display of it, as a thing seized*, as I have expressed the sentiment above; and then they will refer to the Divine Nature of Christ, which was not disclosed before the world in its brightness and glory. It is difficult to determine which of these two was the apostle's intention; but they both come to the same point, namely, that Christ did not reveal himself before the world in his Divine Majesty."

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perience them. From all this, he could easily have freed himself, by the might which dwelt in him; by his miraculous power, he could have created for himself riches to the full: but for our sakes he became poor, that, through his poverty, we might become spiritually rich and truly blessed. He might well have enjoyed plentiful pleasures upon earth: but he denied himself the comforts of this life; he would not once perform a miracle to assuage his own hunger, though he could have turned the stones into bread; for he was to endure great trials in all kinds of suffering, that he might be merciful and sympathizing, that—as our High-Priest—he might for us offer up himself. This was the command which he had received from his Father; he was to lay down his life for his sheep, and he was obedient to his Father; to the death of the cross. That mode of death, crucifixion, was with the Romans the punishment of slaves. How low had the Son of God abased himself! He took 'the form of a slave' in his life, and washed his disciples' feet. He was made like a slave in his death, yea, he was numbered with the transgressors." *Id.*

"For ye should be disposed as Jesus Christ was. He, though [*der Gottheit ähnlich*] like to the Deity, did not carry this likeness to God as a [*Beute zur Schau*] thing to be grasped at for ostentation; but set himself below his rank, conducted himself as a servant, [*ward Menschen gleich*] became on an equality with mankind, did not in his external appearance distinguish himself from other men, abased himself, and proved obedient unto death, yea, even the death of the cross." *Stolz's* (Dr and Prof. Theol. at Bremen, and afterwards at Zurich) *Uebersetzung des N. T.* Hanover, 1804.

"For such a disposition should be in you as that which was even in Christ Jesus; who, though he came forth in [*Gottesgestalt*] a form of God, regarded it not as a thing to be grasped at, to be [*Gott gleich*] equal to God; but set himself below his rank, in that he assumed a servant's form, became equal to men, was found in appearance as a man, abased himself, and proved obedient unto death, yea even the death of the cross." *Another new Version, by the same Dr Stolz.* Hanover, 1820. This gentleman, who died in 1821, was not indeed an Antisupernaturalist, but in general respects he carried his Neological views very far, and was a warm admirer and imitator of Dr Paulus. In his [*Erläuterungen zum N. T.*] "Illustrations of the New Testament" (6 volumes in 8vo. 1808–1812), he gives several interpretations of this very difficult passage, and acknowledges himself unable or unwilling to decide among them. A similar remark may be made upon Heinrich's ample *Excursus*, at the end of his Koppian Commentary upon this Epistle; though he manifestly inclines to the Unitarian explication.

"For ye should be so disposed as Jesus Christ was; who, though he was of divine nature, held it not [*Raub*] an object of seizure to be equal to God; but divested himself, assumed a servant's form, became like to men, and in appearance was found as a man. He abased himself, and became obedient unto death, yea, even the death of the cross." *Leander van Ess's Version. De Wette's* is substantially the same.

"Ayez les mêmes dispositions d'esprit que Jésus-Christ a eues; lequel, étant l'image de Dieu, n'a point regardé comme une proie à ravir de s'égaler à Dieu; mais il s'est anéanti lui-même, en prenant la forme de serviteur, et se rendant semblable aux hommes. Il a paru comme un simple homme, et il s'est abaissé lui-même, s'étant rendu obéissant jusqu'à la mort, et même jusqu'à la mort de la croix." *Geneva Version of* 1805.

"Qui quamvis ipse Deus erat, tamen divina hac majestate non cupide ad vanam gloriam abusus est, sed sua sponte humilem conditionem amplexus servi forma humanam naturam induit, neque externo habitu ab aliis se hominibus distinxit, sed summa cum modestia obedientem se [Deo patri] ad vitæ usque finem, hoc est crucis supplicium, præbuit." *Reichard, N. T. Libri Latinitate donati;* Leipz. 1799.

"Is enim sensus [sentiendi ratio] insit in vobis qui etiam fuit in Christo qui,

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quamquam imaginem Dei referebat, parem esse Deo non rapinam [rem cupide arripiendam] esse duxit, sed semetipsum humilem gessit, forma [conditione] ministri sumpta, similis factus hominibus et habitu deprehensus ut homo [universa conditione externa hominibus par] se ipse demisit obediens usque ad mortem, ad mortem autem crucis [*al.* ita obediens ut adeo mortem subiret, supplicium crucis]." *N. T. Gr. Lat. Nähbe;* Leipz. 1831.

"Let there be among you the disposition, the very one that was in Christ Jesus, who, being of Divine Nature, held it not for a robbery to be [*Gott gleich*] equal to God; but he divested himself thereof, became like to man, and outwardly was found as a man; he humbled himself and was obedient to death, death on the cross.——*Sense:* Be ye so affected in mind as Christ was in his whole earthly life. He is of the Divine nature, and like essence with the Father (Col. i. 15. Heb. i. 3): he regarded Deity not as something bestowed upon him, and the acceptance of divine adoration displayed from heaven not as an assumption, but as that which properly belonged to him: he divested himself of this infinite greatness, insomuch as he united himself to the human nature in Jesus, so intimately that he with it constitutes only one person." *Dr Scholz* (the indefatigable editor of the Greek Testament, in 2 quarto volumes, Leipz. 1830 and 1836), in the *Version and Notes* completing *Brentano and Dereser's Bible;* Frankf. 1830.

Note B, page 124.

Heliodorus, who wrote at the close of the fourth century, but who was well acquainted with the proprieties and elegances of his language, has often been referred to for exemplifying the sense of ἅρπαγμα. We find the word several times in his romance of Theaegnes and Charicles, and in one instance connected with the same verb that is used by the apostle. Τί δὲ τό;—οὕτω—ἀπωθεῖται; καὶ οὐχ ἅρπαγμα, μᾶλλον δὲ ἵρμαιον, ἡγεῖται τὸ πρᾶγμα; "How is this?—Does he thus reject such a tempting opportunity? and not *esteem* the occurrence *a thing to be caught at*, or a capital piece of luck?" Lib. vii. sect. 20, vol. i. *ed. Coräy, Par.* 1804, p. 290. Ἡ δὲ Κυβίλη τὴν ξυντυχίαν ἅρπαγμα, καὶ ὥσπερ ἄγρας ἀρχὴν, ποιησαμένη ἔφη—· "Cybele, making the fortunate circumstance *a thing to be caught at*, and as it were the beginning of her game, said,"—etc. ib. sect. 11, p. 274. Οὐχ ἅρπαγμα τὸ πρᾶγμα, οὐδὲ εὔωνον, καὶ τῶν ἐν μέσῳ τῷ βουλομένῳ προκειμένων· "This matter is not *a thing to be caught at:* it is not a cheap affair, or what any body that likes may take up." Lib. iv. sect. 6, p. 143. Ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη. "Arsace took advantage of this saying, as *a thing to be caught at.*" Lib. viii. sect. 7, p. 321.

This distinguished editor, M. Coräy, is a native Greek, who has devoted his life to promote among his countrymen the revival of their ancient literature. It may be presumed that no scholar trained in our schools and colleges, not even such men as Porson, Parr, and Burney, or Heyne, Hermann, and Wyttenbach, could rival M. Coräy in the accurate perceptions of the idioms which are, in fact, vernacular to him. To the following note, therefore, written in his own language, and annexed to the first of the preceding passages, the highest deference must be due:—"It is probable that Heliodorus, who in every other place says ἅρπαγμα ποιεῖσθαι, here has ἡγεῖσθαι, either for the sake of varying the expression, or, which is the more likely supposition, from an involuntary association with the Christian idea in Philippians ii. 6." Vol. ii. p. 244. Thus it appears that, in the correct Greek usage, the two forms of expression are equivalent.

Note C, page 128.

Τὸ δὲ μεσημβρινὸν ψηλαφήσειεν ἴσα νυκτί· "Let them grope at noon-day *equally as* in the night." Job v. 14. Ἐτύρωσάς με ἴσα τυρῷ· "Thou hast coagulated

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me *like* cheese." Ib. ix. 10. Πίνων ἀδικίας ἴσα σοτῷ· "Drinking iniquity *as* his beverage." Ib. xv. 16. Ὁ παλαιοῦται ἴσα ἀσκῷ· "Which grows old *like* a skin-bottle." Ib. xiii. 28. Συντριβείη πᾶς ἄδικος ἴσα ξύλῳ ἀνιάτῳ. "Let every unjust man be *like* a tree irrecoverably withered." Ib. xxiv. 20. Χόρτον ἴσα βουσὶν ἐσθίουσιν· "They eat grass *like* oxen." Ib. xl. 15. In all these instances, ἴσα is put for the Hebrew prefix כְּ. Ἀσοβήνισαι δὲ ὑμῶν τὸ γαυρίαμα ἴσα σαοδῷ· "Your "glorying shall turn out *like* dust." Ib. xiii. 12. Here it is put for מַשְׁלֵי *resemblances, proverbial examples.* Βροτὸς γινητὸς γυναικὸς ἴσα ὄνῳ ἐρημίης· "Mortal "man, born of woman, is *like* the wild ass of the desert." Ib. xi. 12. In this instance, there is nothing in the Hebrew to correspond with ἴσα. Πρώτην φωνὴν τὴν ἰδίαν πᾶσιν ἴσα κλαίων· "Crying *equally* as the first sound that I uttered like all other infants." Wisd. Sol. vii. 3. These are, I suppose (for Trommius and Biel do not give complete satisfaction), the principal instances in the LXX.—The dying exclamation of Antiochus furnishes an example, not exactly similar, but highly illustrative of the passage under consideration; Δίκαιον ὑποτάσσεσθαι τῷ Θεῷ, καὶ μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν ὑπερηφάνως· "It is just to be subject to "God, and that a mortal should not proudly imagine himself *equal to God.*" 2 Macc. ix. 12.

This is one of the cases in which classical usage may with propriety be resorted to for the explication of N. T. language: for, in this phrase, there is no shadow of any Hebraism; and the apostle, writing this Epistle at the close of a two years' residence in Rome, might have adopted, from the habits of daily conversation, more pure Greek expressions than he had before been in the practice of using.

Ἐτρίφη δῖα Θεανὼ ἴσα φίλοισι τέκεσσι· "The princess Theano brought him up *on an equality* with her own children." *Iliad*, E, 70. Ἴσα φίλοισι τοκεῦσιν ἐτίομεν· "We honoured him *equally* with our own parents." O, 439. Τιμὴν δὲ λελόγχασ' ἴσα θεοῖσι· "They have obtained honour *equal* to the gods." *Odyss.* Λ, 303. Σὲ ζωὸν ἐτίομεν ἴσα θεοῖσιν. "We honoured thee during thy life, *equally* with the gods." Ib. 483. Τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσορόωσι· "To him now the Ithacans look up, *the same as* to a god." O, 519.

Ἰὼ γενεαὶ βροτῶν, ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἀριθμῶ· "Alas, generations of mortals, how justly may I reckon you *on a level* with the dead!" *Sophocl. Œdip. Tyr.* v. 1210.

Ἴσα καὶ ἱκέται ἐσμέν· "We are here *in the same situation* as supplicants." *Thucyd.* lib. iii. sect. 14. Πυθαγόρας—ἴσα θεοῖς παρὰ τοῖς Κροτωνιάταις ἐτιμᾶτο· "Pythagoras was honoured by the people of Crotona *equally with* the gods." *Diod. Sic.* frag. lib. x. Ποιοῦσι μὲν ἴσα τοῖς ἀγαπητῶν τέκνων στερουμένοις. "They act *like* those who are bereaved of their dearest children:" i. e. the Egyptians perform *the same* funeral ceremonies for their sacred bull Apis. Ib. lib. i. sect. 84. Ἡ Πυθία χρᾷ σφίσιν, ἀνευρόντας τὸ δένδρον ἐκεῖνο, ἴσα τῷ θεῷ σέβειν· "The Delphic priestess delivered to them this oracle, that, when they had found that tree, they should honour it *as on an equality* with the god." *Pausanias, ed. Sylburgii*, Hanov. 1613, p. 89.

Note D, page 132.

I do not press any argument from the use of ὑπάρχων rather than ὤν, because I do not conceive that it would be capable of being placed beyond exception. At the same time it is proper to remark, what every one conversant with the Greek language must have observed, that ὑπάρχειν, where it is used as a verb of existence (and not in its proper and classical sense, *to begin, to excite, to be the first mover in a course of action*), cannot be regarded as absolutely synonymous with εἶναι, but as generally if not always carrying the additional idea of something peculiar, or emphatical, in the mode of the existence in any particular

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case. If the reader will examine all the passages, about fifty, in which the word occurs in the New Testament, he will find this to hold with regard to almost every one. I think also that he will perceive the accessory idea, in nearly half the instances, to be a mode of existence already established, conspicuous, and dating from a *prior* point of time. This signification of an antecedent existence is expressly recognised by Suidas, or some ancient author or scholiast, from whom he may have copied the passage. He says, 'ΤΠΑΡΧΩΝ, *προπατάρχων*· 'Ως οὐχ ὑπάρχων, ἀλλὰ τιμωρούμενος. Καὶ τὸ ὑπάρχειν οὐχ ἁπλῶς τὸ εἶναι σημαίνει, ἀλλὰ τὸ πάλαι εἶναι καὶ προεῖναι, φθάνειν· Μένανδρος.—"'Υπάρχων, *taking the lead*; as used by the tragic poet Aristarchus [see *Athenæus*, lib. xiii. *ad finem*; *in ed. Schweighæuseri*, vol. v. p. 219]. 'I am not the beginner, but I will resent the affront.' Also *ὑπάρχειν* does not signify simply *εἶναι to be*, but *to be previously, to pre-exist, to get beforehand:* so it is used by Menander.—" He then introduces the citation, but it is in so mutilated and corrupted a state as to be, in Kuster's opinion, unintelligible. See *Suidas, ed. Kust.* vol. iii. p. 582. Mr Toup thought that he could restore the passage in part. He observes, "The former portion of this fragment I give up as hopeless: the other may be easily restored; thus, Δεῖ γὰρ ὑμῖν οὐ νῦν εἰνεῖν (or, Δεῖ γὰρ ὑμῖν οὐ νῦν εἶναι), ἀλλὰ ὑπάρχειν τοῦτο· which latter appears the truest, and perfectly answers to the meaning of Suidas: [i. e. This must relate to you, not by being so now, but by being before."] *Emend. in Suidam, Hesych.* etc. vol. ii. p. 298, ed. Oxon. 1790.

REVIEW

OF THE EVIDENCE COLLECTED IN THE PRECEDING CHAPTER.

THE scriptural testimonies which we have examined in this Chapter, have shown us that Jesus the Messiah was a MAN, truly and properly; born in humiliation and sorrow, and making the usual progress of human nature from infancy to youth and mature age; that his intellectual and moral excellencies were gradually unfolded, and were shown by constant and beneficent exercise; that he was the subject of divine influences, conferring gifts and qualifications for all good, in degrees altogether surpassing every other instance; that not only was he exposed to the general difficulties and trials of humanity, but he was actually subjected to pain of body, sorrow, and anguish of mind, and a course of the severest sufferings, in a manner most extraordinary and anomalous to reason and the equity of the divine government; but that, in his extreme sufferings and temptations, he was never betrayed into a sinful feeling, act, or emotion; that, as a mortal man, he died and entered into the hidden state of the dead; that he was raised from death, to the condition of immortal perfection, considering him merely as a creature, and of a dignity peculiar, without a parallel in the creation, and

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wholly his own, arising out of the especial and unique circumstances in which he had stood.

We have further seen that the revealed designs of this series of unexampled dispensations were, to establish a method of deliverance for mankind from a situation of guilt, degradation, and misery, the most melancholy and otherwise absolutely hopeless; to effect this, by laying, on the surest foundations and for ever, a ground in reason and equity, upon which it should be a dignified and glorious proceeding in the righteousness of the divine government, to reverse that ruined state on the behalf of all among men who should sincerely concur in this system of heavenly mercy; that, further, Christ might console his faithful subjects by the assurance not only of his aid, but of his never-failing and most generous sympathy in their distresses and difficulties; and that, in this admirable way of power, goodness, and wisdom, he might be the Deliverer from the greatest evils, and be the Author of the greatest benefits of which a rational nature is capable through the whole of its immortal existence.

From the same sources, we have learned that the human constitution of Jesus, intellectual and corporal, was a vehicle or instrument, formed, taken, and used by another nature, superior and really divine; since the determined objects could not have been otherwise attained. We have found that the phraseology of inspiration is, in a variety of ways, most explicitly formed upon the position of this union of the human and divine natures; that this union does not merge the properties of the superior nature, nor overwhelm those of the inferior, nor commute the essence and attributes of either: that this fact is represented as the most consummate act of divine condescension; that, in this act and the entire series of acts requisite for its completion, the Messiah declined the display of his rightful possessions, and subjected his original and unextinguishable glory to a suppression of its proper manifestations; but that those possessions and that glory are the essential rights and properties of the Deity, as truly the characteristics of God as the necessary accidents of human nature prove the reality of that nature.

It now lies upon the reader's serious judgment, after comparing the details of investigation with this summary, to form his conviction whether the scripture evidence, and the reasonings founded upon it, afford satisfactory proof that these are the just deductions from the facts of the case.

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CHAP. V.

ON THE STATE OF MIND, AND THE EXTENT OF KNOWLEDGE CONCERNING THE PERSON OF CHRIST, WHICH THE APOSTLES POSSESSED DURING THE PERIOD OF THEIR ATTENDANCE UPON HIM.

The alleged ignorance of the apostles concerning a superior nature in the person of their Lord.—Statements of the Calm Inquirer, not equitable.—The claims of Jesus constantly referred to the Old Testament descriptions of the Messiah.—Evangelical instruction communicated gradually to the apostles themselves.—The whole Christian revelation constructed upon this principle of an advancing process.—How the reception of revealed truth is necessary to salvation.—Our Lord's mode of instruction directed to excite the intelligence and direct the ulterior conclusions of his disciples.—Peculiar state of belief and feeling in the Jewish nation.—The most surprising facts related by the Evangelists without any impassioned expressions.—Instances of extraordinary impressions upon the minds of our Lord's disciples.

Dr Priestley has introduced an argument in bar of all our interpretations and deductions, which it would be unjust not to acknowledge to be of very serious weight. It is grounded upon the alleged silence of Jesus himself, and of the majority of the writers of the New Testament, and especially of the first three evangelists, concerning the doctrine of a superior nature in the person of Christ; upon the apparent ignorance of our Lord's own disciples and constant attendants, of any such extraordinary and stupendous fact; and upon our inability to assign the time when this fact, supposing its reality, was made known to them.

Evidence has, I think, been adduced in the preceding pages, abundantly sufficient to refute Dr Priestley's oft-repeated assertion, that "Christ did not teach his own divinity." The other parts of this argument are stated by the Calm Inquirer in his usual strength of assertion. From his work I subjoin some extracts, which will do ample justice to his views:[1] and upon them I submit the following observations to the reader's serious and impartial judgment.

i. The Inquirer overstates the case, and takes more than is equitable to his own side of the argument. We do not admit that the evidence in favour of the pre-existence and deity of Christ "depends wholly upon the testimony of John and

[1] Note A.

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Paul." We have already adduced passages from the writings of Matthew and Luke, which, though few, cannot with justice be deemed "faint and obscure," in favour of the doctrine in question: and it will, perhaps, be seen in the following parts of this Volume, that the apostles Peter and Jude furnish also important materials, both incidentally and in a direct reference to this subject.

The same want of argumentative justice appears in the representation, that the evidence, adduced from the writings of Paul, in favour of the controverted sentiments, is derived principally or wholly from only two of his epistles, besides that to the Hebrews: and those such as the Inquirer is pleased to denominate the most figurative and obscure. We shall see, in the following parts of this work, how far this is from being a correct representation.

ii. It is necessary to a just representation of the case, to recollect that the claims of Jesus, as advanced by himself, and as first urged by the apostles and the three earlier evangelists, were addressed to Jews, who admitted the authority of the Old Testament, and looked for *such a Messiah as it described.* Their ignorance, indeed, and their prejudices were very great. It appears from the Gospels that both the higher orders of the Jews and the mass of the nation had very obscure, and probably inconsistent, notions concerning the Messiah, who was the object of their eager, but generally carnal and worldly, expectation. Yet this expectation rested upon the holy Scriptures; and it was proper to remit them to those Scriptures for the rectifying of their errors. It is plain that the immediate object, in the writings of Matthew, Mark, and Luke, was to produce a conviction that Jesus of Nazareth was THE Messiah announced and described in the prophetic writings: and they evidently left the scrutinizing and application of details, to the duty and diligence of their readers. A similar course was followed by the apostles and their fellow-labourers, in preaching Christianity; as they regularly communicated to the Jews, in the first instance, the word of life. The converts were directed to "search the "scriptures daily;" they were assured that those scriptures testified of Christ; and it would follow of course, that all which they could discover in the inspired writings, concerning the characters, office, and dignity of the Messiah, would be transferred to the person of Jesus of Nazareth. But this would not

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be a rapid process: and, in proportion as they made progress in this study, would their knowledge of the truth, in this respect and in all its other branches and relations, become extensive and accurate.

This method of proceeding was analogous to the whole system of means, which God has appointed for the information and improvement of the human mind; and we find it continually applied, by Jesus and his apostles, as an instrument for leading teachable and sincere persons into a "knowledge of the divine "will, in all wisdom and spiritual understanding." It appears, therefore, congruous and probable that this method of institution should have had place here, and that men should have been stimulated to the exercise of their proper faculties, with the interesting materials which they had before them, in order to their making constantly higher attainments in the knowledge of true Christianity. Every attentive reader must have observed how frequently and strongly this "going on unto perfection" is urged in the epistolary parts of the New Testament; and that, in some places, this course of duty is expressly directed to the very subject of the characters and dignity of our Lord Jesus Christ.[2]

We have here also a right to avail ourselves of the positive evidence, detailed and scrutinized in the former parts of this work, concerning the opinions and expectations of the Jews relative to the Messiah. It has been shown that the state of current knowledge among them, in the period about the birth of Jesus, was indeed obscure and incoherent; but that it involved many particulars which were irreconcilable with the belief of the mere humanity of the Messiah, and which, in fact, plainly recognised his Divine dignity.[3] The most learned of the Anti-supernaturalists, while they deny that this or any other doctrine, expectation, promise, prophecy, or precept, was at any time derived by an actual and positive revelation from God, have not been backward to admit, and have abundantly supplied evidence

[2] For instance: "That the God of our Lord Jesus Christ, the Father of glory, "may give unto you the Spirit of wisdom and revelation, in the acknowledg-"ment of him." Eph. i. 17. "Grow in the grace and knowledge of our Lord "and Saviour Jesus Christ." 2 Pet. iii. 18. "Till we all come into the unity "of the faith, and of the acknowledgment of the Son of God." Eph. iv. 13. "That ye may be strengthened to comprehend——and to know the love of "Christ which surpasseth knowledge, that ye may be filled unto all the fulness "of God." Ch. iii. 18, 19.

[3] See Vol. I. pp. 395, 397, 438; and, in this Vol. pp. 50, 52.

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to prove, that the expectation of the Jews, in and long before the time of Jesus, was directed to a Messiah whom many among them conceived to be a Being possessed of attributes which may be justly called Divine, existing and operating before the created world, and, in an especial manner, the King and Protector of the Hebrew nation. We have likewise good reason to believe, that the sects which, in the earliest stages of the Christian history, denied any superior nature in Christ, and maintained his mere humanity, were derived from those among the Jews who had entertained the lowest opinions concerning the Messiah when he was the object of expectation; who transferred those ideas to Jesus of Nazareth, under the influence of an imperfect acquaintance with his personal ministry; and who refused to be carried forwards along the course of revealed doctrine, as it was successively unfolded, according to the promise of Christ to his apostles, and by that unerring ministration of the Spirit which was to lead them into ALL truth.

To me it appears a very unavailing subterfuge of the Antisupernaturalists, that, among the ancient Persians and Chaldeans, they discover traces of a doctrine resembling the Hebrew expectation of a Divine Messiah. Of the different individuals to whom the name of Zoroaster or Zerdusht has been applied, there is not one of whom any certain knowledge has come down to us. Some not inconsiderable orientalists have thought that the most credible vestiges of a person bearing that name, are no other than narratives and traditions of the Jewish Ezra. The genuineness, and even the high antiquity, of the Zendavesta, have been contested by no mean authorities. But, admitting both, as the weight of evidence seems sufficiently to warrant, I appeal to those gentlemen themselves (if they be ambitious of meriting their assumed denomination of *Rationalists*) whether the most reasonable solution of the problem, concerning the true origination of the widely spread and dearly cherished HOPE of the human race, be not the ascription to *a common source;* from which the streams of descent have flowed to all the great nations of antiquity, while the Hebrews alone had the advantage of its pure conservation and gradual increase.[4]

iii. This principle of progression in the economy of revelation appears, also, to have been acted upon by Divine Wisdom in relation to the apostles themselves. They manifestly laboured,

[4] Note B.

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during the whole period of our Lord's personal ministry, under the prejudices and obscurity of conception which prevailed in the Jewish nation at large on all religious subjects; and particularly on such as respected the character and office of the Messiah. These erroneous opinions Jesus did not think fit to correct, till after his resurrection and ascension; and then he did it by the ministration of the Spirit, which he had before promised. Now it is evident that their inspiration, which was the result of this ministration of the Spirit, did not supersede the exercise of their ordinary faculties, but rather acted in the way of directing the operations and confirming the issue of those faculties, so far as their competency could extend. Thus, for example, they employed their own memories for the recollection and recital of their Master's actions and discourses; and the Spirit of truth corroborated their recollection and gave it certainty, by "bringing to their remembrance all things, whatsoever he had said unto them." In like manner, they, like other men, lived under a conscious obligation to employ meditation, prayer, and all the discursive means in their power, for the attainment of divine knowledge; and they were animated to this duty, by the assurance, that "the Holy Spirit would lead them into all the truth." Among these means, the study of the Jewish sacred books, which so largely contained "the testimony of Jesus," must have held a principal rank. Hence, the whole revelation of the Christian system was given by an advancing process. It cannot, therefore, be a matter of surprise, that the doctrine concerning the person of the Messiah was developed gradually, and that its clearest manifestation is to be found in the latest written books of the New Testament.

This plan of gradual revelation, and of gradual preparation of the mind to understand and receive it, *with an especial regard to the application of scripture prophecy*, appears to me to furnish a rational solution, from causes real and sufficient, of a great part of the difficulty on which the argument of Dr Priestley and Mr Belsham rests.

iv. I submit to such of my readers as may be competent and inclined to the minute examination of the question, whether this plan of a gradual development, connected with the study and application of the Old Testament, was not, though imperfectly understood and ill expressed, the object really intended by those Christian Fathers who maintained that the apostles, in

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their earlier ministry, refrained from divulging the pre-existence and divinity of Christ, and that John was the first who advanced this doctrine. Though some of the citations made by Dr Priestley are by him misconstrued, and others by being detached from their connexion appear stronger than they really are, it is undeniable that this opinion was held by Origen, Athanasius, Chrysostom, and others. But, when we consider the little judgment which those writers manifested in both the materials and the conduct of their arguments, and the extravagant kind of rhetoric in which they frequently indulged, the solution here proposed may appear not unreasonable. This single sentence of Chrysostom appears to me to supply the key to his meaning in other passages on this subject: "Neither John, though elevating himself to his more lofty subject, has neglected the assumption of humanity; nor have they [the three earlier evangelists], so applied to the narrative of that assumption, as to have been wholly silent concerning his eternal pre-existence."[5]

v. Mr B. represents the doctrine which he so strongly disapproved, as implying that the evangelists had "their minds fraught with the idea——that the belief of this great mystery was necessary to the salvation of their readers." No exercise of candour can prevent our perceiving, that this is designed to keep up the strain of broad contempt, which characterizes the whole paragraph. It is not, however, deserving of notice on this account; but because it manifestly tends to convey to the unwary reader an injurious impression of the doctrine itself. I conceive it therefore proper to remark, that no intelligent believer in that doctrine holds the reception of it to be essential to salvation, where it has not been sufficiently made known; and that the reception neither of this nor of any other truth is necessary to salvation *in itself*, or as a matter of theoretical belief, or in any other way than by its practical influence on the affections and the whole moral character as they are seen by the Unerring Judge. The victims of their own delusions are represented in the oracles of God as condemned, not for their want of an intellectual and professional belief in any doctrine, even the most vital and important; but "because they

[5] Οὗτοι οὗτος, πρὸς τὸν ὑψηλότερον ἑαυτὸν λόγον ἀφικὶς, τῆς οἰκονομίας ἐμέλησεν· οὗτοι ἐκεῖνοι τὴν περὶ ταύτης ἰσοσυδαιότητος διήγησιν, τὴν προαιώνιον ἐσίγησαν ὕπαρξιν· *Chrysost. in Evang. Johann. Hom.* iii. ed. Francfort. 1697, vol. viii. par. ii. p. 34.

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"received not the LOVE of the truth, that they might be "saved."[6]

vi. It was one of the characteristics of our Lord's teaching, that he very seldom made direct claims, or formally laid down express doctrines concerning himself. His more usual manner was, to propose questions; to introduce acknowledged principles, which would be the seeds of other most important thoughts; and to utter deep and comprehensive assertions, which carried with them the implication of remoter truths. These he delivered, so as to fix them strongly in the minds, both of his general hearers and of his more constant and intimate attendants; and then he left these impressions to produce their proper effect, by the exercise of thought and meditation in drawing the just inferences, and by the elucidations that might accrue from subsequent communications on his part.

That this was actually the case will, I conceive, appear to any person who will attentively study our Lord's dialogues and discourses. It may be difficult, it may even be impossible, for us to discover the reasons of this peculiar method: but, if it appear to have been really practised by the wisest and most perfect of teachers, we are bound to acquiesce in the ascertained fact, and to make the best use of it that we can. One use unquestionably is, that we should study the doctrines and discourses of Jesus Christ, by the aid of a constant comparison with the apostolic writings: which were intended to be "the "ministration of the Spirit" in the full and final development of the Christian system.[7]

vii. A very considerable attention is due to the state of mind, and the habits of feeling, which must have belonged to the Jewish people in general, at the time of Christ's personal ministry: and it is not a ready and easy thing for us to form a sufficient estimate of the nature and influence of circumstances so greatly different from our own. Their national history, the visions and writings of their prophets, their persuasion of their own exalted station in the divine favour, and their glowing expectancy of the grandeur which they believed to be destined for them above the whole human race besides; could not but produce in them a body of opinions and feelings such as would in a great measure preclude that awful and overwhelming surprise, which Mr B. assumes as inevitable on the annunciation

[6] 2 Thes. ii. 10. [7] See Vol. I. p. 428.

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of a Divine Nature in the Person of the Messiah. They also believed in the frequent intervention of superior intelligences, and of the Deity himself; and this belief gave a colour to their ideas and their language on every occasion that had a relation to it.[8] Hence, it appears probable, or even necessary, that, as to the kind and degree of surprise, with relation to the doctrine of a Divine Nature in the Messiah, their impressions would be very different from those which, with our widely dissimilar habits of thought and feeling, we should entertain upon the supposition of similar circumstances.

viii. Occurrences of the most surprising kind, and which could not have been witnessed by men of any intelligence without great astonishment, are very often related by the evangelists, without the smallest expression of admiration on their own part, or the statement of such feeling in those who were spectators of the events. Such, for instance, is the recital, that, immediately after our Lord's baptism, "the heavens were opened, "and John saw the Spirit of God descending, as a dove, and "coming upon Jesus: and behold, a voice from the heavens "saying, This is my beloved Son, in whom I am well pleased!"[9]

[8] As exemplifications of this, see Matt. xii. 24; xiv. 2. Luke i. 22; xxiv. 23, 37. Acts xxiii. 9. The Jewish belief concerning the demoniacs is, also, a striking proof; whether we adhere to the common sentiment on that subject, or adopt the hypothesis of Lardner, Farmer, Semler, etc.

[9] Matt. iii. 16. To exterminate, if possible, any ideas of miracle from this passage, some of the German critics affirm that, our Lord having prayed on coming up from the water, his countenance was, as it were, brightened with resolution and dignity, cheerfulness and pleasure; that at this moment a cloud discharged a flash of lightning, or several flashes in succession; that of course it thundered; and that John and the bystanders put their own interpretation upon these natural phenomena. In a similar way they interpret the narrative of the transfiguration.

It can scarcely be necessary to observe, that such interpretations as these cannot be sustained, unless we give up, not merely the inspiration, but either the intelligence or the veracity, of the evangelists; and unless we admit that Jesus himself was chargeable with a want of integrity, since he availed himself of these as divine attestations.

Such was the spirit of absurd and impious licentiousness which has prevailed, within the last forty years, among the clergy, and in the universities, of Saxony, Hanover, and Prussia, that, not only has all supernatural revelation been by some publicly denied, but even Atheism is said to have been preached from the pulpit, with hardly the affectation of disguise. "It was maintained, that God was nothing else than the moral order of the universe." (*Supplem. to the Encyclop. Britann.* 1819, vol. iv. p. 246.) Happily this extravagance of mental weakness has produced a revulsion; and the voice of reason and piety begins to regain the ascendancy. The elder Tittmann has some excellent observations on the unreasonableness and falsehood of these principles of interpretation, or

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Such is the case in the two several instances of his driving the buyers and sellers out of the temple; an action which, if we reflect on its very remarkable circumstances, cannot but appear among the most astonishing. Those commercial transactions in the courts of the temple were sanctioned by long-established custom; they were connected with most extensive advantages, to numerous and powerful bodies of people; the priests, in particular, enjoyed a large profit for their connivance at this abuse; and there was a body of soldiers always at hand to watch, and quell any tumult, on the great annual festival, whose officers would undoubtedly have taken the part of supporting the allowed authorities, and defending the established usages. It would, therefore, appear incredible, on the ordinary principles of human conduct, that all the interested parties should have submitted, without resistance, to their ejection by an individual; a man unarmed, destitute of secular authority, poor, persecuted and hated by the generality of the great and powerful. Yet these transactions are related in the most brief and simple manner, without any comment, and without any expressions of amazement. A similar remark may be made on the relation, by the evangelists, of many of our Lord's most stupendous miracles.

ix. We have before observed, that it was one of the characters of our Lord's manner of teaching, not so much to make direct avowals, especially on the doctrine of his own Person, as to furnish data from which weighty conclusions might afterwards be drawn. In consonance with this fact, and with the artless and unimpassioned method of narration, by which, as we have just remarked, the first three evangelists are distinguished, it might be expected that they would state the incidents as they appeared; acting in the quality of simple relators of that only which met the eye and ear, and leaving the further elucidations and the interior doctrines of the Christian institution to their proper mode and season of development.

rather of misinterpretation, and perversion, in the Preface to his *Meletemata Sacra*, Leipzig, 1816.

So stood this note in the first edition. Since that time, much has been published in Germany, France, and England, relative to those remarkable examples of the wanderings of the human mind; and, upon various points in this branch of theology, the present edition contains additional facts and observations. See, in the Index, *Neologists. Sec. ed.*—Six years more have elapsed, and have shown that extensive learning, accurate research, and practical piety have acquired a preponderance, increasing every day, among our continental neighbours, on the side of Christianity in its scriptural and really "evangelical" form, disenthralled from the trammels of human systems.

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x. It is, however, observable that there were occasions in the life of Jesus Christ, when some peculiar manifestation of his power and glory is recorded to have produced very solemn, and even overwhelming, impressions, on the minds of his disciples and others. Of this nature were the two instances, lately adverted to, in which our Lord exercised an irresistible and triumphant authority in the temple, under circumstances which would have rendered such an act plainly impossible to be achieved by any man. Such appears to have been the impression on the mind of Peter, when, after witnessing a signal display of Christ's miraculous power, "he fell down at the knees "of Jesus, saying, Depart from me, for I am a sinful man, O "Lord!"[10] Such also, when, at the word of Christ, a storm was turned into a calm; and "they that were in the ship came, and "did homage to him, saying, Truly thou art the Son of God!"[11] And such we cannot but conceive to have been the case with the apostle Thomas, when "he said unto Jesus, My Lord, and "my God!" Other such instances may have existed, which are not recorded in the history. As a reason that they were not more frequent, I would submit to the candid and judicious, the supposition, that there might be a special and divine influence exercised upon the minds of the disciples; so as to counteract the tendencies of human feeling, and to administer a præternatural support in their intercourse with the Saviour. That this is not a gratuitous supposition, may be argued from the reasonable presumption that some such influence must have been exercised on the minds of Abraham, Moses, and others, under the Old Testament; sustaining their faculties and their self-possession, in their miraculous and awful communion with God.

I now request the serious reader to review the preceding considerations, and to subject them to the most careful scrutiny. Let him then say, whether they do not so far account for the facts, on which the Unitarian advocates rest their preliminary objection, as to reduce them within the limit of those difficulties which are not only admissible, but which experience teaches us to expect, in almost every department of natural and moral science; difficulties which are not, in the scale of reason, of sufficient weight to counterbalance a well-ascertained body of affirmative evidence. The objection is hypothetical; the evi-

[10] Luke v. 8.

[11] Matt. xiv. 33. See pages 51, 52, 58, of this volume.

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dence which it opposes is positive and strong. The objection is of the class of difficulties, or apparent impossibilities, which would have antecedently occurred against many public facts in even the recent history of men, to have conjectured which, would have subjected any person to general ridicule, but which, when their time came, have made sure of existence. Or this kind of objections may be compared to that complacent sense of incredulity which, before instruction or experience, has a thousand times been entertained against the possible effectuation of new processes in art, or the actual being of astounding natural phenomena.

It would also become us to recollect, that we are immeasurably less furnished with a capacity to form precluding determinations upon details, on the method by which the Infinite Supreme is accomplishing the moral restoration of a world, than a child of the lowest vulgar ignorance would be to prejudge the truths brought to light by the sublimest mathematics. Would we but think with mental integrity, we could not avoid the conviction that a divine plan of salvation is a subject in comparison with which, the grandeur of creation and the mysteries of providence, with respect to the present state, become almost insignificant. At least, before we allow ourselves to speculate and prescribe upon the mode and shape of the constituent parts, we should put forth an effort, bearing some proportion to the occasion, for raising our understandings, I say not to the comprehension, but to a serious, devout, meditative sense of this vast amount of agencies, in which "now is made known, to "the principalities and powers in the heavenly places, the "MANIFOLD WISDOM of God;" and "in which are hidden ALL "THE TREASURES OF WISDOM AND KNOWLEDGE."

SUPPLEMENTARY NOTES TO CHAP. V.

Note A, page 151.

"The writers of the New Testament are commonly reckoned eight:—Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. Of these writers, six, *viz.* Matthew, Mark, Luke, James, Peter, and Jude, are generally allowed to have advanced nothing upon the subjects of the pre-existence, and superior nature and dignity of Jesus Christ. At least it will be admitted that, if there be any allusions in these writers to this extraordinary fact, they are so faint and obscure that independently of the rest of the New Testament, they would not of themselves have proved, perhaps not even suggested the idea of the pre-existence and divinity of Christ. The credit of these facts depends wholly upon the testimony of John and Paul.

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"Of the six writers who make no mention of the pre-existence and divinity of Jesus Christ, three are professed historians of the life, the miracles, and the doctrine of Christ; and one continues his history to upwards of thirty years after our Lord's ascension; and relates many interesting particulars of the lives, the sufferings, and the doctrines of the apostles, the subjects of their preaching, the miracles which they performed, and the success of their mission. But neither the history nor the discourses of Christ, nor those of his apostles for thirty years after his ascension, contain the least hint of his pre-existent state and dignity.

"But how can this total silence be explained and accounted for, if the popular doctrine concerning the pre-existence and divinity of Christ is true? Is it credible, or even possible, that three persons, in different places and at different times, should undertake to write the history of Christ, each meaning to communicate all that was necessary to be known, with their minds fraught with the overwhelming idea that the person whose history they were about to write was a superior Being, a great angel, the Creator of the world, or the Almighty God himself in human shape, and that the belief of this great mystery was necessary to the salvation of their readers; and yet through the whole of their narrative should abstain from mentioning or even glancing at this stupendous fact? How would a modern Arian or Trinitarian have acted in similar circumstances? Would he have left his readers under the impression which necessarily results from the perusal of the three first evangelical histories and that of the Acts, *viz.* that the founder of the Christian faith was a man like to his brethren, and only distinguished from them as the greatest of the prophets of God, who had been raised from the dead, and exalted to the right hand of the Most High?—That six of the writers of the New Testament should have observed such a profound silence upon a subject of which their hearts must have been so full, and with which their imagination must have been so overpowered, may well induce a considerate mind to pause, and to reflect whether this could have happened if Jesus of Nazareth were in truth a being of high, perhaps the highest, order in the universe.

"Athanasius, Chrysostom, and others accounted for this extraordinary silence from the great prudence of the evangelists, and their unwillingness to give offence to the new converts; but this is a supposition which will not now satisfy an inquisitive mind.——

"The style of these two writers [John and Paul] is in many instances highly figurative. In the gospel of John our Lord sometimes uses metaphors of the most obscure and offensive kind, such as 'eating his flesh' and 'drinking his blood,' to express the reception of his doctrine. Chap. vi. 56. And Paul in his epistles introduces many harsh and uncommon figures, *viz.* 'We are members of his body, of his flesh, and of his bones,' to express the union of true believers under Christ as their head, Eph. v. 30. It is therefore reasonable to expect that such writers will use figurative language concerning Christ; and it is peculiarly necessary, in reading their writings, to distinguish carefully between what is literal and what is figurative.

"With regard to the apostle Paul, it is worthy of remark that little or no evidence is pretended to be produced from his larger epistles, in favour of the popular doctrine concerning the person of Christ. Few proofs are alleged from the epistle to the Romans, the two to the Corinthians, that to the Galatians, the two to the Thessalonians, or those to Timothy, Titus, or Philemon. The principal appeal is to the epistles to the Philippians and Colossians, which are figurative throughout beyond all others; and to the epistle to the Hebrews, the author of which is doubtful, and in which the writer indulged himself in an ingenious, but forced and fanciful analogy between the Mosaic institute and the Christian dispensation.

"Is it possible to believe that this stupendous doctrine, if it were true, would be found clearly expressed in no other part of the sacred writings, but in the mys-

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tical discourses of the evangelist John: in two of the obscurest epistles of Paul; and in the epistle of another unknown writer? Surely if it were fact that Jesus of Nazareth was truly God, or the Maker of the world in a human shape, it is a fact that would have blazed in every page of the New Testament; and would never have been mentioned by the sacred writers but with the most evident marks of astonishment and awe." *Calm Inquiry*, pp. 15-20.

Note B; page 154.

The late Dr Bertholdt was one of those (unhappy persons I must call them) who regard all the religious and moral declarations of the Scriptures, Patriarchal, Mosaic and Christian, without exception, as the productions of mere reason and reflection, the discoveries of wise and good men, without any miraculous revelation, or any other kind of communication from God than that which is included in his necessary, universal, and all-pervading providential agency. As a part of this deplorable system of error, he maintains that the whole doctrine of the Old and New Testament concerning a Saviour of mankind, the Messiah, was nothing more than a temporary accommodation to national traditions and prejudices, wisely employed by God's beneficent providence, as an instrument for the first introduction and acceptance of Christianity in the minds of the Jews, but, when that end was obtained, of no further use in religion.[1] The same notion pervades the admirable volumes of Gesenius, his *Commentar über dën Jesaia*, so rich in philological and historical elucidation, and generally so faithful in giving the genuine sense of the *words*, however adverse they may be to his own theory of the prophetic character. That theory, alas! stands insolently independent of the words or belief of Moses or Isaiah, JESUS, John, or Paul. To them it imputes that, being among the wisest and best of men, and being the instruments of God's most beneficent plan for promoting virtue and piety and enhancing the present and eternal happiness of the human race, either they were mistaken, though "noble enthusiasts," in conscientiously believing that the Supreme Being had actually communicated to them, in a supernatural manner, discoveries of religious truth and duty; or, knowing that this was not the fact, they deliberately, consistently, harmoniously, and with perseverance to the end of their lives, said so to the world, and were, what one of them expresses horror at the bare supposition of, "false witnesses of God!" And this latter side of the alternative is put with the utmost coolness, and without any apparent, or at least, adequate, perception of its moral turpitude!

The following passages, translated from Bertholdt's *Christologia Judæorum, Jesu Apostolorumque Ætate*, will evince that I have not without reason made the observations to which this Note is appended; and will also be a confirmation, most unexceptionable as being that of an able and learned adversary, of the conclusions maintained in the First Volume, concerning the ancient faith of the Jewish nation.

"How was it possible, that the Jews, among whom Jesus, according to God's eternal decree, spent his life upon earth, could ever persuade themselves that, in his own spiritual nature, he was a being far superior to men and angels, equal to God, and most intimately united to God; unless some part of the Jewish nation had been imbued, from a remote antiquity, with the same doctrines concerning the future Messiah; doctrines which it was so easy to connect with the Christian system?" *Proœm.* p. xiv.

[1] "Omnes rerum sacrarum bene gnari probè norunt, omnia, quæ in doctrinâ Christianâ Christologiam Judaicam seu *Messianismum* sapiunt, merè esse *σχηματισμὸν*, quo Numen Supremum ceu fulcro seu vehiculo usum est, ut *nova doctrina divinitus patefacta* animis Judæorum insinuaretur, atque eo ceu fundamento, haud verò perenni sed tamen opportuno, superstruatur. Igitur non teneamus substratum facile interiturum, sed *τὸν εἰκαδομὸν* eo nixam, *τὸν λόγον τῆς ἀληθείας οὐ μὴ παρῃχέμενον.*" *Christologia Judæorum, Proœm.* p. xv.

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"The later prophets, expatiating as well as the more ancient ones upon the dignity of the Messiah, were accustomed to assign him a very eminent place (Jer. xxiii. 6. Mal. iii. 1); in which they merely exhibited the effect of a common principle in human nature, that, whatever men have for a considerable length of time made an object of their thoughts, admiration, and expectations, becomes by degrees in their estimation more and more lofty and magnificent. Besides this, the more reflecting part of those who returned from the captivity, very rationally judged that the restoration of their former flourishing condition was a thing far too great for any merely human power. They had also got their minds strongly tinctured with the doctrines of the Chaldeans and the Persians concerning spiritual existences. Thus they were the more readily led into the notion that a very exalted celestial being, assuming the outward person of the Messiah, would undertake the functions of the coming Saviour. Hence, in the book of Daniel (vii. 13), the founder of the new theocracy is represented as coming in the clouds of heaven, with the honour and magnificent attendance of a celestial being far superior to men, yet clothed with a human body. Now, since this opinion, at the very time when Jesus arose, had taken a strong hold on the minds of many among the Jews, especially those whose studies had elevated them to the sublimer views in theology; it is a matter of no surprise that, when Jesus declared himself to be *the Son of God*, the Messiah, those who did not believe in him charged him with blasphemy (John x. 36; v. 18). For they supposed the Messiah to be possessed of such exalted dignity as far exceeded all other things, and approached in the closest way possible to the Divine Majesty. Their object was to have a Messiah superior to any of mankind, even more excellent and exalted than their own ancient patriarchs (Rom. ix. 5), who had been most celebrated for their piety and their intimate communion with God, greater than the angels, even those who possess the highest dignity and power (Heb. i. 4), their Prince and Leader, and, in a word, above the whole universe (Eph. iv. 10. Heb. vii. 26). They therefore conceived the Messiah to be a spiritual Intelligence, in greatness and perfection next to God himself, who, before he assumed the human form and made himself visible upon earth, dwelt in the world of spirits, surrounded by the hosts of ministering angels (Matt. xvi. 27; xiii. 41; xxv. 31. Mark viii. 38. Luke ix. 26. 1 Thess. iii. 13. 2 Thess. i. 7. Jude 14); and was known by even the wicked spirits themselves (Mark i. 24, 34; iii. 11, 12; v. 6, 7)." Besides these scripture authorities, Bertholdt adduces corroboratory citations from the Rabbinical books Zohar, Jalkut Shimuni, Bereshith Rabba, and Netzach Jisrael.

After a discussion upon the application of the term *Memra*, *Logos*, or *Word*, to the Messiah (of which we shall avail ourselves in a subsequent part of this work), Dr Bertholdt proceeds as follows.

"I cannot accede to the opinion of those who think, that the adapting of these speculations" [of the Persian and other oriental theology, adopted also in part by the Greek Platonists], "to the doctrine of a superior nature in the Messiah, was foreign to the habits of thinking possessed by the Jews" [of Palestine] "in the time of Jesus and the apostles. All doubt on this matter is dispelled by the authority of the apostle Paul; since he clearly attributes the same things to the Messiah (1 Cor. x. 4, 9), which other Jewish writers had declared to belong to the Wisdom and the Word of God. (*Wisd. Solomon*, x. 15–19; xi. 1–4; xviii. 15.) Nor are other arguments wanting, equally plain and clear, to the same effect. It is impossible to be denied that the Targumists, in several places, treat of the Messiah as the *Memra of the Lord*; plainly showing it to have been their belief that the Shechinah or Word, as some of them indeed expressly say, would employ the future Messiah, when he should be born, as the instrument of his gracious designs, and would be joined to him in a personal union." *Christol.* pp. 97–104, 128–133.

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The Rabbinical passages which he adduces, as authorities for these statements, are the following.

"The Memra of Jah helpeth them, and the Shekinah of their King is among them. *Targ. Onkelos*, on Num. xxiii. 21. The Memra of Jah is with them, and a shout from the majesty of their King protecteth them. *Jerus. Targ.* The Memra of Jah their God is their support, and the shout of the King Messiah shouteth among them. *Targ. attrib. to Jonath.* These three interpretations respect the opinion that the Messiah invisibly accompanied the Israelites in their wanderings through the Arabian deserts.——On Ps. cx. 1, the Targumist applies the name *Adonai* to the Messiah, as, with regard to his superior nature, indissolubly united to God.——Our father Jacob said, My soul waiteth not for the redemption of Gideon, which is but for a little time; nor for the redemption of Samson, which is a transitory redemption: but for the redemption which thou hast said, by thy Memra, shall come to thy people the sons of Israel; for this thy redemption my soul waiteth. *Jerus. Targ.* on Gen. xlix. 18.——This Son is a faithful shepherd. Of thee it is said, Kiss the Son. He is the Prince of the Israelites—the Shekinah of grace.——This is the Shekinah—and the Messiah is with it,——This is written *Shiloh*, to mark the exalted name, that of the Shekinah.——The Shekinah is the Matrona.——When it is said, *His servant* (Gen. xxiv. 2), the servant is that of Him who is *Makom*" [i. e. who has the incommunicable name], "the elder of his house brought near for his service: and who is he? He is the Metatron. [*From different parts of*] *the Zohar.* This is my servant the Messiah; I draw near to him; my chosen; I delight in him; my Memra. *Targ. Jonath.* on Is. xlii. 1."

If the reader will compare these passages with the former Volume of this work, pp. 343–349, 391–394, he will perceive that the Antisupranaturalist critic, whose investigations are purely philological and historical, has thought the evidence much stronger, for the application of the Targumic *Memra* to the Messiah, than I had ventured to regard it.

"—Yet this doctrine" [of a superior nature in the Messiah] "was entertained by only a few persons of superior intelligence and more cultivated minds. But the general mass of the people——long adhered to the sentiment of their ancestors. This may be evinced from the doctrine of the Ebionites and Nazarenes; who denied any divine dignity to Jesus, and considered him as a mere man. History informs us that those sects arose from the class of inferior Jews who believed in Jesus, but who could attach to him no other ideas of the Messiah than those which they had previously formed.——The chief object of the first preachers of the gospel was to induce belief in the proposition, *Jesus is the Messiah.* Some there were who studied this subject with extreme care and diligence: but those who received Jesus as the Christ, depending solely on the first annunciation of the gospel, could not enjoy the written instructions and explications afterwards given by the apostles; and therefore might easily relapse into their former persuasions concerning the person of the Messiah." *Bertholdt*, pp. 94–96.

These statements and admissions appear to me to afford very important grounds of moral evidence, that the most intelligent and pious part of the Jewish nation, in the period immediately preceding the birth of Jesus, had their faith and expectation fixed upon a Messiah pre-existent, heavenly, and divine: the position which, in the first Volume, I have endeavoured to show, was the just deduction from the fountain of inspired prophecy.

Another of the most learned and able of the Antisupernaturalists, Dr Wegscheider (one of the Theological Professors in the University of Halle!!), says: "The Jews of Palestine had annexed the idea of a person to the phrase, *the Memra of Jah*, and transferred it to the Messiah. See a similar mythical representation derived from the sacred books of the Hindoos, concerning the universe being created by the word; in *Anquetil du Perron's Upnekhat*, ii. 56; and some remark-

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able declarations of Zoroaster on the same subject; *Kleuker's Zendavesta*, ii. 4." *Instit. Theol.* p. 254, Halle, 1824. That the originally revealed promise of a Deliverer from guilt and ruin, should have given rise to many streams of tradition, adulterated by commixture with the mythologies of apostates and idolaters, is in the highest degree probable, both on historical grounds and upon the known principles of human nature. But such corrupted traditions, impartial reason will say, are evidences of the primary fact; and cannot, without absurdity, be all confounded in one mass, a mere object of curiosity, and all to be rejected as early national stories, the baseless fictions of uncultivated and credulous antiquity. I solicit the reader to compare these hints with pages 136–141, of the former Volume, adding that the most recent researches into the ancient languages of Asia have brought out some connexion between the Sanscrit language and the Zend, warranting the conclusion that the age of the Zendavesta must be placed not later than the period of the Israelitish Judges. See Dr Prichard's account of the labours of M. Bournof upon the Zend language (1832, 1833, 1836, and in progress; *Nouv. Journ. Asiatique*; Paris), in his *Researches into the Physical Hist. of Mankind*; vol. iv. pp. 18–50. Lond. 1844.

With respect to the doctrines attributed to Zoroaster, I derive the following epitome from Kleuker, through the medium of a very useful work, of which only the first volume has been published.

"Oromasdes creates, operates, and upholds the universe, by *speaking*. Hence this heavenly *Word*, so far as it is applied to him, designates his creative power. This pure, holy, instantaneously mighty Word was before the heavens and the sea, the earth and the animals—before pure human nature, before the Devs—before the whole actual world. Oromasdes spake this Word, and all pure existences that are, or have been, or shall be, were thence produced, and came into the world of Oromasdes. He still continues to speak this Word, in its whole extent, and rich blessing is diffused. All pure existences in the world of light, each in its own mode, speak this Word; even by their own actuosity. All good is an expression, a sound and echo of this heavenly Word.——It is the foundation and centre of all existences; it is all possible power, pure heavenly nature; the origin and bestower of all purity and goodness, understanding, wisdom, science; it is excellency, and what makes excellent; the king, which seeks for men happiness, averts evil, is unwearied in beneficence, directing men's works, all-seeing, fountain of health, judge of righteousness.—I meditate upon the great Word, the heavenly Word. How heavenly pure, how mighty, is this Word! How ancient and of wide extent; incalculably ancient, of unbounded extent! Conquering; all-conquering! Word of the highest happiness! Health for the pure! Healing the wounds of the reaper, the wounds of poisonous juice from plants! Repelling the words of the sorcerer! Let me thereby beat down envy, murderous desire, and all the powers of the wicked one!——Zoroaster's *law of light* is an expression, echo, or imitation of this heavenly Word; and it is also called a Word. The persons who are persevering speakers, that is doers, of this pure Word—their souls shall soar free into heavenly habitations, become heavenly themselves, and acquire brightness like the heavens." *Bretschneider's Darstellung der Dogm. Apocryph.* pp. 271–273. Other similar passages occur in the Zendavesta.

For the following passage I am indebted to Dr Brenner, Prof. Theol. in the Roman Catholic University of Bamberg; in his *Katholische Dogmatik*, vol. i. p. 197; Frankf. 1828. It is a summary of the doctrine of the ancient Egyptians, collected from various sources by Görres, in his *History of the Mythi of the Asiatic Nations*.

"God created the world, not with hands, but through his Word.—This Word of the Creator is eternal, self-moved, incapable of increase, diminution, or corruption, or any alteration; always self-equal, self-like, self-filled, invariable,

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concentrated, the only one existing according to [the model of] the first God. Proceeding from God, it is, after him, the first power, unbegotten, unbounded, perfect; the existing, fertile, and forming Demiurgus, ruling over all that he has formed; he is the first-born, purely true Son of the supremely Perfect. The first God, the Creator of all, hath brought forth this second, visible and sensible [person] as the first and only one; and since he was comely, and was rich in all possessions, therefore he hath consecrated him, and loved him as a part of himself, as his own Son. This therefore is the God whom the first Godhead continuing in its unity brought forth, into whom it flamed forth from its own all-sufficiency; he, his own Father, sufficient for himself; he the Emeph, the leader of the heavenly gods, that self-reflecting intelligent being, who turns all intelligences to himself, the creative [demiurgic] spirit, Lord of truth, and Wisdom itself."

These doctrines are evidently of the same family as the Persian theosophic system, derived undoubtedly from the same source, but more corrupted. The point to which these oriental relics lead, is to evince the early existence, among the nations which lay the nearest to the primeval revelations, of notions, obscure indeed and inconsistent from their having been perverted and mingled with incipient polytheistic tendencies, but implying that in the one Deity there is a second subsistence subordinate yet uncreated and having existed from eternity.

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BOOK IV.

ON THE DOCTRINE TAUGHT BY THE APOSTLES IN THEIR INSPIRED MINISTRY CONCERNING THE PERSON OF THE LORD JESUS CHRIST.

INTRODUCTION.

It was avowedly not the intention of our Saviour, by his personal instructions in any part of his ministry upon earth, to communicate an entire statement of those truths which were to form the characteristic features of the final and perfect dispensation of religion. He delivered intimations, assumptions, allusions: and, as it were, germinant principles, which, when illustrated by subsequent revelation, would be shown to involve a variety of ulterior truths. Such subsequent and complete revelation he expressly reserved to be given by the agency of his inspired servants, as he explicitly assured them: "The "Instructor,[1] the Holy Spirit, whom the Father will send in "my name: he will teach you all things. When the Instructor "is come, whom I will send unto you from the Father, the "Spirit of truth, who cometh forth from the Father, he will "testify concerning me. He will guide you into all the truth. "He will glorify me: for he will receive of mine and will "declare it to you. All things, whatsoever the Father hath, "are mine: therefore I have said, He receiveth of mine, and "will declare it to you."[2]

It is impossible to doubt that these declarations of our Lord

[1] Παράκλητος. so I conceive that the connexion requires this appellative to be translated. See this interpretation supported in *Cameron. Myrothec. Evang.* p. 134. *J. A. Ernesti, Prolus. de Difficult. N. T. recte Interpr.* ap. *Opusc. Philol.* p. 214, etc. *Tittmanni Meletem. Sacra*, p. 520. But the candid reader will not suppose that I would translate παράκλητος in all places by this, or perhaps by any other single term. Its true signification is *one who appears for another*, to perform any kind office of *help*, *assistance*, or *patronage*; and therefore it will signify, *an advocate*, *protector*, *supporter*, *pleader*, *intercessor*, *teacher*, *guide*, *comforter*, etc. as the nature of the case and the phraseology of the connexion may require. See the late Dr Knapp's valuable Dissertation, *de Spiritu S. et Christo Paracletis, item de Variâ Potestate Vocabulorum* παρακαλῶ, παράκλησις, παράκλητος. Halle, 1805.

[2] John xiv. 26; xv. 26; xvi. 13–15. In these passages Michaelis translates the word by (*Lehrer*) *Teacher*.

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import that the *completion of his design*, in the revelation of religious truth, was reserved to the official ministry of his selected followers; that, for insuring the correct accomplishment of this purpose, he would provide them with a perfect and infallible assistance; and that THE TRUTH which they would be thus enabled to promulgate, was to have an ESPECIAL and PRINCIPAL relation to HIMSELF, to his person, his prerogatives, and his glory.

It therefore remains, in order to bring this important inquiry to a termination, that we ascertain what is the amount of the testimony which the thus qualified apostles bore, concerning HIM whose name they proclaimed, for whose glory they laboured and suffered, and concerning whom it was their warmest desire, that he might be magnified in them, in life and in death.

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CHAP I.

ON THE EXAMPLES OF THE APOSTOLIC INSTRUCTION CONTAINED IN THE BOOK OF ACTS.

The general character of the book entitled the Acts of the Apostles.—Its leading design.—What information it presupposes in the reader.—Its important use.—The chief scope of the discourses which it embodies.—The principal heads of its testimony concerning the Messiah.—I. His real humanity.—II. He is the Author and Cause of divine blessings.—III. The efficient Cause of the apostolic miracles.—IV. The Giver of the miraculous influence of the Holy Spirit.—V. The universal Judge.—VI. The relation of religious institutions to him.—i. Baptism.—Investigation of the command of Christ to baptize.—Whether there is any formula of baptism, of divine institution.—Religious dedication.—Being "baptized unto Moses."—Association of the Names in the institution of baptism.—Genuineness of Matt. xxviii. 19.—ii. The chief subject of the gospel-ministry.—VII. Use of the appellative, LORD.—VIII. Idiom of the term, *the Name*.—IX. Worship paid to Christ.—i. Invocation.—Instances.—Examination of the term.—ii. The case of Stephen.—Nature of the blessings implored by him,—and what they imply in the person addressed.—Remarks on the Unitarian interpretation.—iii. Converts and churches were commended to Christ by special acts of devotion.—Recapitulation.—General observations.

IT may be questioned whether the title which, from an unknown but very early antiquity, has been prefixed to the Second Part of the sacred narrative by the evangelist Luke, was appropriate to the design and composition of the work. For the book contains no information upon the proceedings of the far larger number of the apostles, after they received their promised qualification on the day of Pentecost; when they would undoubtedly be ready to embrace all proper opportunities of executing the infinitely solemn and important command which their Lord had delivered to them. It contains no history of the introduction of Christianity into numerous countries, which we are assured received the divine religion within the apostolic age; nor even of the origin of many of those churches which are recognised as existing and flourishing in the subsequent parts of the New Testament. It gives a minute account of some detached labours and discourses of Peter; but it does not follow him into those wider spheres of exertion which we have reason to believe that he actually occupied. Though it treats the most copiously of the actions of Paul, yet it by no means furnishes a complete history of his life and services to the cause of Christianity, down to the time at which it closes; and where it stops short, leaving

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a most interesting portion of the apostle's life without a memorial. In his own epistles there are allusions to many and very important circumstances, which occurred even during the period embraced by the narrative of Luke; but of which this narrative takes not the smallest notice.[1] The book, valuable and sacred as it is, cannot therefore with propriety be called *The Acts* of the Apostles. It does not profess to occupy so wide a field: nor does it even propose a regular history of the select persons and facts upon which it dwells, often with a circumstantial minuteness. It is rather a collection of anecdotes and particular memoirs, referring to the actual commencement of the Christian dispensation, detailing some events in the history of the churches at Jerusalem and Antioch, and occupying its latter half with many and interesting transactions of the apostle Paul, but, as we have remarked, not including a perfect series of them during the period that is embraced.

The annunciation of his *design* which Luke gives in the preface to his Gospel, seems very justly to comprehend both the parts of his work: and, if this be admitted, it will supply us with a sufficient reason why the book called *The Acts* was drawn up in its particular manner and order; and it will prevent our disappointment at not meeting with those statements, in either history or doctrine, which an incorrect estimate of its intention might lead us to expect.

Whoever Theophilus, to whom the two books are inscribed, was, it is plain that the writer's design was, not to make him acquainted with the fundamental truths of Christianity, for in them he had been already instructed; but to furnish him with a selection of facts, relative to the actions, discourses, and sufferings of the Lord Jesus, and the diffusion of his religion in some particular places, and by some particular persons. Those places and persons, it is highly probable, had some connexion with Theophilus more than other places or persons would have had: and thus, some speciality of circumstances was *the principle* which guided the selection. By the interest which he would feel, from the associations thus formed in his mind, it was the design of the evangelist to increase his assurance of the truth of those doctrines, and the force of those obligations, in which he had already received information: "It seemed proper to me,

[1] For instances, see 2 Cor. xi. 23–28; xii. 2. Gal. i. 17; ii. 1. 2 Thess. ii. 2. Titus i. 5.

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"who have accurately investigated all [the circumstances] from "the first, to describe [them] to thee in order, most noble "Theophilus, that thou mightest know the certainty of the "declarations in which thou hast been instructed."[2]

As we are not to regard the book of the Acts in the light of a regular history, so this view of its design will prevent our expecting from it a body of Christian doctrine. It supposes the reader to be, like Theophilus, already acquainted with the great principles of that doctrine: and it is, therefore, occupied in giving him the facts which formed the basis of evidence for those principles, or which were examples of their diffusion and influence among men. If any person were to contend that any given doctrine is not a genuine, or at least not an important, part of Christianity, because it is not made prominent in the narrative, or in the discourses, of this book; I would request him to consider, whether the principle which he is assuming, would not lead him to regard every moral duty as indifferent, or at least of questionable obligation, except what are enjoined in the apostolic rescript as "the things which are *necessary*."[3]

An attentive examination of the book appears to warrant our distinguishing between the design of the narrative and that of the particular discourses which are introduced into it. The scope of the former seems to have been, to evince the propriety and divine warrant of communicating the gospel to the Gentiles; and, in a very important subordination to this, to establish the apostolic authority of Paul, a point which Jewish Christians were reluctant to admit. To the men of following times it is also peculiarly valuable, for another reason which, though probably not in the mind of the writer, was undoubtedly in the contemplation of Divine wisdom: that it should be an authentic testimony to the manner in which Christianity was introduced and made its way among mankind; that this was not by state-authority, or by the power of the sword, or by any other mode of worldly inducement; but solely by its own rational evidences and peaceful influence. With respect to the separate discourses, of which the outlines or any parts are inserted by the sacred writer, it is observable that, however different they may be in minor respects, they all point to one or more of the following objects:—

1. That Jesus was the Messiah foretold and described in the

[2] Luke i. 4. [3] Acts xv. 28. See *Kypke*, *Schleusner*, and *Kuinoel*.

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ancient scriptures; to which as the acknowledged documents of revelation, and to ulterior Christian instruction, an habitual reference is, directly or implicitly, made for more complete information.[4]

2. To show, by the adducing of numerous instances, and those occurring under a great variety of circumstances, that all the bestowments of heavenly grace and mercy are conferred upon mankind through the mediation of Jesus as the Christ. The mode of denominating the gospel message, at the moment of its transition to the Gentiles, powerfully expresses this sentiment:—"The word which God sent—proclaiming the glad "tidings of PEACE THROUGH JESUS CHRIST:—he is LORD OF "ALL."[5]

3. The rights of gentile Christians, and their freedom from any obligation to observe the peculiarities of Judaism.[6]

4. The accountableness of men to God, for the moral state of their affections and conduct, and especially for the manner in which they treat the gospel testimony.[7]

After these preparatory observations, the justness of which is submitted to the examination of the impartial inquirer, we proceed to collect the testimonies which are afforded by this part of the New Testament, on the Person and Characters of Jesus the Christ.

I. The real HUMANITY of Christ is stated in the clearest terms.

"Of the seed of David hath God, according to [his] promise, "brought forth to Israel a Saviour, Jesus:——Jesus the Naza- "rene, a man from God, demonstrated unto you by powers and "miracles and signs, which through him God did among you. "——God consecrated him the Messiah, by the Holy Spirit "and power.——Thy holy Son, Jesus, whom thou hast con- "secrated the Messiah!——The man whom he hath or- "dained."[8]

[4] Chap. ii. 25, 34; iii. 18, 22, 25; iv. 11, 25; viii. 35; x. 43; xiii. 23, 32–35, 47; xvii. 2, 3, 11; xxvi. 22, 23; xxviii. 23, 31.

[5] Chap. x. 36, and the same idea is prominent in chap. i. 8; ii. 36, 38, 39; iii. 16, 26; iv. 12; v. 31, 42; ix. 15, and other passages through the whole book, too numerous to be particularized, and sufficiently obvious to an attentive reader.

[6] Chap. x. xi. xv.

[7] Chap. ii. 38, 40; iii. 19, 23; vii. 51; xiii. 10, 38–41, 46, etc.

[8] Chap. xiii. 23, ἤγαγε, the reading approved by Mill, Matthäi, Griesbach, Heinrichs, Knapp, Kuinöl, Vater, Lachmann, Nähbe, Scholz, and others; but the

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II. Christ is represented as the AUTHOR and CAUSE of spiritual and immortal blessings.

"Through the grace of the Lord Jesus, we believe that we "shall be saved.——And this salvation is in no other: for "there is not another name under heaven given among men, "by which we can be saved.——He obtained the church, by "his own blood.——To him all the prophets bear witness, that "every one who believeth on him shall, through his name, "receive the forgiveness of sins.——Him hath God exalted by "his own right hand, a Prince and Saviour, to give to Israel "repentance and forgiveness of sins.——The Holy and Right-"eous One;——the Prince of life.——Through this [Saviour], "the forgiveness of sins is declared unto you; and every one "who believeth in him is justified from all [accusations] from "which ye could not have been justified by the law of Moses. "—That the Christ should be a sufferer: and, being the first "of the resurrection of the dead, should announce light to the "people [of the Jews], and to the nations."[9]

III. The miracles which were wrought by the apparent instrumentality of the apostles, are attributed to the efficient power of Christ, as the servant and messenger of the Father.

"——In stretching forth thy hand for healing, and that signs "and miracles may be done through the name of thy holy Son "Jesus.——In the name of Jesus Christ the Nazarene, arise "and walk!——They continued, speaking freely concerning "the Lord, who gave testimony to the word of his grace, and "granted signs and miracles to be done through their hands.— "Æneas, Jesus the Christ healeth thee.——I command thee, in "the name of Jesus Christ."[10]

IV. The extraordinary influences of the Holy Spirit upon the minds of men, and in producing miraculous effects, are ascribed

prince of critics, the younger Tittmann, retains ἤγειρε, in favour of which Dr Bloomfield has a judicious Note, which the reader would do well to consult. The ultimate sense, however, is the same with either reading.——ii. 22; x. 38. ἔχρισεν· It seems highly probable that in passages which clearly refer to the qualifications and office of our Lord, this verb is used with a designed reference to the appellative *Messiah* or *Christ*: as in Dan. ix. 24, "to constitute the Most Holy One the Messiah."——iv. 27; xvii. 31.

[9] Chap. xv. 11, see Griesbach; and so all the best editions, including Tittmann and Scholz. Bloomfield retains the common reading, without remark. iv. 12. See Note A, at the end of this Chapter. xx. 28; x. 43; v. 31; iii. 14, 15; xiii. 38; xxvi. 23.

[10] Chap. iv. 30; iii. 6; xiv. 3; ix. 34; xvi. 18.

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to the efficient agency of Christ, in the same economical subordination to God the Father.

"Being exalted to the right hand of God, and having received "from the Father the promise of the Holy Spirit, he hath poured "out this [operation] which ye now behold and hear."[11]

V. He is represented as the future and universal Judge, by the designation of the Almighty Father.

"This is he who is ordained by God, to be Judge of the "living and the dead. He hath appointed a day in which he "will judge the world in righteousness, by the man whom he "hath ordained; affording assurance [of this] to all, having "raised him from the dead."[12]

VI. The institutions of religious instruction and worship, and the means of diffusing and preserving Christianity, are referred to Jesus Christ as their Founder and Director, their proximate Object, and the Author of their success.

i. *Baptism* was administered "in his name,"[13] and "to his "name:"[14] the one expression denoting *his authority*, in the origin of the institution; and the other pointing to him, as the OBJECT of the honour and obedience implied in this observance.

Whatever may be, in other respects, the nature and extent of that honour and obedience which are thus signified, it is unquestionable that they recognise their object as the Head of a religious dispensation. The apostle Paul puts the case of his "baptizing "into his own name," as what would be equivalent to his setting up himself as the founder of a new religion:[15] and he describes the Israelites as having been, in an allusive or accommodated sense, "baptized unto Moses," as, by the divine direction, the founder of their sacred institutions.[16]

From some observations before advanced,[17] it may, I trust, be considered as established, that to perform a religious act, "TO the name" of a person, imports such homage, as the nature, character, and relation of the person render fit and proper. Had we then no other information to assist our application of this rule, the instances of Moses[18] and Paul would limit our conclusions with respect to Christ, to the idea of his being the

[11] Chap. ii. 33. [12] Chap. x. 42; xvii. 31. [13] Chap. x. 48.
[14] Chap. viii. 16; xix. 5. In Chap. ii. 38, the preposition is ἐπὶ, which might be translated *with regard to*.
[15] 1 Cor. i. 15. [16] 1 Cor. x. 2.
[17] Vol. I. pp. 493–4; and of this Vol. pp. 25–28.
[18] Compare the form of expression with Rom. vi. 3, and Gal. iii. 27.

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Founder, under God, of the new and gracious dispensation of the gospel. But the case is attended with other and peculiar circumstances. It refers to Him to whom the Father "hath "given a NAME above every name." This term, as we have before adduced evidence to show,[19] expresses his Divine Nature and perfections, as they are especially manifested in the amazing work of redemption. That the relation of baptism to the *name* of Christ was thus peculiar and important, seems to be intimated by the manner in which the connexion of Christian instruction with that rite is represented. It is said of the Samaritan converts, that, "when they believed Philip, who preached the "things of the gospel concerning the kingdom of God and the "NAME of Jesus Christ, they were baptized."[20] It is also to be observed, that the celebration of religious rites, divinely instituted under the Mosaic dispensation, was described by this very phrase, to mark its reference to Deity as the authority recognised and the object to be honoured: "Jehovah thy God hath "chosen him out of all thy tribes, that he may stand to serve "in the name of Jehovah."[21]

Here the great command of our Lord demands our consideration: "Go, then, and make disciples of all nations, baptizing "them unto the NAME of the Father, and of the Son, and of the "Holy Spirit."[22]

The obvious purport of this passage is to describe the *intention* and *design* of baptism, to be a devotional consecration to God, who is manifested by his great and holy NAME, the display of his perfections and glories. It is likewise obvious, that this name is attributed equally to the Son and the Holy Spirit, as to the Father; and that the inference is next to inevitable, which has been drawn by the majority of Christians in all ages, to the confirmation of the doctrine, that the Son and the Spirit are, with the Father, the One God. To invalidate this inference Unitarians have adduced the following objections.[23]

Obj. 1. That we have no evidence that these words were intended as a formulary of the rite: for we find no traces of it in the subsequent history and writings of the apostles; and the instances of Christian baptism upon record are all "into the name of Christ" only.

[19] See Vol. I. pp. 490–494.
[20] Chap. viii. 12. [21] See Deut. xviii. 5, 7. [22] Matt. xxviii. 19.
[23] Briefly recited in the *Calm Inquiry*, p. 364.

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Reply. (1.) It is not necessary to our argument that the words should have been designed to be used as a formulary in the administration of the baptismal rite. In our Lord's discourse they are evidently a *description* of Christian baptism deduced from its reference, intention, and use. The doctrinal inference from the terms is not at all affected by the question, whether these very words were intended to be recited, or not. It should be recollected that no traces occur, in the Acts or Epistles, of the use of the prayer usually called the Lord's prayer, or of any prescribed form whatsoever for any act of religious worship.

(2.) The current expressions in the Acts, of baptizing *in*, *unto*, or *with regard to the name of the Lord Jesus*, may, with most reason, be considered as only descriptive of the character and design of the ceremony. There is not the smallest evidence that any of those expressions contain, or intimate, the formulary which was used on such occasions. But there is evidence, with respect to some of them, that the phrase was adopted as discriminative of Christian baptism from that of John, and from any of the Jewish baptisms: and this might be its sole intention.[24] It exhibited Jesus Christ as the Object to whom we acknowledge a religious obligation, under all the relations, and for all the purposes which he himself may have notified. If we do not know what these relations and claims are, we are bound to inquire into them.

In the absence of all scriptural information, whether any, and what particular form of words was used in the administration of baptism, it becomes a mere question of probability,

[24] See *Ger. Joh. Vossii Disput. de Baptismo*, pp. 48, 55. *Amst.* 1648. *Wits. Œcon. Fœd.* lib. iv. cap. xvi. sect. 16. *Limborchi Theol. Christ.* p. 610.

A recent annotator, one of the Theological Professors at Leipzig, and who has not shown himself very favourable to the orthodox party, but he stands very high as a scholar and a critic, has this remark. "Miror eos qui apostolos in sacrâ lustratione his ipsis Jesu verbis usos esse, idque hic Jesum præcepisse, opinantur; quum apertum sit, Jesum *quid* iis agendum sit, non *quomodo* agendum, afferre. Ceterum vana est eorum opinio qui hunce versum genuinum esse negarent. Confer *Beckhausii* librum *über die Aechtheit der sogenannten Taufformel.*" "I am surprised that any should suppose that the apostles used these precise words of Jesus when they administered baptism, or that he commanded them to do so; when it is evident that the instruction of Jesus was *what* they were to do, not *how* they should do it. The opinion of those who deny the genuineness of this verse is without foundation. Consult *Beckhaus on the Genuineness of the usually denominated Form of Baptism.*"—*C. F. A. Fritzsche in Evang. Matthæi*, p. 835; Leipzig, 1826.

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and of ecclesiastical testimony. The probability of the case can hardly be disputed to be, that, if the apostles and their associates employed any regulated mode of expression when they administered baptism, they would naturally, and we might almost say, upon every principle of mental association, reason, feeling, and piety, they would *necessarily*, use words which should, at least, allude to and recognise our Lord's own precept. It is scarcely needful to remark, that the information which has reached us from the early Christian writers, is entirely in favour of this conjecture. If it be allowable, in any theological question, to draw an argument from prescription and universal use, in no case could that argument be more justly applied than in the present: in no case (excepting, however, the innovation of a few Unitarians of our own day) could the rule of *quod semper et ubique et ab omnibus* be more triumphantly pleaded.

Justin (who was born in Palestine, soon after the death of the apostle John, became a Christian at the age of thirty, and suffered martyrdom when about sixty), in his First Apology, addressed to Antoninus Pius, describes with professed exactness the modes of worship and the religious practices of the Christians. He says that persons who were admitted to baptism, "performed the washing in the water in the name of God, the Father and Sovereign of the Universe, and of Jesus Christ our Saviour, and of the Holy Spirit."[25] Tertullian also says, "The law of baptism is enjoined and the form prescribed; Go, teach the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."[26]

Obj. 2. A positive institution, which contains no direct address to an invisible being, cannot be regarded as an act of worship.

Reply. Baptism is an act expressive of religious *dedication*, for the attainment of a special benefit. Both the moral end, and the Object contemplated as the author of that end, are referred to in the New Testament by the preposition εἰς, *to* or *into*. Of the one kind we find the expressions, *to be baptized unto repentance, unto the forgiveness of sins*, and *unto the death of Christ*: of the other, *to be baptized unto Christ*. This dedication implies, in

[25] Ἐπ' ὀνόματος γὰρ τοῦ Πατρὸς τῶν ὅλων καὶ Δεσπότου Θεοῦ, καὶ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος Ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται. Sect. 79.

[26] "Lex enim tinguendi imposita est, et forma præscripta. Ite (inquit) docete nationes, tinguentes eas in nomen Patris et Filii et Spiritus Sancti." *De Baptismo cap.* xiii. *ed. Semleri*, vol. iv. p. 201.

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the Being who is, in the highest and most proper sense, the object of it, such properties as these; *capacity* to receive the thing or person dedicated, *ability* to protect, and a *right and power* to confer all the good that is contemplated in the act of dedication. Now the acknowledgment of these properties, and reliance upon them, which are manifestly included in the idea of religious dedication, are affections belonging to the act, or the habit, of mental adoration. The moral use of baptism is also intimated by its being "the *stipulation* of a good conscience "towards God."[27] Now the existence of a stipulation implies the presence, or in some way the knowledge and acceptance, of the person to whom the engagement is made. It supposes, then, in this case, the presence or cognizance of the Son and the Spirit equally with that of the Father. From these premises, I think there is ground to conclude, that baptism "into the name" of the Father, or of Christ, or of the Spirit, implies and includes a measure of those mental affections and acts which constitute religious worship; and therefore may justly be considered as, indirectly and by implication, an act of worship.

Obj. 3. This reasoning is nullified by the fact that the Israelites "were all baptized unto Moses in the cloud and in the "sea."[28]

Reply. (1.) In this passage the phrase is used in the sense of a very remote allusion and accommodation. It might, with as much reason as is contained in the objection, be contended that there is no being who is truly and properly God, or that there is no ground for worshipping him alone, because Moses was "made god unto Pharaoh."[29] The same figure is employed in both cases. Moses is here presented as the designed representative of Christ, the Head of the new covenant; and the Israelites were "baptized unto Moses, as typical of the being baptized unto Christ."[30]

(2.) There is good reason for regarding the word *Moses* as being here put metonymically, for the *institutes* or *religion* of Moses; as it occurs in the subsequent epistle, "When Moses is read, "the veil is upon their heart."[31] Thus the plain sense of the apostle's words would be, that the Israelites were, by their par-

[27] 1 Pet. iii. 21. Ἐπερώτημα was used as a term in the Greek treatises on the Civil Law, to denote *a stipulation*. See *Grotius in loc.*

[28] Εἰς τὸν Μωϋσῆν· 1 Cor. x. 2.

[29] Exod. vii. 1. [30] *Bloomfield's N. T. Gr. in loc.*

[31] 2 Cor. iii. 15. See also Luke xvi. 29, 31. Acts xv. 21.

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ticipation in the deliverance from Egyptian slavery, brought under a public and recognised obligation to obey all that God might enjoin upon them, by the ministry of Moses. I think it highly probable that the expression, "being baptized into "Christ," which occurs twice,[32] has a similar signification; denoting, not any external act, but a mental and practical consecration to the influence of genuine Christianity.

(3.) There are respectable grounds for the opinion that, by an ascertained though not frequent Hebraism, the preposition is put to denote the instrumental cause; "they were baptized by "Moses," as if it had been, διὰ τοῦ Μωϋσέως. Thus the ancient Syriac translates the passage, using the phrase common to both the Hebrew and the Aramæan dialects, "*by the hand*[33] of "Moses."[34] The second of these interpretations seems, to my judgment, the best supported by evidence.

Obj. 4. "No inference of equality in rank or homage can be drawn from the association of different names in the same sentence."[35]

[32] Rom. vi. 3. Gal. iii. 27.

[33] Ex. xxxviii. 21. Josh. xxi. 2. Isa. xxxvii. 24. Esth. i. 15, and other places: and it is of very frequent occurrence in the Syriac N. T. We have at least one example of εἰς used in this sense in the New Testament; Acts vii. 53, compared with Gal. iii. 19.

[34] This interpretation is maintained by the great biblical orientalist Ludov. De Dieu (*Animadv. in loc.*), by Pasor (*Gramm. Græc. N. T.* p. 477), by Jo. Vorstius (*De Hebraism. N. T.* pp. 220–222), and by Keuchenius (*Annot. in loc.*). These critics are in the first rank for learning, judgment, and mental independence. Of the first of them, the younger Rosenmüller observes, "Inter præstantissimos literarum sacrarum interpretes De Dieu jure locum obtinet." *Schol. in Jesaiam*, p. xii. Of Pasor and Vorstius it is unnecessary to speak. The scarce work of the former, a *Greek Grammar* on a copious plan, expressly devoted to the illustration of the New Testament, is a treasure of criticism. Winer, in his *Grammar of the New Testament Greek Idiom*, of which the learned and indefatigable American Professor Stuart has published a translation, speaks of this work in terms of high commendation. It was published by his son, at Gröningen, 1655. Of Peter Keuchenius, we have the testimony of an accomplished judge of literary merits, Alberti, the editor of Hesychius. "Præter animi virtutes, solidioris eruditionis cultus eum supra vulgus evexit.—Præter utriusque linguæ vicinarumque dialectorum notitiam, solidamque theologiæ cognitionem, rectum et candidum judicium, cum modestiâ certans, passim elucet, nullo partium studio, quo semidocti suique pleni homines misere ducuntur, contaminatum." *Præf. ad P. Keuchen. Annot.* Lugd. Bat. 1755.

[35] "See 1 Chron. xxix. 20, 'All the congregation bowed down their heads, 'and worshipped the Lord and the king.'—— 1 Sam. xii. 18, 'The people feared 'the Lord and the king.'——1 Tim. v. 21, 'I charge thee before God, and Jesus 'Christ, and the elect angels, that thou observe these things.'" *Calm. Inq.* p. 364. To these texts may be added, Exod. xiv. 31, "The people believed the Lord "and his servant Moses:" also 1 Sam. xii. 18.

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Reply. This is readily admitted, so far as that the inference could not be drawn from the circumstance of such association *alone.* But when there are other circumstances which require us to understand an equality of powers or authority, of rank or homage, in the case supposed, the conclusion will stand upon different grounds. That this is the fact with regard to the passage before us, may, I conceive, be justly argued from the following considerations:—

(1.) The phrase, "Into the name," is properly applicable to persons only. Baptism *into the name* of a doctrine, or of a system of doctrines, is a phrase unexampled in the language of Scripture; and it presents an incongruous idea.[36] The expression in the text, if interpreted without bias, manifestly requires that the *name of the Son*, and that *of the Spirit*, must be understood, not of the doctrine of the one and the influence of the other, but with the same relation as *the name of the Father;* that is, with relation to a personal subsistence.

(2.) The phrase directs to these personal subsistences an act of *religious dedication;* which involves, as we have shown, the peculiar affections of religious homage or worship.

(3.) The expression being attended with these concomitants, a rational ground is laid for our understanding it as including and intending an equality in rank and homage; a conclusion to which the style of the enumeration plainly and naturally leads us. The observation of an unknown but early Christian writer, appears to me to be the dictate of reason, and the result of a just construction of the words: "Since in the doctrine of baptism, the one name has been unitedly delivered to us, of the Father and the Son and the Holy Spirit; what reasoning can set aside the existence of the Son and the Spirit in the Divine and Blessed Essence?"[37] Such, also, is the opinion of very cautious and sagacious theologians, who were far removed from what some would call orthodox prejudices. "The divine ma-

[36] The Rabbinical writers have the phrases, *to be baptized into the name of a servant, into the name of a proselyte, into the name of a son of freedom, and into the name of servitude.* This last indeed expresses a *state;* but it is very different from the notion of a *doctrine*, and is so evidently derived by association from the first formula, that it can create no difficulty. See these phrases from Maimonides and others, in *Vitringæ Observ. Sacræ*, p. 771.

[37] Εἰ τοίνυν,—ἐν τῇ τοῦ βαπτίσματος διδαχῇ, συνημμένως ἡμῖν τὸ Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος ἓν ἔνομα παραδίδοται, τίς ἀφαιρήσεται λόγος τὸν Υἱὸν καὶ τὸ Πνεῦμα, μὴ τῆς θείας οὐσίας καὶ μακαρίας ὑπάρχειν; *Expos. Fidei*, inter *Opera Justini Mart.* p. 377, ed. Par. 1636.

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jesty and glory," says Limborch, "are attributed to the Holy Spirit; since we are commanded to be baptized into his name, equally with that of the Father and the Son."[38] "That the Spirit is put," says a late justly admired divine of Germany, "in the same degree of dignity as the Father and the Son; so that he is entitled to the same religious honour, and upon the same ground of certain evidence; follows from the institution of baptism, in which we are dedicated 'to the name of the Holy Spirit,' as an object of worship and confession. So that the very first entrance into the Christian religion shows, that the Holy Spirit is not a created being, but is God, equal with the Father and the Son."[39] Even Semler writes: "It is certain that the expression, *to be baptized into any one*, or *into the name of any one*, always refers to a personal existence. Wherefore, since all Christians, after having been taught the doctrine delivered by Christ concerning God the Father, Himself as the Messiah, and the Holy Spirit, are commanded by Christ to be baptized unto the Father, Son, and Holy Spirit; it follows, if we submit to the authority of Scripture, that the Father, Son, and Holy Spirit, are persons, or agents numerically distinct."[40]

Here I cannot but remark, how arbitrary and inconsistent with the fair use of language, is Dr Lardner's paraphrase of this important passage: "Go ye, therefore, into all the world, and teach, or disciple, all nations, baptizing them into the profession of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost."[41] Thus, also, besides the unreasonable force put upon the construction of the words, we are presented with the incongruous combination of the name of the Deity, the name of a doctrine, and the name of certain historical facts.

Obj. 5. The passage is by some suspected, and by others positively asserted, to be a spurious addition to the genuine Gospel of Matthew.

Reply. (1.) This insinuation, or assertion, is in contradiction

[38] *Limborchi Theol. Christ.* p. 102.

[39] *Mori Comment. Exeg. Histor. in Theol. Christ.* vol. i. p. 264, Halle, 1797.

[40] *Instit. ad Doct. Christ. liberaliter discendam;* p. 319.

[41] *First Postscript to the Letter on the Logos*, p. 119. Clarke's Paraphrase was nearly the same. Lardner adds, "By the Holy Ghost, as I apprehend, we are here to understand the miracles of our Saviour's ministry,——and all the miraculous attestations of the truth and divine original of the doctrine taught by Jesus Christ."

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to all fair evidence, and in despite of all legitimate criticism. All the evidence by which the text of ancient authors is settled, is incontrovertibly in favour of the genuineness of the passage.

(2.) The arguments adduced against it are drawn from these supposed internal difficulties:

[1.] There is no reference to the use of the words, in the accounts of baptism which occur in the subsequent parts of the New Testament. This objection has been already answered.

[2.] Had this command been given by Christ, the apostles would not have so long hesitated to preach the gospel to the Gentiles. To this the answer is, that the apostles, till they were more fully acquainted with the genius and design of Christianity, understood our Lord's commission as extending only to their own countrymen dispersed among various nations, and to those from the heathen who had been proselyted to Judaism.

(3.) The anxiety and the efforts to expunge this text, even by means so flagrantly unworthy of liberal learning, indicate a strong feeling that it cannot, by *fair* interpretation, be made consonant with Unitarian views.

ii. The current style of the Book of Acts refers to Christ as the *Head and Object of all other religious institutions*, as well as of baptism.

He is constantly held up as the Great Subject of the gospel-testimony, so that the system of truth taught by the apostles is denominated from him. In this apostolic history, the gospel is frequently called "the word of God:"[42] but it is also called "the word of the Lord,[43] the doctrine of the Lord,[44] the word of "the Lord Jesus,[45] preaching the Lord Jesus,"[46] and "the things "concerning the Lord Jesus Christ."[47] We admit that these descriptions do not of themselves, and necessarily, import more than a relative greatness, representing the history and authority of Christ as the chief topic in the course of christian instruction: but, when the contents of that instruction are unfolded, and when other evidence is adduced of a personal superiority in Him who is thus its great subject, they may very properly be considered as referring to and confirming that idea. That both these positions hold, we appeal to the evidence already brought

[42] Chap. iv. 31; viii. 14; xi. 1, etc.
[43] Chap. viii. 25; xiii. 48; xv. 35; xvi. 32, etc.
[44] Chap. xiii. 12.
[45] Chap. xix. 10.
[46] Chap. xi. 20.
[47] Chap. xxviii. 31.

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forwards, and to the particular course of discussion in which we are proceeding.

VII. The term *Lord* (Κύριος) is well known to be of extensive and various application. It is given to any person in whom is vested *property, authority,* or *right* of any kind: thus denoting, for example, *a master of a family, a husband, a parent, a master of servants, a teacher, a magistrate, a proprietor* of any possession. But it is to be remarked that, when this appellative is used in any of these inferior significations, it is accompanied by some adjunct, qualifying and defining the relation. On the other hand, when it is put without any such limiting term, in the scriptural Greek, it ordinarily denotes the Supreme Being: and it is the word regularly employed by the Septuagint to translate the names ADONAI and JEHOVAH. This usage of the Septuagint has been followed by the writers of the New Testament; as must be obvious to every reader of the original text. Now this word we find, *thus put in the form of an unqualified pre-eminence,* throughout this book of Acts and the New Testament generally, when the circumstances of the connexion require us to understand it of the Lord Jesus Christ.[48] The following are instances. In the larger number of them the application of the term, THE LORD, to the Messiah, is undeniable: in the others it appears to be justly inferrible either from the connexion, or from a similarity of phraseology to other passages.

The memory of the reflecting reader will compare the expressions with the ordinary style of the Old Testament, when it describes the relations of Jehovah to the people on whom he conferred his favours.

"The Lord added daily to the church those who were saved.—"Believers were the more added to the Lord, multitudes of both

[48] This fact is admitted, apparently not without reluctance, by Bretschneider, in his *Lex. Man. N. T.* Leipz. 1829, p. 705; and, with a large enumeration of instances fully establishing it as the general style of the New Testament, by Wahl, in his similar work, of the same place, time, and publisher; *Clavis N. T. Philologica.* He makes several classes of the passages, with his usual excess of division and subdivision; one of which (the class referring to our Lord's mediatorial dominion) he designates in a manner which instructively displays, on the one hand, the copious and weighty evidence of the truth, and, on the other, the insinuation in the Neologistic style, affecting to regard the whole doctrine of a Messiah as a piece of old Judaism. "Quatenus ob opus ex voluntate Patris peractum, omnium, summorum, infimorum, vivorum, mortuorum, hominum, angelorum, imo totius universitatis [πάντων, Acts x. 36], dominus, vel, si Judaicam respexeris dicendi rationem, Messias a Deo constitutus est." P. 869.

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" men and women.—They, when they had testified and spoken " the word of the Lord, returned to Jerusalem.—Barnabas " exhorted them to cleave to the Lord with fixed purpose of " heart;—and a great multitude was added to the Lord.—They " continued a long time, preaching openly concerning the Lord, " who bore witness to his word of grace, granting signs and " miracles to be done by their hands.—Thus mightily did the " word of the Lord grow and prevail."[49]

" Saul, yet breathing out threatenings and slaughter against " the disciples of the Lord.—He said, Who art thou, Lord? " And the Lord said, I am Jesus, whom thou art persecuting.—— " There was a disciple in Damascus,—and to him the Lord said " in a vision, Ananias! And he said, Behold me, Lord! And " the Lord said to him, Arise and go—and seek Saul—of Tar- " sus: for behold, he is praying.——Ananias answered, Lord, " I have heard from many concerning this man.——But the " Lord said to him, Go; for this man is a chosen instrument for " me, to bear my name.——Ananias went—and said, Saul, my " brother, the Lord hath sent me, even Jesus who appeared to " thee on the way."[50]

" Preaching the gospel of peace through Jesus Christ: he is " Lord of all.—They turned to the Lord.—Many believed upon " the Lord.—I was reminded of the word of the Lord.—Arriving " at Antioch they spoke to the Greeks, preaching the gospel " of the Lord Jesus: and the hand of the Lord was with them, " and a great number believed and turned to the Lord.—He " exhorted them, that with purpose of heart they would cleave " unto the Lord.—They were attending on their ministry to " the Lord.—Elymas endeavouring to pervert the proconsul " from the faith,—Paul said,—Wilt thou not cease to pervert " the right ways of the Lord? And now, behold, the hand of " the Lord is upon thee!—The proconsul believed, struck with " awe at the doctrine of the Lord.—They rejoiced, and they glo- " rified the word of the Lord.—The word of the Lord was car- " ried throughout all the region."[51]

" Praying with fastings they commended them to the Lord " upon whom they had believed.—Paul and Barnabas continued " at Antioch, with many others, teaching and preaching the

[49] Chap. ii. 47; v. 14; xi. 24; xiv. 3; xix. 20.
[50] Chap. ix. 1, 5, 10, 11, 13, 15, 17.
[51] Chap. x. 36; ix. 34, 35, 42; xi. 16, 20, 21, 23; xiii. 2, 8, 10, 11, 12, 48.

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" word of the Lord.—They endeavoured to go into Bithynia;
" and the Spirit of Jesus suffered them not. Immediately we
" set about departing from Macedonia, concluding with certainty
" that the Lord called us to preach the gospel to them. Lydia—
" whose heart the Lord opened. She entreated us, saying, If
" ye have judged me faithful to the Lord.——Believe on the
" Lord Jesus Christ:—and they spake unto him the word of
" the Lord.—Crispus, the president of the synagogue, with his
" whole house, believed on the Lord. And the Lord, by a
" vision in the night, said to Paul, Fear not, but speak and be
" not silent: because I am with thee, and no one shall assail
" thee so as to hurt thee: for I have many people in this city.—
" Instructed in the way of the Lord;—the things concerning
" the Lord.—The word of the Lord Jesus.—So mightily the
" word of the Lord increased and prevailed.—I have been with
" you the whole time, serving the Lord with all humility of
" mind.—The ministry which I have received of the Lord
" Jesus.—Take heed then, to yourselves, and to all the flock in
" which the Holy Spirit hath appointed you overseers, to feed
" the church of the Lord, which he hath acquired by the blood
" which is his own.—We acquiesced, saying, The will of the
" Lord be done!—When they had heard, they glorified the
" Lord.—And I saw him saying unto me, Hasten, and depart
" quickly out of Jerusalem; for they will not receive thy testi-
" mony concerning me. And I said, Lord, they know that I
" was [the man] who threw into prisons and beat in every
" synagogue those who believe on thee; and when the blood of
" Stephen thy martyr was shed, I also was standing by and
" approving, and keeping the clothes of those who murdered
" him. And he said unto me, Go; for I will send thee afar
" unto the Gentiles.—In the following night, the Lord stood
" before him, and said, Take courage: for, as thou hast borne
" witness to the [truths] concerning me at Jerusalem, so thou
" must bear witness also at Rome."[52]

In these passages we observe, that the Gospel is called " the " word of the Lord" and " of the Lord Jesus," as its ordinary

[52] Chap. xiv. 23; xv. 35; xvi. 7. Πνεῦμα Ἰησοῦ, *Beza, Mill, Wetstein, Michaelis, Griesbach, Heinrichs, Knapp, Kuinöl, Vater, Hen. Tittmann, Lachmann, Nähbe, De Wette, Stolz,* and *Scholz.* "The words, *of Jesus,* are introduced into the text upon the most approved authorities." *Impr. Vers.* xvi. 10, 14, 15, 31, 32; xviii. 8, 9, 25; xix. 10, 20; xx. 19, 24, 28; see Note B, at the end of this Chapter: xxi. 14, 20; xxii. 18–21; xxiii. 11.

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designation, and used interchangeably with the phrase, "the "word of God:"[53] that not only is the appellation, THE LORD, currently given to the Redeemer, but that it is combined with a peculiar and exalted knowledge, authority, power, and influence, for the advancement of his kingdom and the protection of his servants; and that the appellation, the attributives, and the style of dignity and authority, are in the characteristic manner of Scripture, especially in the Old Testament, when it speaks of the Great Jehovah as the Protector, Guide, and Saviour of his people. To those whose memories are familiar with that characteristic manner, the conformity must appear very striking.

Upon the ground laid by the preceding passages, of the application to Christ of these characters of care, power, and protection on the behalf of the Christian interest, I think that there is a decisive balance of probability in favour of a similar interpretation of the term "the Lord," in the account of Peter's deliverance from prison.[54] It is also proper to be considered, that the superior orders of intelligent beings are called "HIS mighty angels;"[55] and that he elsewhere declares, "I Jesus "have sent MINE angel to testify unto you these things."[56] In the narrative we find these expressions: "Behold, an angel of "the Lord was present.—Peter said, Now I know certainly "that the Lord hath sent his angel, and hath delivered me out "of the hand of Herod, and all the expectation of the people of "the Jews.—He related to them in what manner the Lord had "brought him out of the prison."

VIII. We have before adverted to the ideas of majesty and dignity which are attached, in the scripture idiom, to the term, "*the Name* of the Lord," as an established expression to denote the revealed perfections and character of God. Accordingly, in the phraseology of the Old Testament, pious dispositions and exercises are expressed by the terms of "knowing, fearing, "loving, glorifying, praising, confessing and trusting in the "name of Jehovah:" and, to perform any act *unto* or *in his Name*, was to do it as a religious duty, a profession of devout homage and obedience. Now, this mark of an exalted regard we find paid to the NAME of Christ, in different passages of the Book of Acts; besides some which have been before mentioned.

[53] Compare the passages above cited with Chap. iv. 31; vi. 7; viii. 14; xi. 1; xiii. 5, 44–49; xviii. 11.

[54] Chap. xii. 7–17. [55] 2 Thess. i. 7. [56] Rev. xxii. 16.

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Let it be observed also, that I do not pretend each one of these instances to be a decisive proof of the superhuman dignity of the Messiah; though some of them cannot but be admitted, by any unprejudiced mind, to carry with them individually a very strong implication of divine power and greatness. But I conceive that the weight of the argument lies in the multitude and frequency of the instances, showing this to have been an established phraseology; and in the conformity of this habit of expression with that of the Old Testament.

"Repent, and be baptized each of you, upon (ἐπί) the name "of Jesus Christ. In the name of Jesus Christ the Nazarene, "arise and walk! His name, upon the faith of his name, hath "restored this man, whom ye see and know. In the name of "Jesus Christ the Nazarene, whom ye crucified, whom God "raised from the dead; in this [name] this man stands before "you sound:——and in no other is there salvation; for there is "not another name under heaven, given among men, in which "we must be saved.——That signs and miracles may be done "through the name of thy holy Son Jesus!—They went rejoic-"ing from the presence of the Sanhedrim, because they were "honoured by being reviled for the sake of the name.—This "man is to me a chosen instrument, to bear my name before "nations and kings and the children of Israel: for I will show "to him what sufferings he must undergo, for the sake of my "name.—To him all the prophets bear witness, that, through "his name, every one who believeth on him shall receive the "forgiveness of sins.—Barnabas and Paul, men who have ex-"posed their lives for the name of our Lord Jesus Christ.— "The name of the Lord Jesus was magnified.—I am ready, not "only to be put in chains, but to die at Jerusalem for the name "of the Lord Jesus!"[57]

IX. This Book of Acts represents the first Christians as paying religious worship to the Lord Jesus Christ, and that this was a known and acknowledged characteristic of their profession.

i. "Here he hath authority to put in chains all who call upon "thy name. Is not this he who, in Jerusalem, pursued to ruin "those who call upon this name?—Arise and be baptized, and "wash away thy sins, calling upon his name."[58]

[57] Chap. ii. 38; iii. 6, 16; iv. 10, 30; v. 41, see Griesbach, ix. 15, 16; x. 43; xv. 26; xix. 17; xxi. 13.

[58] Chap. ix. 14. πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ver. 21. τοὺς ἐπικαλου-

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Those in general who hold the Unitarian system, besides some other writers inclined to Pelagian, or what are often called latitudinarian, opinions, affirm that "these words may be rendered, 'who are called,' or, 'who call themselves after thy name;' *i. e.* who profess themselves thy disciples."[59]

μένους τὸ ὄνομα τοῦτο; xxii. 16, *ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ*. Michaelis renders each of these passages actively. Stolz published two Versions of the N. T. In the first (*Hanover*, 1804), he translates ch. ix. 14, "*alle deine Verehrer*, all thy worshippers;" ver. 21, "all the worshippers of Jesus;" ch. xxii. 16, "*bekenne dich öffentlich zu ihm*, publicly confess that thou belongest to him." In his second Version (1820,—"after Griesbach's edition;—an entirely new work;"—) he returns to the exact translation of Luther and Michaelis in the first and second of the passages; in the third he has, "whilst thou confessest thyself to belong to him." De Wette has, in the first and second instances, "*die deinen Namen anrufen*, who call upon thy name:—*so diesen Namen anrufen*, who call upon this name;" and, in the third, "*unter Anrufung seines Namens*, in calling upon his name."

[59] *Calm Inq.* 367. I am compelled to remark on the partial manner in which the author cites Schleusner, so as to produce the impression upon the reader's mind, that his own interpretation of the phrase is unequivocally supported by that eminent biblicist: "Hinc factum est, ut formula *ἐπικαλεῖσθαι ὄνομά τινος* significaret in universum, *profiteri religionem alicujus*."—That the reader may judge of the equity and candour with which this citation is made, I subjoin the whole of the lexicographer's 4th and 5th significations.

"4. *To call upon;* because one who is called upon is usually mentioned by name. 2 Cor. i. 23, *ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ψυχήν μου, I call upon*, or *make God the witness against my own soul;* or *I appeal to God as the witness against me, that I may awfully perish by some judgment from God; that he may take away my life, if I do not speak the truth.* So Xenophon, *Hist. Græc.* II. iii. 23, *καὶ θεοὺς ἐπικαλεῖτο καὶ ἀνθρώπους, καθορᾶν τὰ γιγνόμενα, Theramenes invoked both gods and men to behold these wicked deeds.* See *Wetstein's N. T.* vol. ii. p. 180.

"5. *To pray, by religious invocation, to implore the aid of any one.* Acts vii. 59, *καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, and they stoned Stephen as he was thus praying to God.* 1 Pet. i. 17, *εἰ Πατέρα ἐπικαλεῖσθε, if ye call upon the Father.* [Hinc factum est, ut formula *ἐπικαλεῖσθαί τινα*, vel *ὄνομά τινος*, significaret in universum, *profiteri religionem alicujus, aliquem verè, sanctè et piè colere.*] Hence it has come that the form of expression, *ἐπικαλεῖσθαί τινα*, or *ὄνομά τινος*, generally signifies, *to profess the religion of any one, to worship any one in a sincere, holy, and pious manner.* Acts ii. 21, *πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται, every person soever, that shall have, with unfeigned piety, embraced the Christian religion, shall be finally happy.* ix. 14; xxii. 16, *ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ* [ita, ut Christo nomen des] *so as to become a disciple of Christ.* Rom. x. 12–14, *πᾶς ἂν ἐπικαλέσωνται*; 1 Cor. i. 2. 2 Tim. ii. 22. In the same sense the expression קָרָא בְּשֵׁם יְהוָה occurs. Genesis iv. 26; xii. 8."

Whether the reader concurs in the opinion, taken by Schleusner from some preceding writers, or whether he may acquiesce in the reasons which are advanced in these pages against it, he cannot fail to perceive that the learned author considers the formula, in this very signification, as derived from and including the more general idea of religious invocation, or adoration. The citation, therefore, in the *Calm Inquiry*, is extremely unfair.

If any should tax me for translating "*in universum*," by *generally*, I beg to

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It is scarcely agreeable to fact, to say that believers, at the time to which these passages refer, were "called after the name "of Christ;" for "the disciples were first called Christians at "Antioch,"[60] five or six years after. I do not, however, press this as an argument; for it is probable that they were designated in this early period, by the appellation *disciples of Jesus*, or some similar phrase.

But there is other evidence which appears to me satisfactorily to show that the construction of the expression before us, however supported by some respectable names, rests upon no sufficient authority, and is contradicted by unquestionable usage.

It is true that "ἐπικαλέομαι is used both in the active, and the middle or reciprocal sense;" and that, as Phavorinus is quoted to show, it therefore signifies, "not only *to call upon any one for help*, but also, *to be denominated*."[61] But it does not follow from this, that we are destitute of any deciding principles of construction, and are at liberty to turn the word actively or passively, at our pleasure. There are plain grounds of distinction in the different applications, which will furnish safe rules for the construction.

1. When the *present* tense occurs in a passive signification, it is always in concord with the same case before and after it. Of this form there occurs only one instance in the Septuagint,[62] and eight in the New Testament;[63] and all are participles except three.

2. To convey the meaning contended for by the Unitarians, of being *denominated* or called *after* or *by a name*, there is another

refer them to Tacitus's Germany, sect. 5 and 6. Indeed I question whether the phrase does not constantly signify, *upon the whole, generally, in general*, as distinguished from *universally*. The eminent critics of Germany have in general been, since the days of Ernesti and Gesner, extremely attentive to the purity of their Latin. Upon the Old Testament phrase which Schleusner justly adduces as equivalent to that before us, it is proper to hear the great Hebraist of our times.

"[*i.*] To call upon, with ב. Isa. lix. 4. Particularly, קָרָא בְּשֵׁם יְהוָה to call upon the name of Jehovah, to praise. Gen. iv. 26; xii. 8. Exod. xxxiii. 19. Ps. lxxix. 6; cv. 1. Isa. lxiv. 6. Applied also to the invocation of idols, 1 Kings xviii. 26. With the same signification, the ב is sometimes absent, as Lam. iii. 55. Ps. xcix. 6. Deut. xxxii. 3, compare Ruth iv. 14. More rarely in reference to men, Ps. xlix. 12 (11). In a somewhat different connexion, Isa. xliv. 5, *this man praiseth the name of Jacob, i. e.* takes part with Jacob, is on Jacob's side, adheres to Jacob." *Gesenius Wörterb.* in קָרָא.

[60] Chap. xi. 26. [61] *Calm Inq.* p. 366. [62] 2 Kings xx. 1.

[63] Luke xxii. 3. Acts x. 18; xi. 13; xii. 12; xv. 22, in all these it is ἐπικαλούμενος. Acts x. 5, 32, ἐπικαλεῖται. Heb. xi. 16, ἐπικαλεῖσθαι.

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formula, which we find to have been in established use in the Hebraized Greek of the Scriptures. This is, *to have the name called to*, or *upon, the object.* It occurs in the *passive* tenses, perfect, aoristic, and future. The slight varieties in the oblique cases make no difference.

Examples. "My name and the name of my fathers shall be "called on them. The place which the Lord thy God shall "choose, that his name may be called upon there. The name "of the Lord has been called upon thee. The ark of God, "upon which the name of the Lord of hosts was called. My "people upon whom my name is called. All, whosoever are "called by my name. The house upon which my name is "called. All the nations upon whom my name is called."[64]

This mode of expression occurs twice in the New Testament; once in a quotation of the passage just now recited from the prophet Amos,[65] and once in the Epistle of James.[66]

3. In every place of the Septuagint where a tense of this verb in the middle voice occurs, it signifies *actively.*

Present. "He placed his confidence to call upon the name of "the Lord God. Invoke, in the name of your God. Call upon "him [the Lord], in his name. Hear me, in my calling upon "thee! Deep calleth unto deep. Thou art plenteous in mercy "to all who call upon thee. Samuel among them that call upon "his name. Call upon his name. The Lord is nigh to all that "call upon him, to all that call upon him in truth. He giveth "food to the young of the ravens, who call upon him. His "[a foolish person's] rash mouth calleth upon death. There "is no one who calleth upon thy name. My soul calleth upon "devastation. The time in which they call upon me. There "was not one among them who called upon me. Prepare to "call upon thy God. Arise, and call upon thy God. For

[64] Gen. xlviii. 16, ἐπικληθήσεται ἐν αὐτοῖς. Deut. xii. 21, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ. xxviii. 10, τὸ ὄνομα Κυρίου ἐπικέκληταί σοι. 2 Kings vi. 2, ἐφ' ᾧ ἐπικλήθη. 2 Chron. vii. 14, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς. Isa. xliii. 7, ἐπικέκληνται τῷ ὀνόματί μου. Jer. xxxii. 34, τῷ οἴκῳ, οὗ ἐπικλήθη τὸ ὄνομά μου ἐπ' αὐτῷ. Amos ix. 12, ἐφ' οὓς ἐπικέκληται.

These passages, thus cited in brief, are sufficient to illustrate and confirm the position. The remaining instances in the LXX. are these: Exod. xxix. 45, 46. Deut. xii. 5, 11; xiv. 23, 24; xvi. 2, 6, 11; xxvi. 2. 3 Kings viii. 43. 1 Chron. xiii. 6. 2 Chron. vi. 20, 33; xxviii. 15. Jer. vii. 9, 10, 13, 29; xiv. 9; xv. 16; xxxiv. 15. Dan. ix. 18, 19. 1 Maccab. vii. 37.

[65] Acts xv. 17.

[66] James ii. 7. "Do not they blaspheme the excellent name which is called "upon you?"——τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

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" health he calls upon a powerless idol. I lay down my life for " my country's laws, imploring God to be speedily propitious to " the nation."[67]

Imperfect. " They invoked in the name of Baal. They " called upon [him] with a loud voice. They called upon the " Lord. He called upon Egypt. The priests called to heaven " upon [God] who gave the law. They called upon the Al- " mighty God."[68]

Aorist. The instances of this form are so numerous, that I shall select only a few, but they will exhibit all the varieties of the construction. " He called upon the name of the Lord. " Samuel called upon the Lord. The families that have not " called upon thy name. He called upon the Most High " Potentate. Calling upon God the Righteous Judge."[69]

Future. These, also, are too numerous to be all extracted; and a selection will answer every purpose. " I will invoke [*i.e.* pray, " as the context shows], in the name of the Lord my God. I " will call upon the Lord the Sovereign of all beings. I will " call upon the name of the Lord. He shall call upon [God or " man, to help him], and there shall be none that will listen to " him. He shall call upon my name."[70]

I trust that the advantage of this enumeration will apologize for its tediousness; as it presents to the reader the abundant evidence that the usual signification of this verb in the middle form, governing an accusative case generally expressed, but if

[67] Gen. iv. 26, ἐπικαλεῖσθαι τὸ ὄνομα. 3 Kings xviii. 25, ἐπικαλεῖσθε ἐν ὀνόματι· *Alexandr.* also verse 27. 1 Chron. xvi. 8, ἐπικαλεῖσθε αὐτὸν ἐν ὀνόματι αὐτοῦ. Ps. iv. 1, ἐν τῷ ἐπικαλεῖσθαί με. xli. (xlii.) 7, ἄβυσσος ἄβυσσον ἐπικαλεῖται. lxxxv. (lxxxvi.) 5, τοῖς ἐπικαλουμένοις σε. xcviii. (xcix.) 6, ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ. civ. (cv.) 1, ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ. cxliv. (cxlv.) 18, τοῖς ἐπικαλουμένοις αὐτόν. Prov. xviii. 6, θάνατον ἐπικαλεῖται. Isa. lxiv. 7, ὁ ἐπικαλούμενος τὸ ὄνομά σου. Jer. iv. 20, συντριμμὸν ἐπικαλεῖται. xi. 14, ἐπικαλοῦνταί με. Hos. vii. 7, ὁ ἐπικαλούμενος πρός με. Amos iv. 12, ἐπικαλεῖσθαι τὸν Θεόν. Jonah i. 6, ἐπικαλοῦ τὸν Θεόν σου. Wisdom of Sol. xiii. 18, τὸ ἀσθενὲς ἐπικαλεῖται. 2 Maccab. vii. 37, ἐπικαλούμενος τὸν Θεόν.

[68] 3 Kings xviii. 26, 28. Ps. xcviii. (xcix.) 17. Hos. vii. 11. 2 Maccab. iii. 15. These are, I believe, all the instances; and they need not be copied. The construction is with the accusative; that case being unquestionably understood in the first of these passages.

[69] Gen. xii. 8, ἐπικαλέσατο ἐπὶ τῷ ὀνόματι Κυρίου. xiii. 4, τὸ ὄνομα. 1 Kings xii. 18, ἐπικαλέσατο τὸν Κύριον. Jer. x. 25, τὸ ὄνομά σου οὐκ ἐπικαλέσαντο. Wisdom of the Son of Sirach, xlvi. 5, ἐπικαλέσατο τὸν Ὕψιστον Δυνάστην. 2 Maccab. xii. 6, ἐπικαλεσάμενος τὸν δίκαιον κριτὴν Θεόν.

[70] 3 Kings xviii. 24, ἐπικαλέσομαι ἐν τῷ ὀνόματι. See also Ps. cxv. 8 (cxvi. 17). Job v. 8, Κύριον ἐπικαλ. Ps. cxv. 4 (cxvi. 13), τὸ ὄν. Κυρ. ἐπικαλ. Prov. xxi. 13. Zech. xiii. 9, ἐπικαλ. τὸ ὄν. μου.

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not, indubitably understood, is active, and expresses *address, entreaty,* or *invocation.* This usage of the scriptural Greek coincides with that of classical authors; but the former is the kind of evidence that must determine our question. I should have said that this is the *constant* signification, but for three instances; in one of which the word is applied to *the giving of a name* to an object, and in the other two, to the *utterance* of prophecy or prayer. "They call their own names upon their lands.—The man "of God who came out of Judah, and proclaimed these words "which he proclaimed over the altar of Bethel.—They pro-"claimed confessions."[71] But every candid scholar will admit that, notwithstanding these rare exceptions, the evidence is full and conclusive upon the ordinary acceptation of the phraseology.

4. In all the places of the New Testament in which the word occurs, under the condition specified (leaving out of consideration the controverted passages), it has the active sense.[72] So just and evident is this acceptation, that even the Editors of the Improved Version have so translated the expression, in every one of those passages. They have deviated only where the exigencies of their system required it.[73]

But I trust that I may now appeal to every competent reader,

[71] Psa. xlviii. (xlix.) 11, ἐπικαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν αὐτῶν. 4 Kings xxxiii. 17, ἐπικαλεσάμενος τοὺς λόγους τούτους οὓς ἐπεκαλέσατο ἐπὶ τὸ θυσιαστήριον Βαιθήλ. Amos iv. 5, ἐπικαλέσαντο ὁμολογίας.

[72] They are Acts ii. 21; vii. 59; xxv. 11, 12, 21, 25; xxvi. 32; xxviii. 19. Rom. x. 12–14. 2 Cor. i. 23. 2 Tim. ii. 22. 1 Pet. i. 17.

[73] Acts ix. 14, "All who are called by thy name;" 21, "Those who call themselves after this name;" xxii. 16, "Taking upon thyself his name." 1 Cor. i. 2, "All that in every place are called by the name of our Lord Jesus Christ." *Imp. Vers.*

To gain, however, the shadow of some authority, the Annotator on the last passage has referred to Josephus, *Antiq. Jud.* lib. xvii. cap. v. sec. 3, where these two clauses occur: τὸν Ὑρκανὸν, πολλῶν δὲ ὄντων οἳ τόδε ἐκαλοῦντο τὸ ὄνομα, ὁ πρῶτος· "one Hyrcanus [usually denominated] the first, as there were at that time many who *were called by that name:*——τὸν ἀρχιερέα Ἰώσηπῳ, τὸν καὶ Καϊάφαν ἐπικαλούμενον, ἀπαλλάξας τῆς ἱερωσύνης· "having deposed from the priesthood the high-priest Joseph, who was also *called* Caiaphas." But these examples are little or nothing to the purpose. In the first of them, the word in question does not at all occur: the construction is made with the common ellipsis of κατὰ before the noun: and no secure argument can be drawn from it on the ground of analogy, because the preposition in ἐπικαλεῖσθαι constitutes the very point of difference: so that, though the compound verb may be sometimes used in the sense of the simple, its regular and proper meaning comes from the influence of the preposition. The second instance is in perfect accordance with the doctrines here advanced: it is nothing more than an example of the first class above mentioned (according to the old rule, "verba vocandi passiva utrinque eosdem casus habent"), and perfectly similar to Luke xxii. 3, and the other passages referred to under that class.

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whether this deviation, on the part of those Editors, and of Mr Belsham in his *Calm Inquiry*, is not quite unsupported by any sufficient authority, and contrary to the established usage of the language. On the one hand, the phrase regularly and copiously occurs in the sense which the Unitarians labour to explode; and, on the other, for the sense which they want to establish, there is a different phrase, appropriated to the purpose, and occurring in both the Old and the New Testament when that sense was in the writer's intention.[74]

I must, therefore, profess my conviction that this evidence completely warrants our returning to the three passages, the meaning of whose phraseology we have thus endeavoured to ascertain, assured that, in their only fair and proper construction, they designate the first Christians as those who "CALLED UPON," that is, *addressed by prayer and supplication*, "the name of our "Lord Jesus Christ, both their Lord and ours."[75]

We proceed to other instances which this book of Acts supplies, of religious adoration paid to Christ.

ii. "They stoned Stephen, invoking and saying, Lord Jesus, "receive my spirit! And kneeling down, he cried with a loud "voice, Lord, lay not this sin to their charge! And saying this, "he fell asleep."[76]

It being impossible to deny that *invoking* (ἐπικαλούμενος) is here used in the active sense, and almost impossible to pretend that any other than the Lord Jesus is the object understood;[77]

[74] The *Monthly Repos. Reviewer*, "though with some little hesitation, prefers giving the active sense to the word ἐπικαλέομαι: but—that this by no means necessarily implies *religious supplication*, and is not happily rendered in English by *call upon*." (P. 80.) He asserts that "*calling on the name of the Lord*, in the O. T. often means *celebrating*, not *praying to* him;" adducing these examples, Ps. cv. 1. Isa. xii. 4. Ps. xiv. 4: lxxx. 18. Jer. x. 25. Zeph. iii. 9. In all which places he conceives that, though applied undeniably to the Blessed God, the meaning is, "*owning as a master, admitting the authority of, addressing in acknowledgment of his power*;" and that, though "in all these examples, it is true that the phrase is applied to the Supreme God himself, there is nothing in its nature which should prevent its equally proper application in such a case as that of our Lord; and, as the occasions for the use of such a phrase could not be frequent, it is nothing wonderful that we do not meet with more varied examples." This appears to me really to amount to a concession of the point in dispute. Were we to grant (which I could not do) that the passages of the O. T. referred to have the meaning alleged, the fact would still remain of such an association with the attributes, acts, and worship of the Deity as renders the phrase a divine attributive.

[75] 1 Cor. i. 2. [76] Acts vii. 59, 60.

[77] Yet some have proposed to translate the invocation, *Lord of Jesus!* The sense of difficulty must have pressed hard, when this method of evasion was seriously brought forwards.

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the Unitarians have generally contented themselves with saying that, as Stephen was favoured with a miraculous sight of Jesus actually present, his invocation was no more than a cry of distress to his affectionate master and friend, whom he might conceive to possess some more than ordinary means of affording him relief.[78] Upon this hypothesis I submit some short remarks.

It is necessary, first, to consider *what* were the blessings which Stephen prayed for; or, according to the Unitarian theory, asked his friend for: "he invoked and said, Lord Jesus, RE-"CEIVE MY SPIRIT!"

I am well aware that there are some who will say, with all self-complacency, that Stephen partook of the vulgar prejudices of his day, and fancied that his soul was departing to some seats of repose, where it would be happy in the society of Jesus; though, in fact, he had no soul or spirit to depart or be received: or, if he had, it has remained ever since in a state of perfect insensibility, and so will remain till the universal resurrection.

Others, with a more becoming reverence for sacred authority, consider the request as equivalent to this; "I am dying; I com-"mit my life to thy care, assured that, by thy power, it will be "restored to me at the appointed time."

Others regard Stephen as exercising a firm faith in the doctrine that, at death, "the spirit will return to God who gave "it:"[79] and that, therefore, he remembered and imitated the devotion of David, "Into thine hand I commit my spirit, for "thou hast redeemed me, O Jehovah, God of truth!" It must surely, also, be deemed more than probable, that Stephen was not unacquainted with the dying prayer of the man Jesus: "Father, forgive them; for they know not what they do!— "Father, into thine hands I commit my spirit!"

With those who regard the belief of Stephen as no evidence of truth, nor his practice as any authority for ours, this is not the place for arguing.

To such as adopt the second opinion, and who admit that the

[78] "This holy proto-martyr had just been favoured with an actual vision of our Lord, ver. 55, and that the vivid impression of it, if not the vision itself, must have continued on his mind, so that he had a certain knowledge, if not a visible perception, of the real presence of Christ. The example of this primitive martyr, therefore, does not fall within the limit of religious worship, nor in the least degree authorize addresses to Christ when he is not sensibly present." *Calm Inq.* p. 373.

[79] Eccl. xii. 7.

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doctrine and the example of an apostolic Christian, "full of "the Holy Spirit and of faith," is more entitled to our acceptance than the speculations of modern theorists, I beg to observe that Stephen's prayer unquestionably referred to two points:

(1.) The restoration of natural life. Every man must admit that such a restoration, after a total extinction, an extinction which has continued for ages, can be effected by no power inferior to that which first gave life. He, therefore, in whom the confidence was reposed for effecting this work, must have been regarded by the supplicant as possessed of energy omnipotent and equal to creative: and we have before seen that Jesus Christ expressly claimed this power as his own.[80]

(2.) It was not merely a restoration to conscious existence that the dying martyr sought, but such a restoration as would include the *supreme happiness* of existence; perfect holiness, deliverance from all evil, the fruition of God in everlasting blessedness.

Now I would ask, Who was competent to confer such a gift as this? Who is able, both to give existence, and to make that existence perfectly and immortally happy? Whom would a serious and rational person, in his last moments, choose to invoke and rely upon for this greatest of all blessings; for the highest enjoyment that divine benevolence can, to all eternity, confer upon a dependent being?——And can it be imagined, that this distinguished saint, a man divinely enlightened in the knowledge of Christian truth,[81] who was so favoured with preternatural discoveries of heavenly realities, that "he saw the glory of God," —should, in his extremity, turn from the Living and Almighty God, and repose his last act of faith and confidence upon a mere fellow-creature?

Upon the principles of those who hold the third sentiment, it will be readily granted that the object which the martyr desired was the eternal salvation of his soul, his immediate reception to the state of purity and happiness, "to be with Christ, where he "is, and to behold his glory." He asked, therefore, of the Lord Jesus, the GREATEST GOOD that immortal existence can receive, or that even OMNIPOTENT LOVE can bestow![82]——And did he

[80] See Vol. I. pp. 448, 449.

[81] He is described as "a man full of faith and the Holy Spirit,——full of faith "and power." Chap. vi. 5, 8.

[82] "Dies sagt viel: auch nach dem Tode noch Heil von Christo erwarten und

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ask this of one who was only a fellow-man, however dignified? ——Alas, if it were indeed so, language would fail to express his folly and impiety!

For these reasons, I cannot but regard the notion, that it was allowable in Stephen to pray to Jesus, *because* "he actually saw him,"[83] as an attempt at removing the difficulty, utterly insufficient, incapable of freeing the martyr, even upon the Unitarian hypothesis, from the charge of absurdity, profaneness, and idolatry. For, let it be observed, that the point of the case is not a mere "*address* to Jesus," as it is artfully represented: but it lies in this, that the incontrovertible meaning and purport of the words used by Stephen, was a *prayer* for the GREATEST of *possible blessings;* a petition which would have been equally preposterous and irreligious, whether offered to a visible or to an invisible being, unless that being were "over all, God blessed "for ever."

But the author to whom I am obliged to refer, was not moved by these reasonings. He hesitated not at the broad insinuation that this dying act of faith and devotion was an act of disobedience to Christ.[84]

Was it, then, in scorn and irony that, in the same breath, he denominates Stephen "this good man, this holy proto-martyr?" Or were his notions of duty and of sin so lax, that, in his account, worship "unauthorized" and "contrary to the precepts of Christ," was a trifling error, an inconsiderable weakness, such as, if it suit us, we may without hesitation attribute to one of the most eminent of the Saviour's disciples; and may even expect to find it recorded in the apostolic history, not only without censure but with every appearance of approbation?

He says that this is a "*solitary* example." But it should be observed that it is *the only* circumstantial account of the death of a disciple of Christ, which it has pleased the wisdom of inspi-

erflehen! Also muss er es doch geben können. Und kann er dies, so gebührt ihm auch Anbetung."—"This is a very important passage: that salvation should be expected and obtained from Christ even after death! Then he must be able to bestow it; and if this be in his power, he is a proper object of prayer for it." *Mori Comment. in suam Theol. Epit.* Vol. i. p. 245.

[83] "This address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible."—*Impr. Vers. Annot.*

[84] "The solitary unauthorized example of this good man would of itself be no sufficient warrant for a practice contrary to the precepts of Christ, and the doctrine of his apostles, which are the only proper directory of Christian worship." *Calm Inq.* p. 373.

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ration to preserve in the New Testament. It is, indeed, *one;* but it is *all:* and therefore we have a right to regard it as *instar omnium;* as equivalent, for all the purposes of instruction and example, to the possession of a larger number of instances. It is, however, the fact that the New Testament furnishes us with references to the death of Christians, which are very remarkably impressed with the same character as this of Stephen, *a peculiar and distinguished respect to the Lord Jesus Christ.* Believers, at their mortal dissolution, are described as "fallen asleep in "Christ, dead in Christ, fallen asleep through Jesus, blessed "henceforth [as] dying in the Lord:"[85] and when the apostles Peter and Paul write in anticipation of their own death, it is very observable that the thought in their minds was most intimately associated with the authority, power, and glory of our Lord Jesus Christ, and their personal relation to him.[86]

Mr B. also pronounced this example to be "unauthorized." Surely logical equity, leaving modesty out of the question, might have taught him to spare this assumption. If, by being *authorized,* he refers to the general warrant of Christianity, I appeal to the judgment of the serious and impartial reader, upon the evidence which has been and may be laid before him. If the expression be taken as respecting Stephen's personal knowledge of the principles of his religion, and his own obligations and duty; I humbly submit that it is, in a very high degree, presumptuous and unreasonable for a writer of the nineteenth century, who professed himself to be an obedient believer in the religion of the New Testament, thus to question the *authority,* and to condemn the practice of an apostolic Christian, a man evidently held in the first rank of approbation by the inspired servants of Christ, and of whom we have no right to doubt that he was himself inspired; "a man full of faith "and of the HOLY SPIRIT." Certainly the writer had too little considered, whether he was not assuming the character of cer-

[85] 1 Cor. xv. 18. 1 Thess. iv. 14, 16, τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ. Is it not a plain and rational interpretation of this phrase, that these Christians had enjoyed a peaceful and happy death, *through* the grace and power of their Redeemer? Rev. xiv. 13.

[86] See 2 Pet. i. 14–16. 2 Tim. iv. 6–8. If, in 2 Tim. i. 12, παραθήκη were understood to express the deposit of the apostle's personal and eternal interest, the sentiment would be remarkably conformable to that of Stephen's prayer. But I apprehend that the occurrence of the word in ver. 14, and in 1 Tim. vi. 20, determines it to the sense of the great charge of the Christian religion, its preservation and prosperity in the world.

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tain disputants against Stephen, who "could not resist the "wisdom and the Spirit by which he spake:" and therefore they accused him of "speaking blasphemous words."[87]

What man of scriptural wisdom and humble piety, would not infinitely rather say; Let me die as Stephen died! Let his faith and devotion be mine!—But let me not be numbered with those who think themselves qualified to judge and censure him!

Before quitting this example, our attention is due to the second prayer of this Christian martyr: "Lord, lay not this sin "to their charge!" We have not the least reason to suppose that there was any change in the object of this address from that of the first. The contiguity of the two, and the compellation (which is the style of address usually applied to Christ in the Acts and Epistles), give the superior probability to this inference. Let us, then, observe the purport of the prayer; an intercession for the pardon of sin, of enormous and crying sin. This blessing is implored from the Lord Jesus: thus proceeding on the belief of his right and power to FORGIVE SINS. In this passage, therefore, we have a further corroboration of our reasonings upon that interesting topic, in a former chapter.[88]

iii. In the narrative of the proceedings of the eleven apostles, for supplying the vacancy in their number, occasioned by the defection of Judas, we find that Peter, after applying to Jesus, in an emphatical manner, the epithet "the Lord," proceeded to pray, "Thou, Lord, who knowest the hearts, show whom thou "hast chosen!"[89] That this prayer was addressed to Christ, is highly probable from the considerations, that the choice and mission of an apostle was requisite to be personally and especially *his* act, as the Head and Lord of the new dispensation; and that there is the strong appearance of an allusion to the recent and memorable occasions on which Christ had shown his knowledge of Peter's heart. The argument from the latter consideration appeared so cogent to the late Dr Stolz of Bremen, tinctured as he was with the unhappy spirit of Neologism, as to draw from him this annotation: "If this prayer was addressed to Jesus, and not rather to God, it was because it appeared peculiarly suitable to Peter, to whom the Lord had given such an observable proof of his profound knowledge of the heart, thus to address him as possessing the knowledge of all hearts."[90]

[87] Chap. vi. 10, 11. [88] See pp. 75–80, of this Vol. [89] Chap. i. 21, 24.
[90] "Wenn diess Gebet an Jesum und nicht vielmehr an Gott gerichtet ist, so

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iv. "Having prayed with fastings, they commended them to "the Lord upon whom they had believed."[91] In this construction, very common in the New Testament, the finite verb expresses the action which was the design and end of the aoristic participle. The passage declares that the sequel of the prayers of Paul and Barnabas was this "commending to the Lord," the new converts to Christianity. The word denotes the committing of a person or object to another for care and guardianship. The purpose of such committing was plainly the preservation of these Christians from all the temptations and evils to which they were exposed, and their being enabled to maintain unshaken fidelity in their profession of religion. This purpose was stated by the apostle in a following part of this book: "I commend "you to God and to his gracious word:"[92] where the Almighty Agent, and the instrument of agency, are distinctly marked. But, in the passage before us, the person to whose power and grace the apostle and his associate commended the converts and their newly established churches, was clearly the Lord Jesus, "on whom they had believed," and on whom the inspired teachers directed all persons to believe in order to salvation. It was an act of adoration; and it manifestly recognised in Him who was its object, that invincible power which, in the most hazardous circumstances, could keep his followers from falling, and guarantee that "they should never perish, nor should any snatch them out of his hand." It is also plain, that the just construction leads us to refer the action of *praying*, and that of *commending*, to the same Object.

Thus we have endeavoured to collect the declarations contained in the Acts of the Apostles, on the subject of our inquiry. The sum of the testimonies appears to be this; that the Christ is really and truly a man; yet that powers and actions are attributed to him which are totally incongruous with the human or any other created nature; that he is the Author and Cause of spiritual and immortal blessings to the human race; that the

geziemte es vorzüglich dem Petrus, dem der Herr einen so merkwürdigen Beweis seiner tiefen Hertzenskenntniss gegeben hatte, ihn den Kenner aller Hertzen zu nennen." *Erläuterungen zum N. T. für geübte und gebildete Leser* (Illustrations of the N. T. for practised and polished Readers); Hanover, 1808, vol. iii. p. 17. Dr Stolz died in 1821.

[91] Chap. xiv. 23. προσευξάμενοι——παρέθεντο. [92] Chap. xx. 32.

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miracles which attested the mission of the apostles were performed by his efficient power; that the peculiar operations of the Holy Spirit had the same origination; that he will be the final and universal Judge of mankind; that, in all these respects, Jesus Christ acts in subordination to the primary grace and authority of the Father: that the characteristic institutions of Christianity have an especial respect to him as their Author, and the Object to whom, equally with God the Father, their homage is directed; that he is often styled THE LORD, in the absolute form; that the phrase of performing religious acts *in his Name*, is used, in a manner analogous to the peculiar application of that expression in the Scriptures to the Deity; that religious worship was paid to him, and that such worship was a designating mark of the primitive Christians.

On this review, we find several points demanding observation.

1. All these assertions and expositions of the doctrine concerning Jesus, refer to his official capacity as the Messiah, and to the characters of Redeemer, Saviour, Sovereign, Teacher, Protector, Judge, and Rewarder of his faithful people. Now it is evident, that, in any well-conducted attempt to initiate persons in the knowledge of Christianity, these are the topics which would occupy the first place; especially when the persons to be instructed, being Jews or proselytes to Judaism, were worshippers of the True God, expectants of the Messiah, and holding the authority of the Old Testament Scriptures.

2. Upon this ground, it is obvious that it would be proper to refer the auditors, inquirers, or converts, to the diligent study of the Jewish Scriptures, for progress and establishment in the correct knowledge of the Messiah, as to both his person and his offices. This, accordingly, was done by the apostolic teachers, as their instructions are described in this book;[93] and distinguished commendation is given to those who, agreeably to those directions, were diligent in "searching the Scriptures."[94]

3. The attentive reader cannot but perceive a similar mixture of characters of inferiority and characters of supremacy, which we have before observed in the discourses of our Lord himself.[95] This constant and intimate combination shows that neither of the two classes is to be taken alone, that they are respectively

[93] See the references in pp. 173, 174, of this Volume. [94] Chap. xvii. 11.
[95] Vol. I. p. 445.

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consistent, that the one is to be modified by the other, and that no interpretation is entitled to credit which does not admit the fair meaning of both.

4. It appears highly probable that the discourses preserved in the Book of Acts, are only fragments and outlines; and that they were, in most cases, introductory to more ample instructions on the doctrines and duties of Christianity: for the book contains still less of information on the morality of the gospel than it does on its doctrinal truths. But the remarks which were made, at the beginning of this Chapter, on the scope and design of the book, sufficiently, I trust, show that this circumstance is not to be esteemed a defect: and that the ulterior teaching which was thus assumed as a necessary sequel, is to be sought in the Epistolary writings of the apostles.

5. On the admission of this hypothesis, a rational account may be given of the fact, that the denial of the proper Deity of the Messiah showed itself very early in the Christian profession. Even during our Lord's own ministry, many "among the chief "rulers believed on him," as the Messiah, convinced by the evidence presented to their reason; but their faith was merely theoretical and therefore barren. Similar causes continued afterwards to produce the same effect. The number of Jews who embraced Christianity, in name and profession, during the earlier part of the apostolic ministry, was very considerable. They are stated as having been "many myriads,"[96] at the time when the violent Jewish tumult was raised against the apostle Paul. They were all "zealots for the law;" and many were exceedingly disaffected to that apostle's person and authority. They had also shown themselves refractory to the moderate and cautious measures which Peter had endeavoured to pursue, a few years before, with respect to the converts from heathenism. Some of them seem to have been under the influence of an exasperation against Paul, and his proceedings in favour of converted gentiles, which the evidence of his divine commission could not subdue, and which did not at all yield to the mollifying influence of time, or the sacred motives of religion. They rejected his authority, denied his apostleship, disallowed his writings, and maligned his character. The cause of this inve-

[96] Chap. xxi. 20, μυριάδες. The term is used in Greek as in English, to signify a countless multitude. "It is put for any indefinite and undetermined number, very great, and unlimited." *Schleusner.*

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terate enmity was their aversion from his doctrine of salvation by grace through the Redeemer; and their opposition to it impelled them to the most violent extreme. They disliked the diligent and faithful labour of going on to search the Scriptures, and attend to the progressive disclosures of inspired doctrine. Conceiving themselves already perfect, they had no desire to "grow in the grace and knowledge of our Lord Jesus Christ." To support the dignity of their own superseded ritual, they affirmed a compliance with it to be the very condition of salvation. They maintained that "a man is justified by the law;" and thus "they were fallen from grace, and Christ was become "of none effect to them." The apostle, therefore, was obliged to treat them as troublers of the church, who were labouring to "overturn the gospel of Christ," and endeavouring to set up in its place another, and consequently a spurious gospel.[97]

Those who, at this early period, took themselves away from the apostolic course of institution, must of necessity have been deprived of all the subsequent developments of the Christian system. The truth of heaven was communicated according to the advancing capacity and improvement of the disciples; but these unhappy persons broke off from the sacred connection when they were as yet scarcely initiated into its elements. Nor would they remain at this point. The natural course of error is a "progress to the worse."[98] When these corrupters had set aside the work of Christ as the ground of a sinner's justification, it became a matter of easy course, and even of necessary consequence, that they would entertain low thoughts of his person. All experience yields proof of this. His grace, his authority, and his dignity stand together: if we renounce one of these principles, we unavoidably subvert the others.[99]

So far as the obscurity of the early periods of Ecclesiastical History permits us to form a judgment, it appears more than probable that, from these Judaizing Christians were derived the Ebionites of the second century,[100] who were distinguished by

[97] Gal. i. 6, 7. v. 4, *κατηργήθητε ἀπὸ τοῦ Χριστοῦ*, ye "are nullified from Christ," *i. e.* he is to you as if he had not existed: ye are totally separated from him. v. 10, 12; vi. 17, and other passages.

[98] 1 Tim. iii. 13.

[99] "The Judaizers of the N. T. exhibit in the germ, all the evils which have since most corrupted the Christian Church." Dr Arnold; *Life and Corresp.* vol. ii. p. 30.

[100] See pp. 154, 165, of this volume.

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their Judaical prepossessions, their rejection of the authority of the apostle Paul, and their regarding Christ as merely a human teacher. I decline to enter upon the interminable disputes concerning this ancient sect, conceiving that we have not materials for arriving at a satisfactory conclusion. No age has produced a more independent thinker, or a bolder writer, than the late Dr Semler. He says on this subject: "Those who more rigidly maintained the Mosaic observances, and who were numerous in Palestine, are usually called Ebionites and Nazareans. Some believe that they ought not to be reckoned heretics; others think that they were united in doctrine, differing only in name: others place them in the second century.—It is of little consequence whether we distinguish, or not, the Nazarenes or Nazareans from the Ebionites. It is certain that both these classes were tenacious of the Mosaic ceremonies, and more inclined to the Jews than to the Gentiles, though they admitted the Messiahship of Jesus in a very low and Judaizing manner. The Ebionites held in execration the doctrine of the apostle Paul."[101] The younger Rosenmüller lays it down as doubtful whether the Nazarenes could be justly reckoned Christians at all.[102]

Such, it is apprehended on grounds of reasonable probability, was the origin of Unitarianism; the child of Judaism misunderstood and of Christianity imperfectly received.

[101] "Qui leges Mosaicas studiosius defendebant, qui non pauci erant numero in diœcesi Palæstinensi, Ebionæi et Nazaræi solent dici; quos alii negant hæreticis accenseri debere; alii nomine tantùm non sententiis divisos statuunt: alii in seculum secundum referunt.——Parum verò refert, utrum Nazarenos seu Nazaræos distinguamus ab Ebionitis: illud satis constat, utrosque tenaces fuisse cærimoniarum Mosaicarum, et Judæis magis faventes quàm gentibus, etsi ipsi Messiæ provinciam Jesu imponebant, humilem sanè atque Judaicam. Pauli igitur doctrinam Ebionæi execrabantur." *Commentarii Historici de Antiquo Christianorum Statu*, tom. i. pp. 32, 76. Halle, 1771. The reader may advantageously consult the eminently learned Frederick Spanheim the younger, and Mosheim, in their respective *Ecclesiastical Histories*. Happily the *Institutiones* of Mosheim are now redeemed from the sneering and scarcely Christian appearance of thought and diction put upon them by Maclaine's unfaithful translation, in the publication of a new and honest version, enriched with copious and highly valuable Notes, by Dr James Murdoch, in 3 large 8vo vols. Newhaven, North America, 1832.

[102] In his incomparably improved *third* edition of his *Scholia in Pentat.* vol. i. *Proleg.* p. 4. "Nazaræos—qui, utrum ad Judæos an ad Christianos referendi sint, dubium est."

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SUPPLEMENTARY NOTES TO CHAP. I.

Note A, page 174.

Acts iv. 12. Dr Priestley explains the clause thus, "No such cures are wrought by any other power:" and the Impr. Vers. renders the verse, "Nor is there healing in any other; for there is no other name under heaven given among men by which we can be healed." This interpretation had been before maintained by J. D. Michaelis and others, and was probably approved by Wetstein and Archbishop Newcome. It must be confessed, also, that it derives some appearance of probability from the use of σώζεσθαι in verse 9. But against it there are strong objections.

1. This sense of σωτηρία is not supported by any scriptural example. The word is in a very few instances applied to signal deliverances from temporal calamities (see chap. vii. 25; xxvii. 34; Heb. xi. 7), but we do not find it specifically applied to recovery from disease. Its almost universal meaning in the New Testament is that spiritual and eternal deliverance from the guilt and dominion of sin, which is the capital blessing of the Christian religion.

2. The interpretation would be scarcely vindicable on the ground of truth. For, if we take the word to denote *healing* in the general sense, the assertion would not have been agreeable to fact: since, even at that period, the medical art was adequate to the curing of many diseases; and many others must have been thrown off by the ordinary powers of men's constitutions. Or, if we conceive that a *miraculous* healing alone was intended (which, however, would not comport with the absolute terms of the passage, and could hardly be defended from the charge of disingenuousness), there would have been also a want of strict truth in the statement: for God had granted miraculous cures through the means of other prophets, in former ages; and it was by no means impossible that such favours might be shown again.

3. The natural succession of ideas, and the usual manner of the sacred writers, render it much more probable that the apostle would rise, from the particular case (which had been sufficiently disposed of in verse 10), to that infinitely more important and glorious salvation which was habitually present to his thoughts, and which it was his ardent desire to recommend to mankind: that salvation which, while it secured the highest good, involved also an eventual deliverance from every physical and temporal evil.

The remarks of the elder Rosenmüller well deserve to be transcribed. "But what is this *salvation*, which Peter here declares? The sequel shows that he did not speak exclusively of the disordered in body and their healing. The signification of ἡ σωτηρία, though with the article, is *any salvation*, any deliverance from evils either felt or apprehended: and therefore, by way of eminence, deliverance from the penal consequences of sin, and the acquisition of eternal happiness. This is rendered the more probable from the fact, that diseases were always conceived to be penal visitations for sin. The sense, therefore, of Peter's words is this: CHRIST is the only Saviour of men; from him, as the sole Author of these blessings, men obtain deliverance from all the calamities of the present life: at least upon this ground, that natural and outward sufferings are no more to be regarded as punishments of sin, or manifestations of the Divine anger: but, above all things, on JESUS alone rests the salvation of souls." *Schol. in loc.*

"Though it is indisputable that the only subject of inquiry, strictly speaking, in this judicial examination, was *through whom* the cripple had been restored to soundness of limbs; yet, after the apostle had answered this question, in vers. 9, 10, he could very properly take the opportunity of speaking concerning Jesus as the Only True Messiah, or Redeemer of the nation; and that only through

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him, only in accepting and following his divine doctrine, can spiritual health and salvation be obtained. It was even to be expected (see chap. ii. 36), that he would bear testimony to this great truth in the assembly of the Jewish Council. Indeed, after renewed investigation, I cannot perceive any other sense of this whole verse, than that it speaks of Jesus as the Messiah in the general sense, and not in particular of the cure of the cripple, upon which the apostle had given sufficient information before." *Stolz, in loc.*

Note B, page 186.

Acts xx. 28. It would be superfluous and impertinent to readers of biblical knowledge, to introduce a disquisition on the reading of this text: since Griesbach's, Knapp's, or Vater's New Testament may be presumed to be in the hands of every scholar attentive to the grounds of his faith. But since the publication of the last edition of this treatise, a contribution has been made to the criticism of the New Testament, which, it may well be hoped, leaves us little more to expect or desire. Dr John Martin Augustine Scholz, Professor of Bible Interpretation in the Roman Catholic Theological Faculty of the University of Bonn, has published the results of his laborious diligence, through four or five years of travelling and personal collating of manuscripts, and eight years more for reducing his collections to order, and applying them to the text of the Greek Testament. To this he has added five years more, for the more completely elaborating his work upon the latter part, that is, the Acts, the Epistles, and the Revelation.[168] Probably no person ever has, by personal labour, done more for the final and satisfactory settlement of all the questions which concern the readings of the New Testament. He had the advantage of all preceding editors, Mill, Wetstein, Griesbach, Matthæi, Knapp, Tittmann, and those of inferior note. He explored the most important public and private libraries in France, Germany, Italy, Greece both continental and insular, and the Greek monasteries at Jerusalem. His being a Roman Catholic was likely to procure for him more favour and aid, particularly in Rome, Turin, Modena, and other places, than would be accorded to any Protestant. He also obtained new collations of the manuscripts, however carefully they had been before examined, in England, Ireland, Denmark, Hungary, and Russia. Nor did his researches stop with the Greek text; but he collated with Griesbach's N. T. all the manuscripts of the Ancient Versions that he could meet with, and re-examined the citations in the Fathers and the Acts of Councils. He was led to one general result *of the utmost importance;* a conviction that the stream of manuscript authority which flowed from Palestine and the Lesser Asia, in a north-westerly direction, through the Greek churches, was more pure than that which had taken its course through Egypt: and this, in the face of the fact that those manuscripts, which are in point of individual age the oldest, belong to the latter class. This he conceives to have been the stumbling-block of other editors, especially Griesbach. They, finding all the oldest manuscripts to belong more to the Alexandrian than to the Byzantine class, were betrayed into the belief that they possessed a weight, though few in number, exceeding the united testimony of all the Byzantine, which are junior and much more numerous. On the other hand, Scholz maintains that the Egyptian churches, addicted as they were to boundless speculations, and to the admixture of their philosophy with their theology, were under a stronger temptation to the exercise of their criticism in making, from conjecture, what they deemed emendations; while the less disputatious and more practical Christians, upon the more northerly line, were in general the more simple and straightforward copy-

[168] *Novum Testamentum Græce. Textum ad fidem Testium Criticorum recensuit*, etc. etc. *Dr J. M. A. Scholz;* 4to. Leipzig, vol. i. 1830; and vol. ii. 1836.

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ists. They might and did make numerous mistakes, but these were the unintentional errors of mere transcription, or formularies arising from the introducing or connecting of Church-Readings, which are usually of easy detection; whereas the other class of men introduced alterations from the opinion that they were only correcting the errors of their exemplars, and rendering their own copies more perfect, or even (for such critical boldness had become habitual to the Alexandrine school, and was shown in their revisions of Homer and other Greek authors), they deliberately altered the text to render it more perspicuous, more impressive, less liable to some objection,—in a word, what they thought that the apostle or evangelist either did at first write, or intended to write, or, according to their notions and rules of language, ought to have written. Not only does Dr Scholz support these charges by a minute sifting of internal evidence, but he adduces many of the Fathers of the 3d, 4th, and 5th centuries as making the same complaint.

Thus he breaks up and repudiates the Three Recensions of Dr Griesbach, at which that eminent critic had arrived with so long-continued labour; as Dr Laurence[104] had done many years ago, with rather more of a tinge of asperity than is pleasing. But Scholz does not satisfy himself with pulling down; he also builds up. He maintains that the most exact application of the rules of criticism conducts us to *two* and only two classes of textual authority for the New Testament, the Alexandrine and the Byzantine, as we have before explained that with the latter stream are confluent many inferior rivulets, from different countries, but all originally derived from a north-western Palestine origin; that this text is marked with decisive characteristics; that, though the documents exhibiting it be the more recent, being chiefly written after the tenth century, yet, having been most rigorously scrutinized and put to every test, they bear decisive evidence of being faithful copies from older, and those again from still older manuscripts, which, if they had not been lost in the wreck of time, would now have been admitted by all to have a higher title than the Alexandrian to the confidence of men as the purest text.

It may be said that Dr Scholz, being a Roman Catholic priest, is peculiarly liable to the prejudices of his communion and of his order, and that an inclination to the text of the Vulgate may, without his own consciousness, be a cause

[104] The late Archbishop of Cashel, in his acute *Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach, in his edition of the Greek Testament*, Oxf. 1814. A statement of the question, and an investigation of it, distinguished by candour and equity, learning and research, is in the *Eclectic Review*, N. S. vol. IV. July, etc. 1815, which will well reward the reader's referring to it. To cite two or three paragraphs needs no apology. "The long and patient attention which Griesbach—devoted to the criticism of the Greek Testament, together with his acknowledged candour and love of truth, may have afforded facility to the admission of his classification among the learned; and it may appear presumptuous in any man less acquainted with sacred literature to question its propriety. But have not the most eminent critics entertained opposite opinions, on points of critical importance?——A complete examination of manuscripts, versions and fathers, proves the inviolability of the Christian Scriptures. They all coincide in exhibiting the same Gospels, and Acts, and Epistles; and, among all the copies of them which have been preserved, there is not one which dissents from the rest in either the doctrines or the precepts which constitute Christianity.——For the knowledge of this fact, we are indebted to such men as Griesbach, whose zealous and persevering labours to put us in possession of it, entitle them to our grateful remembrance. To the superficial and to the novice in theology, the long periods of life and the patient industry, which have been applied to critical investigation, may appear as mere waste, or, at the best, as only amusing employment; but to the serious inquirer, who from his own conviction can declare that he is not following cunningly-devised fables, the time, the talents, and the learning which have been devoted to critical collation, will be accounted as well expended for the result which they have accomplished. The real theologian is satisfied, from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labour, does not affect" [so as to alter the total results], "a single sentiment in the whole New Testament. And thus is CRITICISM, which some despise and others neglect, found to be one of those undecaying columns, by which the imperishable structure of CHRISTIAN TRUTH is supported."

I cannot venture, upon conjecture, to specify whom I consider as, next to a certainty, the writer of that excellent article; but I think it cannot be a mistake to ascribe it to the author of an admirable review in the same work (June, 1829), of DR TURTON'S (now Bishop of Ely) *Vindication of the Literary Character of the late Prof. Porson, by Crito Cantabrigiensis.—Fourth ed.* I refer to the Rev. James Robertson, of Wellingborough, who died after the preceding Note was written.

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of bias to his judgment. This is certainly possible; but justice compels me to say that his great work, the Greek Testament, exhibits no appearance of any such bias, and much to prove the contrary; and that, in his other important and valuable labour, the completion of Brentano's and Dereser's version of the whole Bible, from the Hebrew and Greek, with an ample apparatus of Introductions and Annotations, I have observed an honourable superiority to what might be supposed unavoidable, a secret and powerful direction to the mind extraneous to simple scriptural evidence. Even the two great texts on which Roman Catholic partisans so much insist, are not by Scholz applied in the way usual with his brethren. Matt. xvi. 18, 19, he explains as investing Peter with a permanent presidency over the other apostles and other high prerogatives; but he gives not the most distant hint of any connexion of Peter with the see of Rome: and not only does he not give any sanction to the Vulgate reading of Heb. xi. 21, but he explains it as every Protestant does, that Jacob uttered his dying prayer, supporting himself on the top of his staff. The only decisively popish sentiment that I have found is in the Annotations on the Apocryphal 2 Maccab. xii. 46, which he regards as an authority for purgatory and prayers for the dead.

There is one circumstance which confers a pre-eminence upon Dr S.'s Greek Testament above all those of the German Protestant editors (except Bengel and Knapp), the evident but unaffected tone of reverence in which he habitually speaks of our Lord Jesus Christ and his holy servants, both prophets and apostles. The flippant liberties, in which some of those editors indulge themselves, are offensive to a just taste, and disgusting to piety.

I return to the passage before us, Acts xx. 28; and, for the sake of those who have not had the opportunity of scrutinizing critical questions, I shall abstract the material parts of the evidence from both Griesbach and Scholz.

For the sake of the most numerous and not less respectable class of readers, who have not had the opportunity of pursuing critical studies, it may be right to abstract the chief heads of the question.

The variations of copies in the principal clause are these: 1. *The Church of God.* 2. —— *of Christ.* 3. —— *of the Lord God.* 4. —— *of the God and Lord.* 5. —— *of the Lord and God.* 6. —— *of the Lord.*

1. *Church of God.* In addition to the celebrated Vatican MS. (No. 1209, usually designated B, and which Scholz believes to have been written in the fifth century), this is the reading of ten Greek manuscripts certain, and of about ten more, as is inferred with probability from the silence of those who have collated them. These junior manuscripts are all of the Byzantine family; the reason of Griesbach's distrusting them and Scholz relying upon them. With respect to the MS. B, till very recently great obscurity rested upon it. Protestants were either not permitted to examine it at all, or not with the requisite time and care. Within these forty years, however, it has been maintained that, though it presents to the first view ΘΕΟΥ *(God)* yet the vestiges are discernible of ΚΥΡΙΟΥ *(Lord)* underneath, and which had been washed or scratched away, and the other reading written over it. *Heinrichs in Acta Apost.* vol. ii. p. 400: his authority is *Gabler's Neues Theologisches Journal*, 1799, vol. iv. p. 409. See also *Kuinöl. in loc.* and the note in the London ed. (1809) of Griesbach, vol. ii. in which Dr Andrew Birch, of Copenhagen, on whose authority the statement appears to have then chiefly rested, expresses his apprehension that a mistake had occurred, with regard to this passage, in his memoranda from the Vatican Manuscript. Scholz, however, takes no notice of this allegation or conjecture, but adduces the manuscript without the least modification or apparent feeling of difficulty. Of Versions, this is the reading of the Philoxenian Syriac, which was made at the beginning of the sixth century; but *Lord* is put in the margin of a Syrian lectionary in the Vatican, of the eleventh century; and of the Latin Vulgate, as it

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now exists, but some of the more ancient manuscripts of that version have *Lord*. It appears also in Athanasius, Basil, Chrysostom, Epiphanius and Ambrose, all of whom lived in the fourth century; and in some of the later fathers; but with regard to the more important among these, there is doubt, as their own text is not certain, and passages in them are at mutual variance.

2. *Church of Christ.* This is the reading of the Old Syriac, of which, however, one MS. is affirmed by Adler to have *God;* but he has not said what or where this MS. is. Possibly his mind may have been misled by the recollection of the Philoxenian: or he may refer to a Lectionary, books of which kind are more liable than others to alterations by officiating ministers and transcribers. It is found also in the Arabic published by Erpenius, which is a translation from the Syriac. Origen, probably (for the allusion is ambiguous), and two or three later fathers, seem to countenance this reading: but by no means with certainty.

3. *Church of the Lord God.* One manuscript of the twelfth century; and the Arabic of Walton's Polyglott, which is not probably older than the thirteenth century.

4. *Church of the God and Lord.* One manuscript transcribed in the 16th century from one written in 1293.

5. *Church of the Lord and God.* Two manuscripts in capital letters (a mark of antiquity), attributed to the ninth century; and about ninety of lower dates. The Sclavonic Version, made in the ninth century. None of the fathers.

6. *Church of the Lord.* Of manuscripts, all the most ancient, the most valuable, or which have been esteemed till Scholz's reasonings were advanced, and believed to have been derived from different and independent sources; viz. the Alexandrian of probably the sixth century; the Ephrem, of the seventh, at the lowest, but probably much older; the Cambridge or Beza's, of the fifth or sixth, and Archbishop Laud's, designated by Mill No. 3, of the seventh or eighth century. Besides this remarkable consent of *all* the chief authorities, thirteen of the junior class of Greek manuscripts belonging to the eleventh, twelfth, and thirteenth centuries, have this reading. Of Versions, the Coptic-Memphitic, probably of the third century; the Coptic-Sahidic, believed to be of equal if not greater antiquity; the Armenian, made A. D. 410; and the old Italic or Latin, as in the Cambridge manuscript, and as published by Sabatier. The Æthiopic, of the fourth century, has been pleaded for the common reading: but its evidence is indecisive, as the same word is used for both *Lord* and *God*, but Scholz inclines to the belief that the Greek manuscript from which it was derived read *Lord*, on account of its affinity to the Armenian and Coptic Versions. Of the Fathers, this reading is supported by Irenæus, the author of the work called the Apostolic Constitutions, Eusebius, Athanasius, Chrysostom, Jerome, Augustine, and many others.

A passage in Athanasius is deserving of attention. Οὐδαμοῦ δέ αἷμα Θεοῦ δίχα σαρκὸς παραδιδόασιν αἱ γραφαὶ, ἢ θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα. Ἀριανῶν τὰ τοιαῦτα τολμήματα. "The Scriptures have nowhere given the expression, *blood of God*, as separate from the flesh [*i. e.* the human nature], or that God through the flesh suffered and rose again: such expressions are the daring attempts of Arians." *Contra Apollinarium*, lib. ii. sect. 14. *Op. ed. Par.* 1698, vol. i. p. 951. But upon this passage it is highly proper to cite the remarks of an eminent scholar. "In the Greek of Athanasius it is thus, etc.—which means in English—*The Scriptures nowhere speak of the blood of God without flesh;* i. e. without adding something which implies the incarnation of God; *nor of God suffering and rising again without flesh: they are Arians who venture to use such expressions.*——This work of Athanasius was written against the Apollinarian heretics, who nearly resembled the Sabellians and Patripassians, and held that God, not as united to man, but in his own unmixed essential Deity, suffered on the cross and died. Athanasius therefore asserts, in this book, that the Scriptures never speak of Jesus suffering as *God*, but in his *human nature;* or, —— that 'the Scriptures never speak of the

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blood of God without mentioning or implying his flesh:' and——in the very next sentence he goes on to say; 'But the holy Scriptures, speaking of God in the flesh, and of the flesh of God when he became man, do mention *the blood* and sufferings, and resurrection of the body of God: αἱ δὲ ἁγίαι γραφαὶ ἐν σαρκὶ θεοῦ, καὶ σαρκὸς θεοῦ ἀνθρώπου γινομένου, αἷμα καὶ πάθος καὶ ἀνάστασιν κηρύττουσι σώματος θεοῦ——· I may add that Athanasius himself quotes the passage from Acts xx. 28, more than once, and expressly reads *the Church of God.*" *The late Reg. Div. Prof. Dr Burton's Testimonies of the Anti-Nicene Fathers to the Divinity of Christ.* Oxford, 1826, pp. 19, 20, or sec. ed. pp. 20–22.

With respect to this learned and valuable author's concluding observation, I beg leave to remark that we cannot place absolute confidence in the readings of the Bible-texts, in copies and editions of the Fathers, unless they are included in the writer's comment or reasoning; for those texts have been often altered by transcribers or editors to a conformity with the received readings. In the only passage of Athanasius, besides the one under consideration, to which the Index of the Benedictine edition directs (vol. i. p. 653), though the reading *God* is in the text, the editors inform us that one MS. has *Lord*, and that the readings collected by Felckmann from others present *Christ*.

Nearly all the modern editors decide in favour of the last reading, *the church of the Lord;* except Dr Scholz, *who adheres to the common reading,* THE CHURCH OF GOD. The high integrity and impartiality of his critical character forbid any suspicion of his being unconsciously biassed in favour of the Vulgate, the authorized version of his communion. One cannot but feel disappointed that he only shows his decision by his text (—τὴν ἐκκλησίαν τοῦ θεοῦ ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου·—) and restricts his Note to a naked recital of the authorities for each reading. In a case so interesting he should have indulged us with a few paragraphs of disquisition. It seems to me that, according to his own leading principle, he ought to have given the preference to the fifth reading. No doubt he had his reasons for not giving that preference, and this thought the more excites a desire to know the grounds of his decision. But probably we may regard the essence of them as having been recorded six years before, with blunt brevity: which is all the notice that he takes of the question in the annotation upon his vernacular version: "For the words *the church of God,* are many manuscripts; for *the church of the Lord,* many others, and likewise for *the church of the Lord and God;* and they make no material difference in the meaning. The reading *the church of God,* is that of the most and best manuscripts, and of many versions and Fathers; so that it is probably the true reading, and thus this passage contains an express declaration on the part of the apostle, that Christ is God."

The reader will observe that Dr S. coincides with Griesbach and all the best editors in the latter words of the text. Some, on the admission of the common reading, have taken refuge in the supposition of an ellipsis of *υἱοῦ*· thus, *the church of God, which he hath acquired by the blood of his own Son.* It is sufficient to reply that such an arbitrary ellipsis is without authority or example in the scriptural Greek, or any other.—The pious and learned Hermann Olshausen, in a work published before Scholz's second volume, says, "By the common reading, not only is the appellation *God* applied to Christ, but the commutation of natures (the Monophysite error) would appear to be justified.—But, according to the critical authorities, it is not possible to maintain the genuineness of that reading. The readings, *Lord God* and *Christ,* do not require attention, as they have manifestly arisen out of the others. To the preponderating weight of critical authorities, the circumstance comes in addition, that, if Κυρίου be laid as the original reading, that of θεοῦ may be easily accounted for; but not inversely. The phrase *church of the Lord* occurs nowhere else; while *church of God* is very frequent: whence transcribers would be likely to prefer the more known expression to that which was quite unusual, without reflecting upon the following

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word, *the blood*. That this connexion of *God* and *blood* is not in the style of the apostles, is very plain; for similar expressions are nowhere found in the N. T." *Biblischer Comm. N. T.* vol. ii. p. 818. Königsberg, 1834.

I must acknowledge, that to me the preponderance of evidence appears in favour of the last reading, "*the church of the Lord*." The second was probably a designed explication. The first might arise from the involuntary association, in the mind of a transcriber, with the phrase which occurs several times in the N. T. *the church of God:* and when once a copy with this reading, the mode of the origination of which would of course be unknown, had attracted notice, a feeling of predilection would be likely to be excited, especially in the possessor of a fair and costly manuscript (which he would very naturally incline to regard as a paragon of correctness also); and the reading would come to be supported by ingenious reasons. The third, fourth, and fifth would be produced by copyists who wished to combine two readings; a process which though uncritical, was by no means unexampled. Thus on the admission of *the last*, all the others can be accounted for, by suppositions easy and probable in themselves, and known to have been realized in numerous instances. But admitting *the first* to have been the original reading, it seems impossible to account for the second and sixth without violent and improbable suppositions. In particular, it is difficult to imagine, if Θεοῦ were the primitive reading, that Κυρίου should have been introduced into the *most ancient* and *independently derived* authorities, recollecting, however, the important exception of the Vatican; and yet that the Fathers of the first four centuries, and every document of Ecclesiastical History, should have been silent upon so signal an innovation.

In the revised English Translation ascribed to Mr Granville Penn (London, 1836), the reading God, and the version adverted to in a former part of this Note, are adopted: "Take heed to yourselves, and to the whole flock over which the Holy Spirit hath made you overseers, to rule the church of God, which he hath purchased with the blood of his own [Son]."

Fourth ed. Upon this question, I intreat the reader's attention to the Critical Remarks of a judicious scholar and divine, Dr Ebenezer Henderson, in his "Pastoral Vigilance, a Charge at the Ordination of the Rev. Samuel Davis," 1834.—He says, "After carefully examining the different authorities to which an appeal is properly made on questions of this nature, and consulting most of those critics who have made the passage a subject of particular investigation, I am decidedly of opinion that the preponderance of evidence is *in favour* of the reading followed in our Common Version. The very harshness which apparently arises from the combination of the terms 'God' and 'his own blood,' is itself no inconsiderable voucher for the fact of its original place in the text; especially as it is found in documents written anterior to the Nestorian controversy, when there was no temptation to alter or corrupt the genuine reading, in order to soften it down and make it serve a party end. So convincing indeed did the evidence in its favour appear to Gilbert Wakefield,—that, in his Version of the N. T., he retains the phrase 'the church of God,' just as we read in our English Bible; declaring that he was induced to do so by the same considerations that would have influenced him in the case of any indifferent and uncontroverted text. I would only add that, were we to adopt the reading 'the church of the Lord,' it could make scarcely any material difference to the minds of those who are habituated to the distinctive and peculiarly appropriated sense, in which the term Lord is used of our Saviour in the Book of the Acts and in the Apostolical Epistles; a sense which, from the adjuncts accompanying the use of the term in numerous passages of these writings, involves strict and proper Deity."

In his learned Note, Dr H. treats the assertion of Gabler (mentioned in my

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remark 1) as disproved: and, with the advantage of his own Ethiopic learning, he illustrates the remarkable peculiarity of that Version which had led many to the belief that its rendering is ambiguous, and maintains that it must have had Θεοῦ, *God*, in its Greek text.

Tischendorf, in his critical ed. of the Greek N. T. (Leipz. 1841), adheres to the reading Κυρίου, *Lord*, and affirms Birch's testimony upon the Vatican MS., to be the reverse of that which Dr H. regards it as being. A *fac simile*, in Mr Richard Taylor's second ed. of Griesbach (1818), Dr Henderson refers to as decisive.

I am afraid that the reference to the printed (not engraved) *fac simile*, in Mr Richard Taylor's Griesbach of 1818, will not settle the question, *Which of the two* was the original reading? The transcript certainly exhibits $\overline{\Theta\Upsilon}$ (the ancient contraction for Θεοῦ, as $\overline{\text{ΚΥ}}$ is for Κυρίου). About this, as the present reading, there should of course be no dispute. But the person from whom it was obtained says nothing upon the *great* question, whether there is any appearance of the palimpsestic operation. Careful microscopic examination, by a person practised in the process like Cardinal Maio, is necessary. The transcript was obtained from the Curator, or other official person, of the Vatican Library. We know nothing of his character or qualifications: but we do know, first, that it has been a point of anxious jealousy with the papal government, whether to permit that MS. to be *duly* examined (for mere inspection is not sufficient) by any protestant; and secondly, that the official persons appointed by the Roman See in 1814 and downwards for at least nine years, could scarcely fail to be thoroughly imbued with prepossessions which would shut the mind, and even the eye, against any the slightest appearance unfavourable to the paramount authority of the Vulgate Version. Tischendorf, who in 1841 assigns Κυρίου to this MS., says that he had most carefully gone through the collation of it by Giulio di Santa Anastasia, and had found it extremely defective (*Theol. Stud. u. Krit. Ullmann u. Umbreit*, vol. xv. p. 510; 1842); and both there and in his *Prolegomena* (p. liv.) he complains heavily of the negligence and precipitancy shown by Scholz in the collation of manuscripts, especially of this celebrated one.

Had the *fac simile* been *engraved*, the plate, with due care, might have exhibited the appearance of the vellum-surface around the Θ, and any traces of erasure. But, as it is given by typography, it is of little value. I cannot place implicit confidence in Pius VII. or any of his librarians.

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CHAP. II.

THE TESTIMONY OF THE APOSTLE JOHN.

SECTION I.—THE INTRODUCTION TO THE GOSPEL OF JOHN.

I. The term WORD, a personal appellative.—Probable motive of its being used by the evangelist.—II. Sense of the phrase "in the beginning."—Reasons why it cannot be referred to the commencement of the gospel-dispensation.—Examination of 1 Ep. John i. 1-3.—III. What union with God is attributed to the Word.—IV. Investigation of the meaning of the phrase, "the Word was God."—Conjecture of Samuel Crellius.—Mr Cappe's and Mr Belsham's interpretations examined.—V. i. Sense of the term "all things."—Reasons against the Unitarian interpretation, and in favour of that generally received.—ii. Force of the preposition.—iii. On the sense and use of γίνομαι.—Comment upon the passage by a philosophic heathen.—VI. The "life," attributed to the Messiah.—VII. His office in the bestowment of divine blessings.—VIII. Meaning of the term "the world:" and the relations and actions of Christ with respect to it.—IX. Assumption of humanity.—Signification of the term "Only-begotten."—His "glory."—X. The Messiah's sole and perfect knowledge of the divine will.—Griesbach's opinion upon the argument from this passage

"In the beginning was the Word; and the Word was with God, and the Word
" was God."

"This [Word] was in the beginning with God.

"All things were by him brought into existence; and without him not one thing
" was brought into existence that has been brought into existence. Life was in him,
" and the life was the light of men: the light also shineth in the darkness, though
" the darkness did not receive it.

"A man was raised up, sent forth from God; his name, John. This [person]
" came for the purpose of a testimony, that he might bear his testimony concerning
" the light, that all may believe through him. He himself was not the light; but
" [he was] in order that he might bear testimony concerning the light. The light,
" the true [light], was that which, coming into the world, enlighteneth every man.
" He was in the world, and the world was brought into existence by him: yet the
" world did not acknowledge him. He came to his own possessions: yet his own
" servants received him not: but to those, whosoever [they were that] did receive
" him, he gave right to become children of God, [since they are those] who believe
" on his name; who are born, not of bloods, nor of the will of the flesh, nor of the
" will of man, but of God.

"The Word even became flesh: and, full of grace and truth, he made his taber-
" nacle among us; so that we beheld his glory, the glory certainly of the Only-
" begotten from the Father.

"John bare testimony concerning him, and publicly declared, saying, This is he
" of whom I said, He that is coming after me was brought into existence before me;
" assuredly he was prior to me.

"Also, out of his fulness we all have received, even grace upon grace.

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"The law indeed has been given through Moses: the grace and the truth were "brought through Jesus Christ. No one hath ever beheld God. The Only-begotten "Son, who is in the bosom of the Father, he hath fully explained [the divine doctrine]." *John* i. 1–18.[1]

THE Gospel of John is distinguished, by very observable peculiarities, from the compositions of the other evangelists. It has much less of narrative, and is more largely occupied with

[1] On account of the Hebraisms and other peculiarities in the diction of the Apostle John, I have thought it necessary to use more liberty in translating: but the reader who has carefully studied the sacred idioms, will perceive that, where the deviation from a verbal rendering may seem the greatest, it is in order to produce a closer adherence to the sense. The repetitions of the same phrase are not tasteful: but they seem necessary to preserve fidelity.

Καὶ is rendered with some diversity; *also, even, though, yet, so that, etc.* But these varieties will appear, I trust, to be required by the sense suggested in the construction; and they are fully warranted by the use of καὶ in the LXX. to represent different Hebrew particles. On this fruitful and important word consult *Biel's Thesaur. Philol.* and *Schleusner*, in both his Lexicons; also the ample and excellent *Disquisitions* (for such they are, upon καὶ) in *Passow*, *Bretschneider*, and *Wahl*, with the critique upon this very article in Wahl by *Tholuck*, in his *Literarische Anzeiger*, translated in *Robinson's Biblical Repos.* vol. i. p. 555; Andover, N. A. 1831.

On the different renderings of γίνομαι, in vers. 3, 6, 10, 12, 14, 16, see p. 112 of this Volume.

Ver. 9. I have followed the numerous interpreters who understand ἐρχόμενον as agreeing with φῶς—3, for these reasons: that the common construction with ἄνθρωπον makes the final clause altogether redundant; that the expression *to come into the world* is, in this Gospel and other parts of the N. T. appropriated to express the mission of Christ as a Saviour to men; see chap. iii. 19; vi. 14; ix. 39; xii. 46; xvi. 28; xviii. 37. 1 Tim. i. 15. Heb. x. 5. 1 John iv. 9; that in chap. xviii. 37, the distinction is expressly made between *being born* and *coming into the world;* that the Scripture, in no instance, uses the phrase *to come into the world,* in the acceptation which, upon the common construction, must be given to it here: and that the sense which the construction preferred affords, is weighty and well suited to the connexion.

Ver. 10. *Acknowledge;* the frequent sense of γινώσκω. See chap. viii. 55; x. 14, 15, 27; xvii. 3. Matt. vii. 13. 2 Tim. ii. 19. LXX. Job xix. 13. Ps. i. 6. Jer. iii. 13.

Ver. 11. τὰ ἴδια· οἱ ἴδιοι. The metaphor is that of a sovereign over a state, or the head of a family over his household. See Esther v. 10; LXX.

Ver. 13. *Bloods.* The plural is probably used to denote all the degrees of consanguinity and lines of descent.

Ver. 14. Ὡς· ἀληθῶς. *Hesych.* "Certè; reverâ, verè, utpote." *Schleusn.* "Certè, profectò, utique," *Biel;* answering to the *Caph veritatis.* "—Cum nomine et [aut] participio ὡς indicat aliquid referri—ad qualitatem rei convenientem, *ut decet, ut convenit, utpote, tanquam,* als ein solcher der." *Bretschn.* "Sæpe similitudinis particulis indicatur res ipsa; veluti Num. xi. 1. Neh. vii. 2." *Rosenm. in Deut.* ix. 1. "Talem δόξαν qualem Pater habet: talis δόξα est in nullo alio, qualis est in Filio Patris." *Morus.* There is no article before the second δόξαν because of its apposition to the preceding; and this circumstance, by another rule of Greek propriety, causes the absence of the article before Μονογενοῦς. See *Middleton on the Gr. Art.* pp. 66, 71. The definite sense of both the nouns is

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the doctrines and discourses of the Lord Jesus. The topics also of the discourses possess a marked character, indicating that they have been selected with an especial view to the presenting of *the most important* truths, which, during his earthly ministry, Jesus himself had taught, concerning his own person, and the spiritual and never dying blessings which he confers upon those who believe on his name. Our being destitute of any certain knowledge of the human motive which dictated the selection, does not render the work less valuable; since we need nothing to increase a conviction arising from the truths themselves, of their supreme importance, and of our deep interest in them, unless it be that unrivalled and inimitable style of tenderness and force which marks the discourses of HIM who spake as never man spake. It should, indeed, the more excite our gratitude to the Spirit of grace and truth, the Spirit of Christ, to whose directing and inspiring influence we owe this unspeakable treasure.

The Introduction which the apostle prefixes to his work, has always been an object of peculiar attention, on the part both of friends and of enemies, for its beauty and sublimity, and for its evidently presenting a crowning epitome of the principal doctrines delivered in the whole. To arrive at a satisfactory interpretation of this important passage, I shall attempt a careful investigation of the terms which it employs, and of the force and intention of each phrase and proposition that has a relation to the subject of our inquiry.

I. "The LOGOS," or *Word*. That this term cannot with propriety be expressed by *Wisdom*, *Reason*, *Speech*, *Creating-command*, *Emanation*, or any other abstract term; but that it must refer to a personal subsistence; is manifest from the attributives of intelligence and active power connected with it, in the sequel of the passage. This is, also, admitted by Mr Cappe and Mr Belsham. Dr Stolz, far as he was from the acknowledgment of the principal truths of the gospel, found the evidence of the case such as obliged him to say; "This Word was not a being existing out of God, but it was inseparable from

apparent in the original, but it would not be so in English without the insertion of the article.

Ver. 15. See Vol. I. pp. 426–428.

Ver. 17. "Ὅτι, certè, verè, profectò, utique, sanè." *Schleusn. signif.* 11. "Servit *rationi reddendæ*,—ita ut explicet rem et illustret rationem cur aliquid sit vel fiat." *Bretschn.*

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God: thus it was *with God*, as being no other than the Deity itself.—This *Logos*, this Creating Word, which is the Deity itself, took the nature of man; wrought so intimately in a man that it may be said (alluding to Gen. i.),—this Word, this almighty-speaking Deity, became itself a man;——for the all-animating and enlightening Deity revealed itself in his humanity."[2] Bretschneider also, whose indulgence to the Neologist doctrines has been deplorably shown, affirms, that, "in direct contradiction to the assertions of those writers who identify the *Logos* with the *Wisdom*, in no part of the Septuagint, nor in the Apocryphal writings, nor in all the New Testament, is there a single passage in which *Logos* signifies *Reason*."[3]

The candid reader will refer to the reasons which have been advanced in a former part of this inquiry, for supposing that this term had grown into established use among the Jews in general, to designate the Messiah in the especial quality of a *Mediator*.[4] The ready manner, without any notice or explanation, in which the evangelist introduces the term, is a strong ground of presumption that it was familiar to the persons for whom his work was primarily intended. They were, most probably, the Christians of Ephesus and the coasts and islands of Asiatic and European Greece; of whom many, especially those of Jewish relationship, were likely to have intimate communications with the Jews and Christians of Egypt. Hence, the term in question would become well known to them. Or, if the hypothesis of a very early date to the Gospel of John be accepted, the supposition is highly probable that an increasing communication had rendered the language of the Alexandrian theology better known among the Jews of Jerusalem. We have even reason to believe that intercourse existed still earlier, between the Christians in Palestine and those Egyptian Jews who were likely to have in common use the language of Philo. A synagogue, or theological school of the Alexandrians existed

[2] *Erläuterungen*, ii. 82, 87.

[3] *Darstellung der Dogmatik der Apocryph. Schriften des A. T.* p. 254. De Wette, having translated the verse, "In the beginning was the Word, and the "Word was with [*bei*] God, and the Word was God," gives this annotation upon the first clause, "that is, the speaking, self-revealing God; or, as others interpret it, Wisdom."

[4] Vol. I. pp. 346–351; 379. The reader will permit me to request that he would also, in connexion with the present argument, read over the citations from Philo, in that Volume, pp. 363–370. See also Supplementary Note A, at the end of this Section.

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at Jerusalem, in the earliest times of the apostolic history.[5] With regard also to the native Jews of Judea, we have before stated the probability, to say the least, that they sometimes designated the expected Messiah by the Targumical phrase, the *Memra of Jah*.[6] In relation, therefore, to any of these cases, the term LOGOS would be so far an established appellative for the Messiah, as to authorize, or even to require, the use of it by this evangelist.

Considering, also, the too well demonstrated perverseness of the human mind, its propensity to unprofitable and mischievous speculative excursions, and its liableness to mistakes on every side; it is far from being an incredible supposition, that false opinions were already entertained by some, upon the person and character of Him whom all classes of Christians must have acknowledged to be the Author of their religion. In particular, the lowest sentiments concerning Christ could not but be congenial to the system and habits of the Judaizers (for Christians they could scarcely be called), who had received no more than an imperfect rudiment of Christianity, and had barred their further progress by pertinaciously rejecting the ministry of the Apostle Paul. To correct such errors, or perhaps to anticipate them and prevent their dissemination, would be an object worthy of the venerable John, and of the divine inspiration by which he was directed. I do not affirm that this evangelist wrote with an expressly polemical purpose; whether against Cerinthus, or against the Valentinians or some other class of embryo Gnostics, or against the supposed sect of Sabians or disciples of John. There are very serious objections, to prevent the satisfactory reception

[5] Acts vi. 9. The ancient Jewish synagogues are said to have been used for the purpose of instruction in their national literature, as well as for the reading and explaining of the law and the prophets to public assemblies. See *Heinrichs in loc.*

[6] See Vol. I. pp. 346–350. I believe that few of the readers of the former edition have not thought me more timid, not to say sceptical, than was needful, in the conclusions which I drew from the Targums. The most learned and penetrating among the Antisupernaturalists have not so restrained themselves. To the decided declarations of Bertholdt (p. 164 of this Vol.), I annex the following, from one of the most distinguished living leaders of that unhappy party. "The Jews of Palestine had preceded John in annexing the idea of a person to the phrase *the Memra of Jah*, and applying it to the Messiah.——John, following Philo, intended in using the name *the Logos*, to denote a kind of power, possessed of intelligence, acting with wisdom, and appearing as a person [vim quandam et intelligentem et sapienter operantem, personæ quidem formâ indutam]." *Wegscheideri Instit. Theol.* pp. 254, 255.

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of any one of these theories:[7] and the design of the work is declared by its author to have been of a far more comprehensive and permanently important kind.[8] But the very fact of such suppositions having been framed at a period so early as the time of Irenæus, affords a probable presumption that errors of importance did exist, with regard to the Person of Christ.

It is also to be observed, that the term, *the Word*, was most wisely and admirably adapted to the intention of this Gospel, as a testimony to the most vital doctrines of Christianity which were beginning to be misunderstood and misrepresented, in various ways, by many who bore the Christian name. Among these doctrines, the principal place was held by *the* MEDIATION *of the Christ;* the grand design of his whole religion, and to which all the facts relative to his person, his miracles, his instructions, his death and resurrection, and his institution of the apostolic office, were subordinate. This Mediation was the very intention and use of the Messiahship. It was a divine constitution, to render the pardon and restoration of an apostate world, compatible with the rights and honours of eternal justice and the law of heaven: an object infinitely wondrous, glorious, and awful! It can be appreciated only by those whose reason is solidly convinced of the infinite criminality and misery of sin, and their mental feelings penetrated by an overpowering sense of its disgustful malignity. To exhibit the Messiah as THE SAVIOUR, whose intervention was *adequate* to all the purposes of reconciliation and reunion, was a step, at the very outset of the narrative, most important in its conduciveness to the evangelist's lofty and benevolent aim, and finely consonant with subsequent declarations in the progress of his work; such as those which exhibit Jesus Christ as the only medium of our attaining eternal blessedness, the only way of access to the Righteous Judge and acceptance with him, the only reproducer of those moral principles in man which sin has extinguished, but which must be revived to full effect, in order to make consciousness happy, and immortality a blessing. "The Only Begotten Son, who is in "the bosom of the Father, HE hath announced. He testifieth. "He speaketh the words of God. The Father hath given all "things into his hand. Whosoever believeth on him hath eter-

[7] Note B.

[8] "These [things] are written, in order that ye may believe that Jesus is the "Messiah, the Son of God, and that, [by thus] believing, ye may have life in "his name." Ch. xx. 31.

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"nal life: but he who is disobedient to the Son shall not see "life, but" [ἀλλὰ, the awful reverse], "the wrath of God abid- "eth upon him. I am the Light of the world. I am the Bread "of life; which cometh down from heaven and giveth life to "the world. I am the Resurrection and the Life. I am the "Way and the Truth, and the Life. No one cometh to the "Father, except through me,"—the MEDIATOR, the WORD.

Thus, though we may not be able to assign with absolute certainty the historical reason of the evangelist's employing the remarkable term, the WORD, in this commencement of his narrative, we have good grounds to be assured of its propriety and suitableness, as a term in general acceptation among many of the Jews, and probably some of the gentile Christians.[9] It is also clear, on an unprejudiced survey of the whole paragraph, that the predicates of this Word are, not those of a quality, an attribute, an emanation, an action, or any *ens rationis;* but those which require for their subject an intelligent and voluntary nature, a real and personal subsistence.

Some maintain that the design of the term is to signify, by a metonymy, *the Speaker* or *Teacher;* others, taking it passively, *the Promised One.* I conceive that the preponderance of considerations is in favour of the signification which has been vindicated in these volumes, *Mediator;* but the adoption of either of those interpretations does not affect our inquiry into the *Person* of the Logos.

II. "The beginning." The word used by the evangelist very often denotes *principality* in order or dignity; and when it is applied to time, we can ascertain from nothing but the connection and sense of the passage, whether it refers to the beginning of the created universe, or to the commencement of any other period or series of things. It occurs in the New Testament with a considerable diversity of reference: as, to the outset of a man's life,[10] to the first in a series of events,[11] and to the beginning of a narrative.[12] Frequently it denotes the commencement of the gospel annunciation, whether by the ministry of Christ,[13]

[9] The plain and simple language of Augustine shows his view of the meaning of the term to have nearly coincided with that which we have before endeavoured to establish: "Est QUIDDAM quo se Ipsa Summitas majestatis narrat et prædicat, non impar Gignenti atque Narranti; VERBUM, quo Ille qui Verbum gignit ostenditur." *Ep.* xlii. *Op.* tom. ii. p. 51, ed. 1616.

[10] Acts xxvi. 4. [11] John ii. 11. Matt. xxiv. 8. [12] Mark i. 1.

[13] Luke i. 2. John vi. 64; xv. 27; xvi. 4.

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or that of his apostles.[14] It also frequently signifies the beginning of the works of God, in the formation and government of the dependent universe, or any principal part of that universe.[15]

The question to be determined is, whether the term in this passage was intended to denote the beginning of time, or the beginning of the gospel-dispensation. This can be ascertained only from the sense and scope of the connexion, or from the comparison of other passages. With a view to this end, the following observations are submitted.

1. There seems to be a designed conformity of phraseology with the first sentence of the Book of Genesis. The apostle writes, "In the beginning was the Word;" instead of the more natural order, "The Word was in the beginning."

2. In all the passages where the expression refers to the commencement of the gospel-dispensation, or of any other order of things, such signification is clearly marked by the circumstances of the connexion. But there is nothing here to suggest the inferior application. On the contrary, the fair and obvious construction, especially to the Evangelist and his countrymen, whose minds were familiar with the Mosaic language just referred to, plainly leads to no other object than *the beginning of all time and nature.*[16] Had it been the sacred writer's intention

[14] Acts xi. 15. Philip. iv. 15. 1 John ii. 7, 24; iii. 11. 2 John 5, 6.

[15] Ἀπ' ἀρχῆς· "He who made them from the beginning," Matt. xix. 4. "From "the beginning [*i.e.* of the human race], it was not done so." v. 8. "God, from "the beginning hath chosen you to salvation." 2 Thess. ii. 13. Ἀπ' ἀρχῆς κόσμου· "Such as has not taken place from the beginning of the world until "now." Matt. xxiv. 21. Ἀπ' ἀρχῆς κτίσεως· "From the beginning of the crea- "tion." Mark x. 6; xiii. 19. 2 Pet. iii. 4.

LXX. Ἐν ἀρχῇ· "In the beginning God made the heaven and the earth." Gen. i. 1. "The Lord created me, the beginning of his ways to his works; before the "age [*i.e.* of time, πρὸ τοῦ αἰῶνος], he established my foundation, in the begin- "ning, before he made the earth." Prov. viii. 22, 23. Ἀπ' ἀρχῆς· "I am the "Lord God, even from the beginning." Isa. xliii. 12, 13. "Art not thou from "the beginning, O Lord God, my Holy One?" Hab. i. 12.

[16] "Omnes grammaticæ rationes suadent——agi de omnium rerum initio, seu de creatione mundi." *Clerici Paraphr. et Animadv. in Cap. i. Johannis*, p. 6. "Cùm primùm rerum universitas cœpit creari, jam erat Sermo. Istud ἐν ἀρχῇ ex initio Geneseos desumptum est." *Wetstein in loc.* "Quod verò recentiores quidam——initium evangelii intelligunt, graviter aberrant: scriptoris enim consilium planè corrumpunt: rem ipsam oculis videre licebit." *Semler in loc.* "Valde errant qui ἐν ἀρχῇ interpretantur de initio evangelii; huic enim sententiæ consilium Johannis et sequens oratio apertè repugnat." *Rosenmüller in loc.*

"Every reason from the grammatical construction shows that the subject is the beginning of all things, or the creation of the world." *Le Clerc.* "When first the universe began, the Word was. *In the beginning*, is taken from the opening of the Book of Genesis." *Wetst.* "Some modern interpreters understand it of the

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to lay his epoch in the opening of the gospel-dispensation, it is next to impossible to conceive that he would not have coupled his expression with some adjunct that should clearly define his meaning.

3. Upon the hypothesis referred to, the sense of the clause is singularly jejune and nugatory, not to say absurd: "The Messiah existed at the commencement of his own ministry." It cannot be supposed that the apostle, or any writer of sound judgment, would introduce such a trifling proposition with an air so solemn and emphatic.

To avoid this difficulty, Mr Cappe and Mr Belsham confound the different clauses of the sentence, and apply to the first the predicate of the second. "From the first the Word was so "with God, that God was the Word."[17] "From the commencement of his public ministry Jesus was a teacher of truth and life."[18] In the same manner, also, the Annotator on the Improved Version gives his gloss: "*In the beginning;* or, from the first, *i. e.* from the commencement of the gospel-dispensation, or of the ministry of Christ."[19] But all the rules of just construction require that the three clauses should be taken separately, each having indeed the same subject, but assigning to it a different predicate. According to the hypothesis, therefore, of these writers, the first clause is this: "Christ was from the commencement of the ministry of Christ;" or, "Jesus was a teacher from the time that he began to be a teacher." Truly, a very judicious exordium; one which must tend greatly to illuminate the reader's mind, and to excite in him an exalted idea of the wisdom and dignity of what is to follow!

4. Mr Belsham conceives that a confirmation is derived to his interpretation, from the introduction to this apostle's first Epistle. "The Word of life and light," he says, "*from the beginning* was heard, and seen, and touched, and manifested, and borne witness to."[20] But I intreat the reader to observe the partial manner, really savouring too much of contrivance, in which the terms of

beginning of the gospel; but they are greatly mistaken; they manifestly pervert the writer's intention: the matter is self-evident." *Seml.* "Those are extremely mistaken who interpret the clause *in the beginning*, of the commencement of the gospel dispensation; for this opinion is directly contradicted by the scope of the writer and the following connexion." *Rosenm.* The opinion of *Michaelis* is seen in Note C.

[17] *Crit. Rem.* vol. i. p. 7. In another place, Mr Cappe says, "*In the beginning*, signifies at, or immediately before, the publication of the gospel." P. 120.

[18] *Calm Inq.* p. 30. [19] *In loc.* [20] Page 28.

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the text thus alluded to are put together. To make good the argument which is wished to be brought from it, the passage must be supposed to have been in this form: "That which from the beginning was, and which from the beginning we heard, and saw with our eyes, and beheld, and our hands handled."[21] But the apostle has written quite otherwise. His selection and arrangement of the words are such that the expression, "from the beginning," can be attached *only* to the *first* term in the series.[22] The passage, though its sense is by no means obscure to an attentive reader, is not easily expressed in a translation, on account of the extensive amplification, the inversions and trajections, the parenthesis, and the repetitions. It is not, therefore, without diffidence that I submit the following attempt at a very close version.

"With respect to the WORD of Life (for indeed the LIFE has been manifested, and we have seen [it] and bear witness [to it], and we announce to you that Eternal Life which was with the FATHER, and has been manifested to us); we announce to you HIM who was from the beginning, whom we have with our eyes beheld, whom we have gazed upon, and our hands have touched; in order that ye also may have a communion [of blessings] with us: and indeed ours [is] the communion with the FATHER and with his SON JESUS CHRIST."[23]

[21] This sense would have been effected in Greek by reserving ἀπ' ἀρχῆς to come after ἰψηλάφησαν· or by such a construction as this, Ὃ ἀπ' ἀρχῆς ἦν, καὶ ἀκηκόαμεν, καὶ ἑωράκαμεν, κ. τ. λ.

[22] Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, κ. τ. λ.

[23] 1 John i. 1–3. The candid scholar will give due consideration to the following reasons, for what may appear peculiarities and liberties in this version.

The transposition of the clauses, so as to bring them nearer, as I hope, to a natural order, is more necessary for perspicuity of effect in our language, than it would be in the original or in a Latin translation.

The chief liberty which I have taken is the changing of the neuter pronoun ὃ into the masculine; but it appears to me, not merely defensible, but absolutely requisite, because, (1.) The use of the neuter for the masculine is an *heterosis* frequently employed by the Apostle John: e. g. his Gospel, iii. 6; vi. 37, 39; xv. 19; xvii. 2; and of this Epistle, chap. v. 4; also 1 Cor. i. 27; vi. 11. See *Glassii Philol. Sacr.* lib. iii. tr. i. can. 21. (2.) The reference of the pronouns here is to a person. (3.) The accusative case cannot be expressed in the neuter gender in English.

I have ventured to omit the second ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, which are inserted by the apostle for the resumption of the construction: for they are superseded by the order in which I have presumed to place the clauses.

The rendering of καὶ in ver. 2, *for indeed*, and of καὶ δὲ in ver. 3, *and indeed*, is warranted by the great latitude which the Hebraized Greek takes in the use of these particles; and this in the style of the Apostle John, more remarkably than any other of the sacred writers.

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The particulars here predicated of the Messiah are these:—

[1.] That he "is the Word of Life, the Life, and the Eternal Life." If, with some interpreters, we were to understand the "Word of Life" to signify the *doctrine* of Christianity, the parallelism with the first verse in the Gospel would indeed be lost; but it would still remain unalterably clear, that Christ is personally intended under the epithets, "the Life," and "the Eternal Life," and "that which was from the beginning;" for the predicates to these subjects can be affirmed only of a personal agent.

[2.] That he "was from the beginning:" and this is laid down as a *distinct* and *prior* attribute to his becoming perceptible to human senses. This phrase, says Rosenmüller, signifies "*the Eternal*, who not only subsisted from a very ancient date, but always was with the Father."[24]

[3.] That he "was with the Father," in a sense which stands as the antithesis of his being "manifested to men."

[4.] That he is, equally with the Father, the source of those spiritual and heavenly blessings, in the distribution of which all true Christians have a common participation.

[5.] That he thus existed, before he was made an object of sensible perception.

[6.] That after this, he was so manifested as to become an object of perception to the senses of men; that is, that he assumed the nature and properties of the human race.

I request the reader's close and accurate observation, whether this is not a fair analysis of the sentiments conveyed by the terms of the passage, and the collocation of its clauses. The conformity of the terms with those in the introduction to the Gospel, is undeniable; and to me it appears very evident, that this passage of the Epistle ascribes pre-existence, union of properties with the Father, and eternity, to the Word.

These reasons appear to me satisfactorily to establish that the designed signification of the expression is, *at the commencement of the created universe:* or that, as Philo explains it, "*In the beginning*, is equivalent to, *at the first.*"[25] Thus it coincides with the well-known sense of the Hebrew phrase;[26] and indeed, so plain and obvious is this phrase to convey the sense of the first

[24] *Schol.* on 1 John ii. 13. So Dr John Brown justly interprets,—"He is *that Eternal Life*, i. e. in our idiom, that Eternal Living One." *On Faith, etc.* p. 35, Edinb. 1841.

[25] Τὸ ἐν ἀρχῇ——ἴσον εἶναι τῷ πρώτον referring to Gen. i. 1. *Phil. Mangey*, vol. i. 6.

[26] See *Gatakeri Adversaria Miscellanea*, lib. ii. cap. i. ii.

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point of time, that we find it to have been in use with the purest classical authors.[27] It is self-evident that what existed at the actual commencement of creation, must have existed before the creation; and whatever was before the creation, must have been from eternity. It was the custom of the Hebrew writers to express a prior eternity by such phrases: for example, "Before the "mountains were brought forth, or ever thou hadst formed the "earth and the world, even from eternity to eternity, Thou art "God!—Even before the day was, I am HE.—He chose us "before the foundation of the world."[28]

III. "The word was with God." The expression denotes an intimate union of presence, society, and enjoyment. It frequently occurs in relation to different kinds of social conjunction.[29] From it alone, therefore, no certain conclusion can be drawn: but the connexion suggests that, to be in intimate society and union with the Deity "at the beginning," at the time when the created universe had its commencement, cannot reasonably be understood of any created nature. It may, then, be most justly considered as coinciding with the meaning of our Lord, in his declarations, "I am in the Father, and the Father "is in me.—The glory which I had, before the world was, with "Thee."[30] But that glory has been shown to be the spiritual and moral excellence, the absolute perfection, of the Divine Nature. The fair interpretation, therefore, of *being with God*, in the time and circumstances pointed out by the connexion, is, that the Word existed in the eternal period before all creation, naturally and essentially ONE BEING with the Deity, yet possessing some species of relative distinction.

Thus, I conceive that there is sufficient evidence for rejecting Mr Cappe's opinion, adopted by Mr B.,[31] that "to be *with God*, is to have previous intercourse with him, so as to be instructed and qualified for the service of God." The rules of fair inter-

[27] "Principio, generi animantium omni est à naturâ tributum," etc. *Cicero de Off.* lib. i. sect. 4. "Principio, cœlum et terras, camposque liquentes," etc. *Virg. Æn.* vi. 724. "Principio, terram," etc. *Ov. Metam.* i. 34. Lucretius, however, seems to use *principio* as a formula for opening of a series of arguments, answering to our expression *in the first place:* but this was a secondary use.

[28] Ps. xc. 2. Isa. xliii. 13. Eph. i. 4.

[29] See the expression, as applied to the conjunction of persons in various ways; in Rom. v. 1, comp. with 1 John iii. 21. Acts v. 10. 1 Cor. ii. 3; xvi. 6, 7, 10. 2 Cor. v. 8. Gal. i. 18. Col. iv. 5.

[30] See Vol. I. pp. 460–463, 489–501.

[31] *Crit. Rem.* vol. i. pp. 7, 23. *Calm Inq.* p. 31.

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pretation oblige us to attribute a much higher and ampler meaning to the words.

IV. "The Word was God." The order of the clauses, and the Hebrew manner of concatenating propositions,[32] suggest a connexion of this with the preceding; thus, "The Word was with God, *in such a manner that, in fact*, the Word was God."

Samuel Crellius, feeling, as it would seem, the pressure of this text to be intolerable, upon the Unitarian hypothesis, boldly resolved to cut down the difficulty. In the face of all the proper evidence of the case, he proposed to alter ΘΕΟΣ to ΘΕΟΥ, so that the meaning should be, *The Word belonged to God.*[33] For this licentious conjecture he was so rebuked, that no one is likely hereafter to take up the cause; and it is extremely probable that he afterwards renounced with his whole heart, both the conjecture, and the purpose which it was intended to serve.[34]

[32] This is that frequent peculiarity which is recognised by the best Hebrew grammarians, under the appellation of the *Constructio prægnans*. I take the following examples from *Gesenius's Lehrgebäude*, p. 826. Numb. xiv. 24. Ps. xxii. 22 (xxi.); xxxii. 8; lxxiv. 7.

[33] *Initium Ev. S. Joh. e Monumentis Antiquis. Restitutum et Illustratum;* 2 vols. 1726.

[34] The author of the work just referred to, published under the assumed and characteristic name of *Artemonius*, in his latter days joined the community of the United Brethren, or Moravians. Mr Crantz says, that the conversation of Count Zinzendorf was "not without some benefit to Samuel Crellius, the celebrated Artemonite, who sought an interview with him: and it proved a lasting blessing, especially to the two daughters of this man." *History of the United Brethren, translated by the Rev. Benj. Latrobe*, p. 201. The translator adds the following note: "Samuel Crellius was a Socinian, and a leader of that party. The endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters bow their knees to the crucified [Saviour]; but he himself, turning to that Lord, called upon him as his Lord and his God: and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified not only by his daughters, but by all who were with him before his end."

One of those unhappy men who sought to gratify the insidious infidelity of Frederick II., and, for that purpose, to undermine the foundations of christian piety, was William Abraham Teller (who died in 1804, aged 70). He found the Introduction to the Gospel of John so incapable of being bent to the latitudinarian system which, in his "Dictionary of the N. T." and other works, he laboured to propagate, that he modestly started the proposal,—a *thought* to which *his wish was father*,—of cashiering the intractable passage, upon the sole ground of arbitrary conjecture, and trampling upon the faith of all critical authority. He says, "It may still be very well questioned, whether the whole introduction, down to the 6th verse (where the narrative properly so called commences), be genuine." *Antithesen (Animadversions on Dr Edw. Harwood's Disquisitions)*; cited in *Hegelmaier's Die Freymüthige Betrachtungen*, u. s. w. *(Examin. of the Candid Reflections on Christianity)*; vol. i. p. xi. Tübingen, 1781.

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Yet Mr Belsham looked wistfully after it, and lauded it as "ingenious and not improbable;" while he was obliged to confess that it is "unauthorized" and "inadmissible."

Mr Cappe, apparently not aware that he was violating a rule of Greek construction,[35] translates the clause, "God was the Word;" and paraphrases it thus: Jesus Christ "was so fully instructed and qualified and authorized for the errand upon which God sent him, that it was not so properly he that spake to men, as God that spake to them by him."

The translation being vicious, the paraphrase, upon the writer's own principles, is rendered untenable. But it may, also, be remarked that, admitting that translation, the sense of this paraphrase could never be drawn out of the words, by any process of honest grammatical interpretation. A fair paraphrase is an expansion and explication of a meaning, which is first shown to be in the sentence that is paraphrased: but here a meaning is arbitrarily put upon the words, a meaning not deduced from any construction of the words themselves, but drawn from the writer's previous hypothesis. The passages which he cites[36] have all been investigated, directly or by implication, in preceding parts of this treatise. If the reader will examine them, I am greatly mistaken if he does not find them all to be perfectly consonant with the pre-existence and Deity of the Messiah, and some of them plainly to assert those doctrines.

The Calm Inquirer prefers the rendering, "The Word was a god;" taking the predicate in the inferior and accommodated signification. This inferior application of the word *God*, as given to magistrates and divine messengers, we have before examined.[37] On the present case, I submit two or three remarks:—

1. On a comparison of those instances with the one before us, every one must perceive a palpable difference. In all of them, either by a strong antithesis in the connexion, or by some other equally marked circumstance, the figurative application is so very manifest, that the most careless or perverse reader cannot fail to be impressed with it. It should, also, be remarked that the instances are extremely few. Their rarity, as well as their

[35] See *Middleton on the Greek Article*, pp. 71–76.

[36] *Viz.* John x. 30; xvii. 8, 11, 21, 22; iii. 34; xvii. 16; xii. 50; xiv. 24; v. 23; xii. 44.

[37] See Vol. I. p. 334.

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marked limitation, puts the expression far out of the range of the habitual phraseology of the Jews.

2. This use of the word is evidently declined by the writers of the New Testament. The few places in which an apparent instance occurs, have either a reference to the passages in the Old Testament, or they allude to heathen opinions.[38] But if, in the passage before us, the term *God*, standing as it does in the most unguarded, unrestricted, and absolute manner, be taken in the infinitely inferior sense; it would be reasonable to expect the same phraseology, in the same naked manner, to occur as the current and ordinary style of the New Testament writers.

An acute, but uncandid writer has advanced, that, upon the orthodox interpretation, a due regard to the unchangeableness of the Deity would have required the verb to be in the present tense; "The Word is God." But this objection overlooks the obvious design of the proposition, as referring to a state prior to the time then present, upon all hypotheses; consequently the past verb was necessary in each of the three clauses. The same writer thinks, that, "had the apostle meant to propound the Deity of Christ, he would have dwelt upon what he had so predicated of his Master in the course of his Gospel."[39] We reply, that it is not for us to prescribe the frequency of repetition with which the inspired writers ought to introduce any topic; and that this subject does recur, in various forms, in the subsequent parts of this Gospel, and of the other apostolic writings.

3. It appears incredible that the Apostle John should place, in the very front of his work, a declaration which might have been conveyed in plain and safe expressions, but which, upon the hypothesis, is couched in terms peculiarly obnoxious to dangerous misapprehension. The declaration is supposed to be, in sense and substance, this: "Jesus was a prophet of the highest order, to whom the divine will was fully revealed, who was endued in a very superior degree with miraculous powers, and who was appointed Lord and King, in that new dispensation which he was authorized to introduce in order to supersede the Mosaic covenant."[40] And this sense the apostle conveys, by saying, "The Word was a god;" combining it also with another expression so closely resembling the opening clause of

[38] John x. 34, 35. 1 Cor. viii. 5. 2 Thess. ii. 4.
[39] *Monthly Repository*, Feb. 1819, p. 116.
[40] *Calm Inq.* p. 30.

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the books of Moses, that we can scarcely suppose the coincidence not to have been intended. The first sentence in the Pentateuch was a testimony against heathenism: but, if the opening sentence of the Gospel declared that "in the begin-" ning" was an inferior god, it must have been most seriously offensive to the Jew, and to the Gentile it would appear as plainly harmonizing with his accustomed polytheism.

If the sense of these clauses were nothing more than the feeble truism, that Christ existed and received divine communications, at the commencement of his course as an inspired teacher, it would further seem unaccountable that the evangelist should instantly repeat the declaration, a declaration than which nothing could be more self-evident, or less necessary to be reiterated. But he does so repeat it; and thus he gives a proof that he was propounding a doctrine of the most important and exalted kind, a doctrine which demanded to be attentively and constantly kept in view. "This [Word] was in the be-" ginning with God:" as if he had said, "Let it be ever recollected as a truth of the first importance, that this Divine Logos existed, at the very commencement of all things, in a state of perfect union with the Divine Nature."

V. "All things were by him brought into existence, and "without him not one thing was brought into existence that "has been brought into existence."

The expressing of the proposition first in the affirmative form and then in the negative, is one of the Hebrew modes of making the sentence strongly emphatic, and it is used by the Apostle John with remarkable frequency.[41] Thus the very manner of utterance excites the expectation of something great, and out of the range of common things. The questions to be considered are the reference to the term "All things," the use of the preposition, and the sense of the verb.

i. With regard to the meaning of the universal expression, it is to be ascertained whether, with the generality of Christians, we are to understand it as referring to the created universe, both material and intellectual; or, with the Unitarians, as merely denoting all the arrangements of the new dispensation, whether done by Christ himself, or under his direction, by his apostles.

[41] See Matt. ix 13. Luke i. 20. Rom. ix. 1. Eph. v. 15. Prov. xxxi. 12. Isa. xxxix. 4; xli. 9. Habak. ii. 3, etc.; and, in the writings of John, the Gospel, i. 20; iii. 15; v. 24; vii. 18; x. 28. 1 Ep. i. 5, 6; ii. 4, 27; iii. 18; iv. 6; v. 12.

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To assist the determination of this point, I submit these remarks:—

1. The usual and proper signification of the term, when, as here, put absolutely and without any limitation suggested by the connexion, is the total of created things. For example: "Thou hast created all things, and through thy will, they were, "and have been created. One God, the Father, of whom are "all things: one Lord, Jesus Christ, through whom are all "things. Thou hast put all things under his feet. On account "of whom are all things, and through whom are all things. Of "him, and through him, and to him are all things."[42]

2. Whenever in Scripture the moral effects of the gospel are spoken of, under the metaphor of a creation, either the epithet *new* is added, or other qualifying language is employed, so that the figurative meaning is put out of all doubt.[43]

3. In a following sentence the same clause occurs; but, instead of "all things," the evangelist employs the common term to express the created universe, or the human race as a principal part of it; "THE WORLD was brought into existence by him."[44] It is fair, therefore, to explain the one by the other.

4. The repeated occurrence of similar language in the writings of Philo, is to us a considerable evidence of the acceptation in which the Grecian Jews would understand this statement of the evangelist.[45]

5. Irenæus and Clemens of Alexandria, both of whom lived within two lives from the Apostle John, and the former was a pupil of Polycarp, who had been instructed by John himself, cite these words with the most unhesitating reference to Christ as the proper Creator of the universe.[46]

6. The most eminent grammatical interpreters, and those who are most distinguished for freethinking habits, speak decisively in favour of the common interpretation, and with no little contempt of the other. "That the terms *all things*," says M. Le Clerc, "must be understood of the universe, it is needless to prove; for, though the phrase may be applied to different objects, yet here it cannot be understood otherwise." Semler

[42] Rev. iv. 11. 1 Cor. viii. 6. Heb. ii. 8, 10. Rom. xi. 36.

[43] See Isa. lxv. 17. 2 Cor. v. 17. Rev. xxi. 4, 5.

[44] Ver. 3. Πάντα δι' αὐτοῦ ἐγένετο· ver. 10, ὁ κόσμος δι' αὐτοῦ ἐγένετο.

[45] See Vol. I. pp. 366–367, 380, and of this Vol. p. 164.

[46] See *Burton's Ante-Nicene Fathers:* pp. 72, 139, 291. Sec. ed. pp. 82, 194, 315.

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contends that the reference to the new moral state supposed in the Socinian and the modern Unitarian interpretation, could never have been intended by the apostle, for it would have been perfectly unintelligible to his readers. Michaelis, without the smallest hesitation, interprets the passage, "The Word was the Creator of all things:" and he adds this remark; "The assertion that the Word was the Creator of the world, is equivalent to the assertion that he was God in the highest possible sense." Morus thinks it perfectly needless to explain the words, since no language could more plainly express a proper creation. "The *all things*," says Rosenmüller, "must unquestionably be understood of the actual Universe: it is putting force upon both the words and the context, to interpret the phrase of the new creation." Paulus remarks, "The third verse speaks of the making of the world." Kuinöl comments upon the sentence thus: "*All things*, all that have been created, the universality of things: the opinion is wholly untenable, that these words refer to the moral creation, the instruction and reformation of mankind."[47]

Some have supposed that the manner in which the evangelist describes the subject of the latter part of his proposition, is adverse to the idea of a physical universality: "Not one thing that has been brought into existence." This expression, they conceive, is of an exceptive kind, implying that there are some things which have not been made, done, or brought into the kind of existence intended; and therefore that the reference is only to a new state or relation of being: in other words, to a moral change.[48] This remark is ingenious: but it appears to me to proceed upon a want of observance of the style of the Apostle John. Among the peculiarities which he possesses, more than the other writers of the New Testament, one of the most remarkable, as we have before observed, is the iteration of terms and clauses, slightly varied;[49] a method of expression evidently in-

[47] *Clerici Animadv. in loc. Semleri Paraph. et Not.* pp. 6, 16. *Michaelis's Introd. N. T. by Marsh*, vol. iii. part. i. p. 291; and see the Supplementary Note C. *Mori Recitationes in Joann. Ev.* pp. 4, 7, et ejusd. *Comment. Exeget. Histor. et Theol.* tom. i. p. 237. *Rosenm. in loc.* "Comma tertium de mundi opificio loquitur." *H. E. G. Pauli Introd. N. T. Cap. Sel.* p. 116. *Kuinöl. in Lib. N. T. Histor.* vol iii. pp. 98, 99.

[48] *Schlictingii Comment. Posthum.* p. 6. *Woltzogenius*, quoted in *Cappe's Rem.* vol. i. p. 40.

[49] E.g. in addition to those mentioned above; 1 Ep. i. 8; ii. 3, 11, 15, 18, 24, 28; iii. 3, 9, 23; iv. 2 and 3, 7 and 8.

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tended to produce an effect more precise, strong, and complete.

ii. Recourse is had to another mode of helping the Unitarian interpretations which, with so much pains and difficulty, are attempted to be forced upon this text. It is affirmed that δι' αὐτοῦ, *by* or *through him*, does not, here and in verse 10, retain its proper signification, that of a principal and efficient cause; but that it has the same sense as if it had been put in the accusative, δι' αὐτόν. So that the meaning is, *on account of him, or for his sake.*[50] On this assertion, let the following considerations be attended to:—

1. Not one of the scriptural instances which are alleged by Mr Cappe,[51] of διὰ with a genitive signifying the final cause or motive, appears to me satisfactory. Scarcely any of the passages seem to admit that sense, and none of them to require it. If, also, the four sentences or clauses, which Mr Cappe has adduced from other authors, had been noted by specific references, so that they might be examined in their connexion, I think it more than probable that it would turn out that he was mistaken in his construction of them.[52]

[50] *Schlicting.* p. 73. *Cappe*, vol. i. p. 53.

[51] *Viz.* Rom. i. 8; xv. 30. 2 Cor. viii. 5; v. 7. Heb. xi. 4. James ii. 12. 1 Pet. iv. 11, and LXX. 2 Chron. xxix. 25.

[52] Mr Cappe says; "In Sophocles, δι' οὐδενὸς ποιεῖν, *to do it for no one*, I suppose." The words δι' οὐδενὸς ποιεῖ occur in the *Œdip. ad Colon*, ver. 611, *Brunk.* If it was to this that he referred, he certainly misapprehended the passage, which is, "Things laid before thee, thou either forgettest, or *treatest as of no value.*" Διὰ with a genitive forms other adverbial phrases, as διὰ χρόνου, *in due time*, δι' αἰῶνος, *perpetually*, διὰ παντὸς, *constantly*, διὰ τάχους, *quickly*, διὰ τέλους, *perfectly*, etc. Again, he says, "In Thucyd. διὰ μάχης ἰέναι, *to go to battle*, or, *for the sake of it.*" The nearest approach to this that I can find in Thucydides, is Ἀθηναίοις,—διὰ μάχης ἰέναι· lib. viii. sect. 92, literally *to come to the Athenians through fighting*, i. e. *to meet them in the field.*—He borrows from *Glassii Philol. Sacra* (lib. iii. tr. vi. can. 9), three words of Plutarch, διὰ λόγων ἰέναι· and explains it, "To come to discourse, or for the sake of it." But here again, he misunderstands the idiom. For, though this loose manner of citation hides the passage from examination, there can be little doubt that it is an instance of the phrase *to arrive at a point by means of words, through the medium of conversation:* of which idiom see examples in the *Life of Homer*, by the Pseudo-Herodotus, p. 5, line 35, *ed. Hom. Oxon.* 1695; and in Euripides, *Medea*, ver. 868, *ed. Porsoni*; *Troades*, ver. 916; also under the form διὰ γλώσσης, in the *Supplices*, ver. 112 or 123, on which see Markland's Note.——In the same manner he takes from Glassius, "Greg. Nazianz., δι' ἡμῶν τὴν ἀνθρωπότητα Θεὸς ὑπέστη· on our account, in our favour, God took upon him humanity." Glassius probably copied the citation from Constantine, or from the Basil Lexicon of 1560, in both of which it appears with the same disappointing mode of reference. But I suspect that there is a wrong reading, or that the sentence was abridged (as was often done), and the

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2. The proper field of investigation, to determine the question, is the usage of the Apostle John. Now, I take upon me to affirm that in all his writings, not a single passage can be found to countenance Mr Cappe's doctrine; and that, on the contrary, every instance of διὰ with a genitive is decisively against him.[53]

3. If the reader will, by the help of a Greek concordance, examine all the instances of the two constructions in the New Testament, he will find the distinction observed clearly, accurately, and, I think I may say, invariably.[54]

iii. On the meaning of the verb, the late author of the *Calm Inquiry* expresses himself with peculiar positiveness and complacency, as if he had made a notable discovery; Γίνομαι never signifies *to create*.[55] Did this writer really intend to convey to his readers, that any critic, translator, or interpreter had taken this verb in the active signification, *to create?* Or was it his wish to insinuate, that the interpretation which he opposes *is founded upon* such an assumption? It is scarcely conceivable that he could believe either of these implications: yet, if not, I know not how we can acquit his argument of a remarkable inattention to candour and integrity. It is not necessary to repeat what has been before advanced, on the sense of the word. If, however, the Inquirer and Annotator meant to assert, that this word never signifies TO BE *created*, we are at issue with him. Its true and proper signification is, *to be brought into existence*, whether that be the first and original being of the subject, or any subsequent state or manner of existence. In all the variety of its applications, and by whatever different terms, according to its connexion, it may be translated in other languages, it always retains its essential idea, that of *passiveness to a preceding cause*. Thus we find it in numerous places, where the unquestionable intention of the writer is to mark a *being produced*, a *being brought into existence for the first time*. The importance of the subject,

case of the pronoun inadvertently altered by the lexicographer who first extracted it; for I find in Gregory, Τίς δὲ τῆς ἀνθρωπότητος, ἣν δι' ἡμᾶς ὑπέστη Θεὸς, αἰτία; *Oratio* 36, apud *Opera*, vol. i. p. 578, ed. Par. 1630.

Thus three, at least, of Mr Cappe's four instances fail him.

[53] See chap. iii. 17; x. 9; xi. 4; xvii. 20; 1 Ep. iv. 9; v. 6; 2 Ep. 12; 3 Ep. 13.

[54] See especially, Matt. xviii. 7. Luke xxii. 22. Acts xv. 11. Rom. v. 1, 2, 9; viii. 37; xi. 36. 1 Cor. viii. 6. Heb. ii. 40; ix. 12, 14, 26.

[55] Page 31, and in pages 27, and 37. In the *Impr. Vers.* also, the Annotator says, in reference to Newcome's and the common Version, "This is a sense which the word ἐγένετο will not admit. Γίνομαι occurs upwards of 700 times in the New Testament, but never in the sense of *create*."

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and the bold language of the opponent, will be my apology for citing some examples; though the case is among the plainest possible to every scholar of moderate pretensions.

In the New Testament: "No more for ever let fruit *be pro-* " *duced* from thee! All [these] things must *be brought to pass.* " Behold a great earthquake *was effected!* The sabbath *was* " *made* for the sake of man. His Son, who *was made* of the seed " of David, according to the flesh. *Made* of woman, *made* under " the law. Although the works, from the foundation of the " world, *were completed.* The things which are seen *were brought* " *into existence* from things which are not manifested. Men, " *made* according to the likeness of God."[56]

In the Septuagint: "God said, *Produced be* light! And " light *was produced.* All the herbage of the field, before it " *was produced.* Before the mountains *were brought into being.* " The book of the production of heaven and earth, when they " *were produced.* I will perform glorious things, which have not " *been brought forth*, in all the earth. Now they *are brought* " *into being*, and not of old. To Seth was *born* a son. Many " stranger-tribed children were *born* to them. Was not I *pro-* " *duced* in the womb, in the same manner as they *were produced?* " Certainly we *were produced* in the same womb. God made " these things, of those which were not; and thus was the race " of men *brought into existence.*"[57]

Thus we have strong and abundant authority for our translation of this important sentence: "All things were made" (or *produced*, or *brought into existence;* and how does this differ from *being created?*—) "by HIM; and without Him, not one thing " was made, that has been made."

A fragment has been preserved by Eusebius, from the lost writings of Amelius, a Platonist, of the third century, which shows, in a very satisfactory manner, how a classical philosopher understood the language of the Evangelist. The passage begins abruptly, and we have no means of knowing its connexion: but this does not diminish the decisive character of its evidence. "And this indeed was the Word, by which, since it exists for ever, created things were produced; as Heraclitus himself would

[56] Matt. xxi. 19; xxiv. 6; xxviii. 2. Mark ii. 27. Rom. i. 3. Gal. iv. 4. Heb. iv. 3; xi. 3. James iii. 9.

[57] Gen. i. 3, 5. Ps. lxxxix. (xc.) 2. Gen. ii. 4. Exod. xxxiv. 10. Isa. xlviii. 7. In the last three instances, the Hebrew word is *to be created*, the niphal of בָּרָא. Gen. iv. 25. Isa. ii. 6. Job xxxi. 15. 2 Macc. vii. 28.

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decide: and most certainly it is the same which that foreign writer lays down, as constituted in the order and dignity of the beginning, to be with God, and to be God; that by it absolutely all things were produced; that in it, whatever was produced, living, and life, and existing, possesses its natural properties; that it descended into bodily forms, and having put on a clothing of flesh, appeared as a human being, with which nevertheless it still showed the majesty of its nature; and that at last, being dismissed [from the body], it again assumed its Deity, and is God the same as it was before it was brought down to the body and the flesh and the human being."[58]

It cannot be questioned to what writer this heathen philosopher refers: and though he comments upon the passage in his own way, nothing can be clearer than that he understood the words of the Evangelist as predicating of the Logos a proper deity, a real agency in the physical creation, an assumption of human nature from a pre-existent state, and a resuming of the glory which had for a season been veiled.

VI. "In him was LIFE." The relation of this to the preceding sentence, appears to be the assigning of a cause adequate to the effect. So that the argument is; the production of all things is fitly attributed to the Word, because he possesses conscious and active existence in such a manner that he is able to impart existence: he is the Former of all things, because he possesses essential and infinite life, and has the power of communicating life, that is, of bringing animated beings into existence. In many places of the Old Testament, Jehovah is called *the Living God*, or *the God of life*;[59] in opposition to the lifeless and imaginary beings which the heathen worshipped; and to show that he is the only underived existence, and the Author of existence to all other beings: "With thee is the FOUNTAIN OF LIFE."[60] The resemblance of this phraseology to the language of the

[58] Καὶ οὗτος ἄρα ἦν ὁ Λόγος, καθ' ὃν αἰεὶ ὄντα τὰ γινόμενα ἐγίνετο, ὡς ἂν καὶ ὁ Ἡράκλειτος ἀξιώσειε· καὶ γὰ Δί', ὃν ὁ βάρβαρος ἀξιοῖ ἐν τῇ τῆς ἀρχῆς τάξει τι καὶ ἀξίᾳ, καθιστηκότα πρὸς Θεὸν εἶναι, καὶ Θεὸν εἶναι, δι' ὃ" πάνθ' ἁπλῶς γιγνῆσθαι· ἐν ᾧ τὸ γινόμενον ζῶν καὶ ζωὴν καὶ ὂν ποιφυκέναι· καὶ εἰς τὰ σώματα πίπτειν, καὶ σάρκα ἐνδυσάμενον φαντάζεσθαι ἄνθρωπον, μετὰ καὶ τοῦ τηνικαῦτα διακύσιν τῆς φύσεως τὸ μεγαλεῖον· ἀμέλει καὶ ἀναλυθέντα πάλιν ἀποθεοῦσθαι, καὶ Θεὸν εἶναι εἶος ἦν πρὸ τοῦ εἰς τὸ σῶμα καὶ τὴν σάρκα καὶ τὸν ἄνθρωπον καταχθῆναι. *Eusebii Præp. Evang.* lib. xi. cap. 19, p. 540, ed. Colon. 1688.

[59] E. g. Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 26. Isa. xxxvii. 4. Jer. x. 10. Ps. xlii. 2, 9; lxxxiv. 2. Dan. vi. 26.

[60] Ps. xxxvi. 9.

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Evangelist is very evident. Both the connexion and the terms, therefore, bind us in all reason, to understand the clause as it has been explained.

VII. "And the Life was the Light of men." The Messiah was predicted by the Prophets, and described by himself, as the Light of Israel, the Light to illuminate all nations, the Light of men, the Light of the world.[61] In the passage before us, it is therefore with just coherence that he, who is the Author of existence, is further represented as the Author of all that constitutes the good of existence: deliverance from error, sin, and misery, all of which are, by the frequent scriptural metaphor, called *darkness*. This exalted idea of the divine Redeemer coincides with all the passages which describe him as the immediate Bestower of all spiritual blessings on the children of men.

VIII. In verses 9 and 10, the term, *the world*, seems most justly to be understood, as it is usually in the writings of the Apostle John, not of the whole frame of nature, but of the human race, and particularly of those of mankind who were inimical to Christ and his gospel. Admitting, then, the construction of verse 9, which we have adopted, these two verses present four distinct and highly important particulars concerning "the True "Light which enlighteneth every man;" that is, the Author of intellectual and moral happiness, to all who are willing to receive it, by compliance with his constitution of grace and holiness.

1. "He came into the world:" Having been "sent by the "Father," as he repeatedly declares, he entered himself among the race of mankind, by assuming our nature, and thus becoming one of the children of men, "a partaker of our flesh and "blood," and "found in the likeness of men."

2. "He was in the world." In his assumed humanity, he did not bury himself in retirement; but he was active among men, conversant in the diversified scenes of human labour and suffering, mingling in society, daily conversing and teaching, "receiving sinners," conferring blessings, and with faithful assiduity performing all the parts of the great work which had been given him to do.

3. "The world by him was made," produced or brought into existence: for the human race, as a part of the "all things" before mentioned, receives and continues to hold its being from his divine power and providence.

[61] Isa. ix. 2; lx. 1, 20. Luke ii. 32. John viii. 12; xii. 46. Rev. xxi. 23.

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Mr Belsham adopts, but with a candid acknowledgment of hesitation, Dr Carpenter's idea that πεφωτισμένος, derived from the verb in the preceding verse, is understood as in apposition with ἐγένετο· so that the sense would be, "The world was enlightened by him." But this, I apprehend, is a construction of which no example can be found in the New Testament, nor probably in any other authority. It seems to proceed on the assumption that γίνομαι may be put in apposition with a passive participle, in the same manner as εἰμί· a notion which, with deference to superior scholars, I believe to be unsupported by the Greek usage, either scriptural or classical, and to be inconsistent with the proper meaning of γίνομαι.[62] The only instance that seems to countenance the opinion is the phraseology of verse 6; but to this, I think, a sufficient answer has been before given.

4. "The world acknowledged him not: he came to his own "possessions, but his own servants received him not." He came as a sovereign to his rightful domain; but his subjects, the world of mankind, even those who were his most favoured people and were under the highest obligations to him, wickedly rejected his grace and authority.

Thus there is a rational and harmonious sequence of these particulars; the incarnation of the Messiah, his conduct in the

[62] To what has been advanced above (pp. 112, 113, of this Vol.) on this subject, I beg to add a few words:

1. It is worthy of observation that this verb is used by the writers of the New Testament, and especially the evangelists, much more copiously than by any other Greek authors. The difference in comparison with the LXX. is remarkable; but it is still more so when the comparison is made with the native Greek writers. I presume not to offer any conjecture to account for this fact, but only remark that it is in part a conformity to the Hebrew style, and that it is a signal demonstration of an extremely simple, artless, and straightforward manner of thought and utterance.

2. So far as I have been able to observe, in every instance of its occurrence, both scriptural and classical, its proper and leading idea has always an important place in the design of the sentence. Whatever diversity of expression, therefore, may be adopted to suit the variety of cases, this leading idea of *being brought into existence, or into a new state of existence by the action of an extraneous cause*, is always necessary to be, in some way or other, made sensible in any faithful translation.

3. It is probable that no languages, at least of those which are generally studied by European scholars, possess an advantage for the translation of this verb, equal to that of the German and Dutch, by means of their verbs *werden* and *worden*. In English, *to become* will probably serve more generally than any other expression: but we have an exact parallel to the Greek word in our use of the verb *to get*, when neuter, in such expressions as *to get better, to get forwards, to get older, to get stronger, to get away*, etc. It is, perhaps, not incredible that our verb *get*, and the Greek γάω (of which Homer has γίγαα), or γίω, the parent of γίνομαι, are the offsprings of the same primeval root.

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incarnate state, and the contrast of his exalted claims with the reception that was given to him.[63-1]

IX. "The Word even became flesh: and, full of grace and "truth, he made his tabernacle among us; so that we beheld his "glory, the glory certainly of the Only-begotten from the Father."

Did not experience prevent such a surmise, one would be disposed to think that no previous opinion, in an intelligent and sincere mind, could be strong enough to resist the evidence of these clear and plain words, as decisive in favour of the pre-existent and celestial nature of the Messiah.

The investigation which we have already gone through, of the signification of the verb, is, I trust, abundantly sufficient to show that the translation of the first clause, so earnestly contended for in the *Calm Inquiry*, can never be admitted without sacrificing the plainest propriety of language. It cannot be, "The Word was flesh:" and it can be no other than, the WORD *was made*, *became*, or *was brought into the condition of*, a real human being. Upon that hypothesis, we may also ask, Where was the reasonableness of laying down, in so solemn a manner, the proposition, that the Messiah was a human being and liable to the frailties and sufferings of humanity; when it was impossible that either the apostle or his original readers could have had any other notion?

The expression, "He fixed his tabernacle (ἐσκήνωσε) among "us," denotes a gracious, condescending, and familiar dwelling with men, and indulging them with the most beneficial intercourse:[63-2] and, if it does not necessarily carry the implication, it goes very far towards doing so, of a pre-existent state in him who thus condescends to dwell with men. The similarity of phrase suggests a similarity of idea to the passages of the same

[63-1] I request the indulgent reader to consider this note as an appendage to the passage:

"As many as received him, to them he gave authority to become children of God, even to those who believe on his name." This dignity is the highest possible blessing, comprehending both the privileges and the character of Christians in the present state, and their heavenly holiness and happiness in the future. Could a teacher, a prophet, a mere man however virtuous and favoured, possess a moral *right* to confer such a blessing, or a competent *power* to make the privilege available?—To me it appears plain that the right and the power can belong only to "the Lord Almighty," to Him who could effectually say, "I will be a Father unto you, and ye shall be my sons and daughters."

[63-2] See Rev. vii. 15; xii. 12; xiii. 6; xxi. 3. These are the only places of the N. T. in which the word occurs: but ἐπισκηνόω, in 2 Cor. xii. 9, has the same signification.

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apostle: "He who sitteth upon the throne will fix his taber-
"nacle over them; Behold, the tabernacle of God is with men,
"and he will fix his tabernacle with them!"

The appellation "Only-begotten" (Μονογενὴς) is used three times in the Septuagint;[64] and in each place it is put for the word (יָחִיד), which is expressed in our version by *darling* or *only one*, denoting an object of the highest and unique affection, such as an only son usually is. In the apocryphal books, it is used three times to denote *only children*,[65] and once in a metaphorical sense to designate the unrivalled excellence of wisdom.[66] In the Gospel of Luke, it occurs three times as a designation of only children;[67] in the Epistle to the Hebrews, it is an epithet of Isaac;[68] and four times in the Gospel of John, and once in his first Epistle, it is an appellation of Jesus Christ.[69] It is found in no other part of the sacred writings.

These examples, applied to elucidate the sense of the term in reference to the Saviour of mankind, furnish the ideas, that he possesses *unrivalled excellence;* that he is the Object of a *peculiar and unparalleled divine love;* and that he is the SON OF GOD in a sense *absolutely* HIS OWN, and which no other being can share with him.

This conclusion is strengthened, by observing the manner in which this declaration is connected with the preceding sentence. Those who receive Christ are "children of God," not by natural right, or upon any merely human principle, but by a divine operation: for they are "begotten of God." But Christ, the Heavenly Word, is not a Son in that way: He is the ONLY-BEGOTTEN, the Son of God in a sense absolutely *peculiar* to himself, *supreme* in dignity, and *unique* in nature.

Let the attentive reader now put this interpretation to the test of applying it to the four remaining places in which the epithet is given to the Messiah; and with the closest observance of the connexion, design, and relative bearings in each instance.

"No one hath ever beheld God: the ONLY-BEGOTTEN Son,
"who is in the bosom of the Father, he hath fully explained
"[the divine doctrine].——God so loved the world, that he
"gave his ONLY-BEGOTTEN Son, that whosoever believeth upon
"him may not perish, but may have eternal life.——He who

[64] Ps. xxi. (xxii.) 21; xxiv. (xxv.) 17; xxxiv. (xxxv.) 17.
[65] Tobit iii. 15; vi. 9; viii. 12. [66] Wisd. Sol. vii. 22.
[67] Luke vii. 12; viii. 42; ix. 38. [68] Heb. xi. 17.
[69] John i. 14, 18; iii. 16, 18; 1 Ep. iv. 9.

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" believeth on him is not condemned: but he who believeth not " is already condemned, because he hath not believed on the " name of the ONLY-BEGOTTEN Son of God.——In this has been " manifested the love of God unto us, that he hath sent his Son, " the ONLY-BEGOTTEN, into the world: that we may live " through him. In this is that love; not that we have loved " God, but that he hath loved us, and hath sent his Son, a " propitiation for our sins."

Can an unprejudiced mind duly consider these divine declarations, and not perceive that they imply *pre-existence* in the Son of God (for how, otherwise, could he have been THUS *sent* or *given*?)——that they assert him to be possessed of the *highest dignity* and *worth*, so that his being given as a Redeemer to the world was an act of love so great as to be beyond all power of language adequately to express it (and could this be said of the appointment of a mere human being, or any other creature, to that office?)——that he exists in a state of the most intimate and perfect *conjunction* of knowledge, happiness, and nature, with the Eternal Father:——and that thus HE is the Son of God in a mode *absolutely unique*, and therefore of necessity infinitely above the reach of our faculties to comprehend?——Again I beg leave to urge my request for the reader's serious and impartial meditation on these scripture declarations; and his most fervent prayers, for heavenly light and guidance in the understanding of them, and for a holy sensibility to their practical impression.

The "GLORY of the Only-begotten" is spoken of in the tone of *devout admiration*.—We have before shown, I trust, by abundant evidence, that this glory is the *moral beauty* and *excellence* of Christ, as unveiled in his gospel; and that it is identical with the peculiar glory of the Divine Name, so far as it can be manifested to created intelligences.

Comprised in this glory is the "fulness," from which the most copious supply of divine benevolence and beneficence is, with infinite liberality, communicated to men. The expressions are peculiarly strong; that they may denote the largeness of possession, and the profuseness of communication. Their signification evidently coincides with that of the language used by the Apostle Paul: "The unsearchable riches of Christ:—to " apprehend the breadth and length and depth and height; and " to know the love of Christ which surpasseth knowledge, that

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"ye may be filled unto all the fulness of God."[70] Let any candid and upright mind weigh well the import of these expressions; let him compare them with similar language in other parts of Scripture;[71] and let him then seriously consider whether John and Paul could have been men of sound mind, if they applied such language to any mere creature!

X. "No one hath ever beheld God. The Only-begotten Son, "who is in the bosom of the Father, he hath fully explained [the "divine doctrine]."

By a form of speech very common in the Scriptures, words signifying the bodily senses are put to denote the mental powers. This is above all the case, in the metaphorical use of words referring to the sense of sight.[72] Hence, the phrase *to see* or *behold God*, as used here, signifies to have a perfect, intimate, and intellectually intuitive knowledge of the nature, perfections, and rectoral dominion of the Divine Being. If such an absolutely perfect perception were not intended, the assertion in this passage would not be true: for it is among the assurances of felicity made to good men, that "they shall see God;"[73] and even the religious knowledge and holiness which they attain in the present life, is represented by the same figure.[74] Therefore the manifest intention of the declaration before us, is to attribute to the Messiah such a kind or degree of this spiritual perception as can be a property of no other being. He has it, not by any mode of revelation made to him; but by a peculiar, self-possessed, and original faculty.

But, lest we should suppose that this description is answered by some very exalted degree of communicated knowledge, with-

[70] Eph. iii. 8, 18, 19. Koppe's paraphrase of the latter passage is so striking, that I shall hope to be excused for adding a close translation of it: "God grant you to be more and more firmly convinced, by the Holy Spirit, that your hearts are a temple of Christ, built up from the foundation by his grace; that ye may understand, with all the holy, of what unspeakable extent it is; and that ye may experience the love of Christ which surmounts all thought, that ye may be admitted into the immeasurable kingdom of God."

[71] For example; "Canst thou find the searching out of God? Canst thou to "perfection find the Most Mighty? It is the height of the heavens: what canst "thou do? It is deep beneath the state of the dead: what canst thou know? "Longer than the earth is its measure, and its breadth beyond the sea." Job xi. 7-9. "O the depth of the riches, of both the wisdom and the knowledge "of God! How unsearchable are his judgments, and his ways not to be traced "out!" Rom. xi. 33.

[72] For example; Ps. xxxiv. 8. Jer. ii. 31. Luke ii. 26. John ix. 39. Rom. vii. 23. 1 Cor. xiii. 12, etc.

[73] Matt. v. 8. [74] John xiv. 7. 1 John iii. 6. 3 Ep. 11.

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out involving an identity or proximity of nature, another figure is introduced, evidently to excite the idea of an intimate and personal conjunction: "The Only-begotten Son is *in the bosom* of "the Father." So the felicity and communion of the heavenly state is represented by Lazarus's being in "Abraham's bosom;"[75] and the endearing intimacy of John with the Lord Jesus was signified by his "reclining in the bosom of Jesus."[76] It is particularly to be observed that this intimacy of communion with the Father, is *that of a* SON, of one who is a Son in a sense *absolutely* UNIQUE and EXCLUSIVE. We cannot do justice to the expression unless we conceive of the two ideas as combined, so as to yield the meaning, that the acquaintance which the Messiah has with the Divine nature, will, and purposes, is that which is *peculiar* to him as the Only-begotten Son, and which could be affirmed of no other being, nor with respect to any other mode of communication whatsoever.[77] It thus corresponds with the expression used at the commencement of this description, "The Word was WITH GOD."[78]

Thus qualified and authorized, Christ "hath declared," unfolded, or fully made known, the will of God, so far as it is proper or beneficial for men to know it. The verb is particularly employed by Greek writers, to signify the communication

[75] Luke xvi. 22, 23. [76] John xiii. 23.

[77] The remarkable variation in the reading of this clause is important in an exegetical as well as a critical point of view. The venerable Syriac Version, the Æthiopic, and an extraordinary number of the Fathers, down from the earliest, read Θεὸς instead of Υἱὸς, "the Only-begotten God." Two manuscripts have that reading, one of them of the eighth or ninth century. This extraordinary weight of authority, though it may not be such as to counterbalance the common reading, leads at least to the conclusion that, in the period immediately succeeding the apostolic age, it was the current belief of Christians that Christ was properly called *God*, and that the term *Son*, in this passage, implies his Divine Nature. A cautious and judicious discussion of this subject is in *Dr Burton's Ante-Nic. Fathers*, p. 150. Sec. ed. p. 168.

[78] Let the inquirer turn to the Note in Vol. I. p. 223, and to the Section xxxiv. p. 296; and then consider whether the declaration before us does not imply, that all the manifestations of the Deity mentioned in the O. T., were made in the person of the Son of God. Without this admission, the interpretation of "No one hath ever beheld God," and "whom no one of mortals hath seen, nor can see" (1 Tim. vi. 16), would seem to be irreconcilable with the facts repeatedly recorded. Compare also the declaration concerning "the Angel who spoke" to Moses (Acts vii. 38), and the elucidations in p. 307 of that Volume. See also *Four Discourses on the Sacrifice of Christ*, etc. Disc. II. Sect. I. v. There the sentiments of Owen, J. A. Ernesti, and J. D. Michaelis are adduced, concurring in this sentiment. The last author says, "I cannot comprehend how any person whatsoever, who believes the Gospel of John, can find any difficulty in assigning to the Divine Nature of Christ a participation in the giving of the law."

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of divine oracles and commands:[79] it therefore appeared necessary to add the words in the translation given above, with the view of conveying to the English reader a true conception of the object of knowledge referred to.

The reader will permit the request, that he would, with the closest attention, review this portion of the divine word, and the observations which have been submitted to him upon it; that he would scrutinize every term and expression; that he would rigorously but impartially sift every argument; and that he would compare the separate parts of the passage with each other, and with the apparent scope and design of the whole.

I would in particular, with the most respectful earnestness, solicit any intelligent and candid Unitarian, when he has risen from the serious perusal of the evangelist's Introduction, to form the supposition that he himself was about to write a narrative of the actions, or a compendium of the discourses, of Jesus Christ; and the further supposition that his mind, while fully possessed of his present views, was yet entirely free from acquaintance with any controversies on this question, and without suspicion that such controversies existed. Let him then ask his own mind and conscience, "Is this the way in which I should open my subject? Are these, or any thing equivalent to these, the terms and expressions which I should naturally and readily take up?—Rather, am I not conscious of the reverse? Do I not feel that, if it were possible for them to be suggested to me, all my principles would rise against them, and I should reject them with the strongest disapprobation?——And, dropping the visionary supposition, am I not inwardly sensible that, in my attempts to frame an interpretation of this paragraph, which may wear at all the semblance of consistency, I am rowing against the stream;

[79] "It might be translated, *He hath delivered the divine oracles.* The Greek writers apply the verb to their prophets or others, who were supposed to have secret communications with the gods, and who therefore delivered and explained the oracles which related to the service of the gods and the duties incumbent on men. Dionysius of Halicarnassus describes Numa Pompilius as (τὰ θεῖα ἐξηγήσασθαι σοφὸς ἦν λόγοις) 'distinguished for his ability in declaring divine things.' Menœceus in Euripides says (σφάξας ἐμαυτὸν —— ἵνθ' ὁ μάντις ἐξηγήσατο, ἐλευθερώσω γαῖαν), 'by killing myself where the prophet has declared, I will deliver my country.' *Phœnissæ*, ver. 1018. Again: '—— That Ulysses should tell (ἃ Κάλχας ὕσφαν' ἐξηγήσατο) what divine oracles Calchas has unfolded.' *Iphig. in Aul.* ver. 529 ——Thus the meaning is, that Christ, being God, has made known to us his own and the Father's will on the concerns of our salvation." *Kypke, Observationes Sacræ*, tom. i. p. 349.

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I am putting language to the torture; I am affixing significations to words and phrases which all my efforts can scarcely keep me from exclaiming, that they could never have been in the contemplation of the original writer?——Have I not, then, awakening reasons for the suspicion, that I have not formed my opinions with that close and faithful investigation which the solemn greatness of the case requires? Am I not bound to review the whole subject, in the sight of the All-seeing God, and under the sense of my accountableness to HIM as the Author and Revealer of truth?".

No reader of these volumes will suspect the writer of entertaining a wish, to have the great questions of theological science settled by human authority. Such a wish would, in its implications, be impious: and every such attempt must eventually prove, as it always has proved, injurious to the cause which it is employed to support; but in no case so deeply and extensively injurious, as when the cause for which its unhallowed aid is invoked is *the cause of* TRUTH. Yet it is no compromise of principle, with respect to questions which turn on the application of the instruments of criticism and interpretation, to notice in what way the evidence is perceived by persons of acknowledged eminence in the use of those instruments. In this respect, few will deny that the palm of distinction is due to the late Dr Griesbach. Perhaps no man ever devoted, through a long life, such a persevering assiduity of labour to the critical study of the New Testament, as did that distinguished Professor: and no man has ever so completely united the confidence of all denominations of Christians in the sagacity, judgment, and integrity of his critical decisions. I therefore transcribe the following avowal, in order to show to both the learned and the unlearned, in what manner the passage which we have been examining impressed the mind and satisfied the judgment of that calm and patient thinker.

"So numerous and clear are the arguments and the testimonies of the Scripture, in favour of the true Deity of Christ, that I can hardly imagine how, upon the admission of the divine authority of Scripture, and with a regard to fair rules of interpretation, this doctrine can by any man be called into doubt. Especially the passage contained in the first three verses of the first chapter of John, is so clear and so superior to all exception, that by no daring efforts of either commentators or critics can it ever be

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overturned, or be snatched out of the hands of the defenders of the truth."[80]

This argument of probability is further supported by the fact, which has been already brought before the reader's attention by many citations and references, that the accomplished philologists of Germany, such as Ernesti, Morus, J. D. Michaelis, Seiler, Koppe, the two Rosenmüllers, and not excepting Semler himself, the unhappy parent of the corrupt and impious Neologism, have concurred in the interpretations of the passage which have been supported in these pages, as the necessary and irrefragable meaning of the words. Even the chief among the Neological writers themselves, whatever may be the state of their own minds, acknowledge that the apostles and their confederates, from whom we derive all our knowledge of the primitive doctrines of Christianity, believed and expressly taught the Divine Nature of its Founder.

SUPPLEMENTARY NOTES TO SECT. I.

Note A, page 216.

The notion is strenuously maintained by Bertholdt and some others of his class, that the Jewish theologians, including some of the writers of the Old Testament (and he refers to Gen. i. Ps. xxxiii. 6. Prov. viii.), the Chaldee Targumists, Philo, and the apostles John and Paul, had derived their doctrine of the WORD from the ancient Magian philosophy of Divine Emanations and Æons, which was so widely spread among the Persians, Hindoos, and other oriental nations. The short answers to this perverse and essentially infidel notion are, (1.) That it is irrational, in that it leaves the primary fact unaccounted for: see p. 154 of this Vol.; and (2.) That it is inconsistent with the position of a Divine Revelation, a fact proved by evidence so full and decisive, that those persons come too late

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[80] "Atque sunt profectò tam multa et luculenta argumenta et scripturæ loca quibus vera Deitas Christo vindicatur, ut ego quidem intelligere vix possim, quomodo, concessâ scripturæ sacræ divinâ auctoritate, et admissis justis interpretandi regulis, dogma hoc in dubium à quoquam vocari possit. In primis locus ille Jo. i. 1, 2, 3, tam perspicuus est atque omnibus exceptionibus major, ut neque interpretum neque criticorum audacibus conatibus unquam everti atque veritatis defensoribus eripi possit." *Præf. in N. T.* vol. ii. pp. 8, 9, ed. prim. Hal. 1775.

John James Griesbach died at Jena, March 24, 1812, æt. 68, having been Divinity Professor in that University thirty-six years. It may be a matter of surprise that he did not republish the foregoing passage in the second and much-improved edition of his Greek Testament, in 1796, 1806. But it is to be considered that the Prefaces to the first edition were quite inapplicable to the second: they were therefore entirely laid aside, and new Prefaces with the ample Prolegomena were substituted. It is also probable, that he considered the testimony which he had borne, and had for so many years supported in his public station, as not necessary to be repeated; and that the reprinting of it might appear ostentatious.

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who would palm upon us theories which, however dressed up they may be with learning and ingenuity, rest on the assumption that no such revelation has been given by the gracious Deity to sinful and erring man.

Bertholdt lays much stress upon the following passage from Justin the martyr, in order to uphold the notion that the original doctrine of the Logos was that of an Emanation of Thought or Purpose from the Deity, and that the belief of a real and personal subsistence was, in the event, produced by the indulgence of rhetorical personifications. It is indeed a striking testimony to the faith of the Jews at and before the birth of Jesus; but I humbly think that that faith is sufficiently accounted for by referring its origin to the Old Testament Scriptures, and the reason for employing the term *Word* which was submitted in Vol. I. p. 348. The attributing of the generation of the Son to the *will* of the Father is unhappy, rather, I conceive, in the expression than in the intention; for there is other evidence that Justin held the proper Deity of the Son of God. If we believe the eternal generation of the Son, as included in the necessary essence of Deity; still we must believe that, though not originating in or dependent upon an act of the Divine will, it is in perfect accordance with that will. This might be the author's meaning; and he was not eminent for judgment. But what man, who reasons and feels as becomes a creature, does not tremble in the contemplation of this "Infinite Unknown," these unfathomable "depths of God;" and would not rather adore in lowly reverence, than presume to scrutinize where created faculties have no power?—

Ἀποδείξω ὅτι πρὸς τῇ Μωσέως ἐπτασίᾳ αὐτὸς οὗτος μόνος, καὶ Ἄγγελος καλούμενος καὶ Θεὸς ὑπάρχων, ὤφθη καὶ προσωμίλησε τῷ Μωσεῖ.——*Ὁ λόγος λέγων ἄγγελον Κυρίου ὤφθαι τῷ Μωσεῖ, καὶ μετέπιτα Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνων, τὸν αὐτὸν λέγει ὃν καὶ διὰ πάλλων τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Μαρτύριον δὲ καὶ ἄλλο ὑμῖν—ἀπὸ τῶν γραφῶν δώσω, ὅτι ἀρχὴν πρὸ πάντων τῶν κτισμάτων ὁ Θεὸς γεγέννηκε δύναμίν τινα ἐξ ἑαυτοῦ λογικὴν, ἥτις καὶ Δόξα Κυρίου ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου καλεῖται, ποτὲ δὲ Υἱὸς, ποτὲ δὲ Σοφία, ποτὲ δὲ Ἄγγελος, ποτὲ δὲ Θεὸς, ποτὲ δὲ Κύριος καὶ Λόγος· ποτὲ δὲ Ἀρχιστράτηγον ἑαυτὸν λέγει, ἐν ἀνθρώπου μορφῇ φανέντα τῷ τοῦ Ναυῆ Ἰησοῦ.* *Dial. c. Tryph. ed. Jebb.* 1719; p. 181–183.

"With respect to the vision granted to Moses (Exod. iii.) I will prove that it was this very person alone, who is both called an Angel and really is God, who appeared and spake to Moses.——The passage which thus saith that the Angel of the Lord appeared to Moses, and then designates him as Lord and God, refers to the same person whom in many other expressions the Scripture describes as ministering to God the Sovereign of the universe, who hath no superior. I will also give you another evidence from the Scriptures, that, in the beginning, before all created things, God begat a certain rational power out of himself, which is called by the Holy Spirit, the Glory of the Lord, sometimes the Son, sometimes Wisdom, sometimes an Angel, sometimes God, sometimes Lord and the Word: and, on one occasion, he calls himself Captain of the host, when he appeared in human form to Joshua."

Indeed Dr Bertholdt, and some of the writers who follow his steps, have not dissembled their object. They plainly tell us, that their design is to exterminate from the domain of religion the whole doctrine of a Saviour. Thus do they fulfil the very prophetic declarations which their vain and impious labours are directed to subvert!

"All well informed theologians are perfectly aware that all those parts of the System of Christianity which bear any resemblance to the Jewish notion of a Messiah, are nothing but" [a mere way of putting things to suit a purpose, or] "a method of accommodation, which the Divine Being was pleased to use, as an instrument of operation on reluctant minds, or a vehicle for the conveyance of sentiment which would not be received in its simple form; in order that the

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new religion revealed by God might make its way into the minds of the Jews, and be built upon their notion of a Messiah as a temporary and convenient support, but which was never intended to be perpetual." *Bertholdt's Christol. Jud.* see the original passage in p. 163 of this Volume.

According to these gentlemen, Jesus was the best and wisest and noblest of all those master-minds, which have risen far above the level of their contemporaries, as the teachers and examples of virtue, and have laid all posterity under infinite obligations: he assumed to his doctrines and precepts a divine origin, in accommodation to the prevailing opinions of his countrymen: he claimed to be their Messiah (—a mere ideal being, the offspring of fond patriotism and lingering hope, shaped at last into personality by the enthusiasm of the latter prophets—), because the admission of the claim would give him a fulcrum upon which he could move the popular mind: but nothing was really meant, by his office and kingdom as the Messiah, beyond the establishment of sounder principles than mankind had been accustomed to, and the progressive advancement of truth and virtue, the kingdom of pure reason. (*Wegscheideri Instit. Theol. Christ.* § 119, 120, 131, etc.) Another of those writers has said, "Are we to remain always Jews, looking for a Messiah from heaven? (*Kant's Religion within the Boundaries of Reason:* p. 238.) Jesus delivered both a public and a private doctrine, concerning his own dignity, the resurrection of the dead, and the universal judgment. Why should we not be allowed to prefer the latter method of instruction, and separate the religion of Jesus from the notion of a Messiah?" *Christoph. Fred. Ammon's Bible-Theology*, vol. ii. part vii. p. 339, quoted in Wegscheider, § 27, *b*.

It is but a few more steps, in the same spirit and on the same path, and we arrive at a virtual denial of the divine government in creation and providence. "Nature excited by the Creator's hand must necessarily have made many preparations and attempts, before she was able to put the crown on her works, by the creation of man.——They [the first men] were sensual and brutal; they lived almost without thought, like the animals.——Primitive man stood probably on the same degree of the scale which apes now occupy with respect to us.——Every climate and every great division of the earth, brought forth equally at the beginning its own peculiar species of men, apes, and dogs.——The new world [America] itself produced its first inhabitants, as it did its peculiar plants and animals. This is the most natural solution of the problem which has so sorely perplexed many of the learned." *Ballenstedt's* (*Urwelt*) *Primitive World;* from the Review of it in *Hengstenberg's Evangelical Church Journal*, Aug. 18, 1827. This Mr Ballenstedt is Minister (!) at Papsdorf, in the Duchy of Brunswick.

In the late *Dr Zimmermann's Universal Church Journal* (*Allgemeine Kirchen-Zeitung*, a literary and theological periodical, published four times a week at Darmstadt, and strongly tinctured with the self-styled Rationalism), for June 30, 1830, is a review of an Essay upon the question, *What doctrines of Christianity are to be considered as fundamental, and what not?* The reviewer (Mr Blasche) says,—"The anonymous author complains of those divines who have endeavoured to adjust Theology to what he calls the Pantheistic Natural Philosophy, that they have presented the historical shell of Christianity for its kernel, and so have sought to amalgamate it with their philosophy; and he proceeds, 'Thus, such doctrines as the Twofold Nature in the Messiah, the Incarnation of God, Redemption, Original Sin, the Trinity in the Godhead, Revelation, Miracles, etc., which are all nothing but temporary envelopes of the eternal ideas of Christianity; and which have risen out of a superstitious adherence to those mythic representations which belonged to the historical origin of Christianity, or have been merely foreign matters obtruded into the Christian Church by external influence; —such doctrines [I say], are made fundamental principles of religion.'—But we must beg our author to explain himself a little more clearly and closely upon this subject, and to answer us a question or two: *What* are those 'eternal ideas

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of Christianity,' of which the doctrine of Redemption, or that of Original Sin, are only the 'temporary envelopes?'—And, What will remain of Christianity, when it is stripped of those envelopes, denuded of those doctrines and others essentially connected with them?—"

Note B, page 218.

The opinion that the Gospel of John was composed expressly to refute the errors of Cerinthus rests upon the following passage of Irenæus.

"John, the disciple of the Lord, declared this faith, desiring, by the publication of his Gospel, to clear away the error which had been disseminated by Cerinthus, and still earlier by those called Nicolaitans, who are an off-set of the 'science falsely so called;' that he might refute them, and produce a conviction that it is the one God, who hath made all things by his Word: and not, as they say, that the Creator was a different being from the Father of our Lord; that the Son of the Creator was one being, and Christ another of the superior orders, whom they suppose to have continued in his own proper state of incapacity to suffer, to have descended upon Jesus the Son of the Creator, and again to have flown back into his own Fulness; that the Beginning was the Only-Begotten, and the Word the real Son of the Only-Begotten; and that the state of things to which we belong, was not formed by the Supreme God, but by some Power greatly inferior to him, and cut off from communion with things invisible and unspeakable." *Iren.* lib. iii. cap. 11, *ed. Grabe*, p. 218.

But that we cannot place implicit reliance on this testimony, is maintained upon the following grounds:—

1. Irenæus himself assigns the date of his intercourse with Polycarp to have been in very early life. "I saw him (ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ) in my early youth." Lib. iii. cap. 3, p. 203.——"While I was yet a child (παῖς ὢν ἔτι)." *Fragm. ex Euseb.* ib. p. 464. And, from his own statements, in these passages, he seems to have had no direct instructions from Polycarp himself, but to have derived his information from other persons.

2. He has related, upon the authority of "the elders," among whom Polycarp must be reckoned, "who had seen John the disciple of the Lord," some predictions which he says "they had heard from him," concerning the state of vineyards and corn-fields in the Millennium, than which nothing can be imagined more childish and absurd. See lib. v. cap. 33, p. 454.

3. Professor Paulus has shown, by an examination of the leading doctrines of Cerinthus, and a collation of them with the first 18 verses of the Gospel of John, that the latter cannot, with any reason or probability, be regarded as having any designed reference to the former. *Historia Cerinthi quatenus ad Judæo-Gnosticismum, etc., pertingit: ap. Intr. in N. T.* Jenæ, 1799, pp. 112–120.

Michaelis and others lay great stress on the recurrence in John's Gospel of the characteristic terms and phrases of the Gnostic theology, of which he considers the system of Cerinthus to have been a branch. These terms were the Word, Only-Begotten, Light, Life, Fulness, Grace, Truth, and perhaps some others. See *Michaelis's Introd. N. T. by Marsh*, vol. iii. part i. pp. 279–302, and his *Anmerkungen*. But this ingenious and profoundly learned writer appears to have overlooked the probable fact, that this phraseology was derived by the sects who fell under the very loose and general denomination of Gnostics, from the Gospels and Epistles of John, rather than the converse. Irenæus assures us that the disciples of Valentinus received the Gospel of John "in the fullest manner" (lib. iii. cap. 11, p. 220): a circumstance which supplies a sufficient opportunity for their adoption of its language, but is scarcely reconcileable with the supposition of its having been composed in refutation of their doctrines.

The same general answer may be given to the hypothesis, which Michaelis also strenuously supports, that the apostle had principally in view the Sabians, *Menda*

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Juhana, or Disciples of John. It is in addition to be remarked, that we have no evidence in ancient Ecclesiastical History of the existence of such a class of men, except the spurious Recognitions, which are full of Romantic fables; and that very competent judges (Niebuhr the oriental traveller, Tychsen, Adler, Bruns, and others) conceive that the modern sect of which Norberg, Storr, Herder, and other authors of eminence have published accounts and disquisitions, is merely a sect of Mahometans. *Paulus ubi supra*, pp. 194–201. *Tittmanni Melet. Sacra*, pp. 14–21. *Kuinöl in Lib. N. T. Hist.* vol. iii. pp. 50–54. De Wette also has shown that this hastily formed opinion of Michaelis rests upon no solid basis, and is contradicted by historical fact. *Lehrbuch der Einl. in die Bibel*, vol. ii. p. 189. Berlin, 1826.

The observations of Bertholdt on *The Designs of the Gospel of John*, appear to me so just and satisfactory, that I shall here annex them; especially as there is not much apparent probability that his great and valuable work, from which they are taken, will ever be translated into our language. I call it *great and valuable*, on account of its rich treasures in extensive, select, and well-arranged information. While we are deriving so much benefit from such a work, we cannot but the more acutely deplore the unhappy religious opinions which were held by the learned and indefatigable author.

"The Gospel of John has the same *general* design as the three former Gospels; for the author himself explicitly says, 'These things are written, that ye may 'believe that Jesus is the Christ, the Son of God.' But, both in ancient and in modern times, persons have been anxious to discover some *especial* design in this very remarkable and important composition. Indeed not a few peculiar circumstances present themselves in this Gospel, which can hardly fail to lead to such an idea; though many erroneous opinions have been advanced upon it; and the right point will never be reached, if it be presupposed that the author had before his eyes *only one* special design. Clemens of Alexandria, Eusebius, Jerome, Epiphanius, Theodore of Mopsuestia, and many others both ancient and modern, have thought that John wrote his Gospel as a *supplement* to the three other canonical Gospels. But, though it is probable that he was acquainted with them, and that he laid aside much which he possessed in his old written materials, or in his copy of the first narrative, or which he might have said from his own recollection, because he saw it already introduced into those writings, we cannot regard him as a mere supplement-writer. Much also that he relates, was in the Gospels of Matthew, Mark, and Luke. To a reflecting reader, the following passages will furnish evidence that, in the contents and structure of his Gospel, the Evangelist John presupposes in his readers an acquaintance with the general contents of the preceding Three Gospels, chap. i. 32, 33, compared with Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 22;—i. 45, comp. Matt. ii. 23, and Luke ii. 4;——iii. 24, comp. Matt. xiv. 3–12;——xi. 3, comp. Matt. xxvi. 6–13. Mark xiv. 3–9;——xv. 20, comp. Matt. x. 24. Luke vi. 40.——The omitted circumstances in the account of the denying of Jesus by Peter, which are evidently necessary to the understanding of the whole.——xx. 30, implying a knowledge of the numerous miracles of Christ, as recited in the other books. Upon a passage in Irenæus (*adv. Hær.* iii. 11), the opinion has been founded, that John wrote his Gospel against Cerinthus. It would seem to be going too far to say that, in this Gospel, there are no polemical references whatever to some *single* doctrines of Cerinthus, who was certainly known to the Apostle John, yet every thing stands against the opinion that he wrote his Gospel merely from the motive of opposition to Cerinthus. Irenæus also points out the Nicolaitans and Valentinians, as adversaries whom the evangelist had at the same time in his eye. Some later writers likewise have mentioned the latter sect, for instance Philastrius; but this is an unpardonable ignorance or neglect of chronology: and with regard to the Nicolaitans so called, it is perfectly certain that this never was the name of any sect, though there were in the first century persons who were so denominated by the author of the Apocalypse, but it was in a

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symbolical or analogical sense. In fine, we may remark, that there was no description of spurious Christians or heretics, to the refutation of whose errors the Gospel of John was found peculiarly useful, whom early writers have not imagined to be the adversaries to refute whom was the evangelist's particular object. We must not therefore be surprised that, with a similar contempt of chronology, even the Marcionites have been brought into the list of the opponents whose principles are supposed to have been combated by John. Yet, since Epiphanius and Jerome mention the Ebionites, it must be admitted that, whether we regard their time or their doctrines, they might very properly be esteemed persons against whom the Gospel of John was directed. For it was a principal object of his composition to demonstrate that Jesus was the *Son of God*, which the author regarded as the same as the *Word of God:* while the Ebionites, it is well known, held Jesus to be a mere man. But it cannot be historically proved that the opinions of the Ebionites had penetrated into the Lesser Asia; which country, and the doctrines disseminated in it contrary to apostolical Christianity, John had alone in view. It is therefore evident, that the notion of the Gospel of John having been written against the Ebionites was, equally as in the cases before mentioned, occasioned by the usefulness of this Gospel in confuting those persons. This observation, however, cannot be applied to another opinion upon the polemical direction of this work; since it was first brought forwards in modern times by Grotius, Schlichtingius, and Wolzogenius, and has recently been supported by the arguments of Herder, Michaelis, Overbeck, Storr, Schmidt, Hug, Russwurm, and Ziegler. This is, that John wrote his Gospel in opposition to the Sabians, or disciples of John the Baptist; or, at least, that he aimed at combating them by the way. There is certainly some truth in this general notion; for it is a striking fact, that John the Baptist bears his testimony so expressly and decidedly, in this Gospel, to the far more exalted dignity of Jesus. We also know (from Acts xviii. 24; xix. 1), that, before the arrival of the Evangelist John in the Lesser Asia, disciples of the Baptist were found there. Hence there is no reason entirely to reject this opinion. For admitting that, in the drawing up of his Gospel, John had no other *general* design than that of the other three evangelists, it can hardly be made to appear that he was not now and then led to have some *special* objects in view. His great motive undoubtedly was to preserve, for the Christians of future time, those declarations and conversations of Jesus which he had long before written down. It was necessary to extend those materials, by historical connexions and additions, in order to produce a whole, whose *chief object* should lie in the demonstration of the Messiahship and divine dignity of Jesus. With that he could combine several *collateral objects*. Towards the end of the first century, some false accounts seem to have got into circulation, concerning the final occurrences in the life of Jesus. These John was desirous of extirpating; and with that intention he drew up so circumstantial a narrative of the Life, Death, and Resurrection of Jesus. At that time also, some Christians had gone over to Docetism (a doctrine whose essential principle [see Tobit xii. 19. 4 Esdras xiii. 52] is much older), with respect to the person of Christ: and, as John had already in his Epistles (1 Ep. i. 4; iv. 2–5; v. 6, 8. 2 Ep. 7), written against those errors, so he takes up again the same object in his Gospel, saying in his Introduction, 'The Word was made flesh,' and relating (ch. xix. 34), that out of the pierced side of Jesus blood and water flowed. In the Introduction are also several controversial allusions to Gnosticism, to which Docetism was nearly allied. This method of philosophizing had extensively prevailed long before the time of John, though it was not applied generally to the Christian religion till the second century. Cerinthus then may certainly be reckoned among those who gave John occasion for these controversial allusions. In a word, it is manifest, that the opinions of John's disciples concerning the person of the Baptist, being prejudicial to the doctrine of the divine dignity of Jesus, must have frequently occurred to the mind of the evangelist, and called forth his animadversion. Thus it

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appears, that the *especial* design of the Gospel of John was of a mixed kind, partly historical and partly controversial." *Historical and Critical Introd. to all the Canonical and Apocryphal Books of the O. and N. T.* 6 vols. Erlangen, 1812–1819.

Note C, page 221.

"That the term [Logos] must here signify, not an uttered word or speech, but what is usually called a *Divine Person*, which has united itself with the human nature of Christ, is plain from ver. 14.——*Why* they" [the disciples of the Persian theosophy, etc. see p. 154 of this Vol.] "called this Divine Person, the WORD, we find no historical information, and therefore can venture no opinion upon it.——John merely took up the term which they were accustomed to use; without regarding the derivation and origin of the name. Thus also we may learn, that it is not our duty to pry into the mysteries intrinsic to the Divine Nature, and the relation of the Son to the Father.——*In the beginning.* The evangelist is laying down positions in opposition to the Gnostics, or to" [those who pretended to be] "the disciples of John the Baptist. The *beginning* here is not that of the creation of the world, described in Gen. i.; for they all admitted that the Word, and all the Æons, had existed an inconceivable space of time before the Creator of the World" [whom they regarded as an inferior Æon], "and therefore before the creation. But John is speaking of a far higher *beginning.* It is equivalent to saying, *from eternity;* the Word is eternal as God; it never came into existence, but has always been.——*The Word was God.* I cannot understand the appellation *God*, in this place, in any other than the highest and the most proper sense.—In a figurative sense, to denote, for instance, king or sovereign, it cannot be here taken; for that would be to make John say very much less than his opponents already admitted.

"John maintained, in the proper sense, the eternal Deity of the Word or Son of God. Many persons indeed, in our times, are unwilling to admit this: but I cannot otherwise explain the real meaning of the words, according to my own conviction.—A person who does not believe in the Eternal Deity of the Son of God, cannot" [on the principles of fair interpretation] "put any other meaning upon these express words. He had better reject the Gospel of John, or rather the whole New Testament." *Michaelis Anmerkungen, in loc.*

SECTION II.—INFORMATION FROM THE EPISTLES OF JOHN.

I. Legislative authority of Christ.—II. Implications of pre-existence.—III. Intimation of unity with the Father.—Chap. v. 7, 8.—IV. Investigation of the sense of Chap. v. 20.

IN the preceding Section we commented on the commencing paragraph of the first epistle of John; and if we have not greatly failed in its interpretation, we found in it very plain recognitions of the pre-existent state and the divine nature of the Messiah, coinciding in terms and meaning with the more ample declarations of the Introduction to the Gospel.

There are also, in the Epistles of this Apostle, some incidental and allusive expressions, which, though they may not be independent evidences of a Divine Nature in the Person of the

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Messiah, appear to be most rationally and easily understood on the admission of that doctrine.

I. Obedience to his commandments is spoken of in a way which seems more to flow from the idea of a reference to the One Supreme Lawgiver, than to that of a merely human messenger, however accredited and inspired. The reader is requested to connect the following passage with some observations made in a former part of this work.[81] "By this we know "that we rightly regard him, if we keep his commandments. "He who saith 'I rightly regard him,' and keepeth not his "commandments, is a liar, and the truth is not in him. But "whosoever keepeth his word, truly in him the love of God is "accomplished. By this we know that we are in him. He "who saith that he abideth in him, ought himself also so to act, "even as he acted."[82] How solemn and weighty are these expressions; the very repetition of the highest language of demand and attribution of moral obedience, which we find given to Jehovah, in the Old Testament![83] And that they are used by the Apostle John in this strong and distinctive sense, may well be argued from his employing the same in a most marked connexion with the acknowledged Divine Name.[84]

II. Expressions occur which strongly imply that the Saviour's existence among men was an act of condescension from a previous state. "Every spirit which confesseth Jesus Christ [as] "having come in the flesh, is of God. Many deceivers are "gone out into the world, who confess not Jesus Christ [as] "come in the flesh. For this purpose the Son of God was

[81] Of this Vol. p. 70.

[82] Chap. ii. 3–6. The well known differences in the use of γινώσκειν warrant this varying the translation; which is indeed absolutely necessary to express the sense. The meaning of τετελείωται is justly given by Diodati; it is when ("la gratia di Dio giugne al suo vero segno, e produce il suo sovrano effetto, quale puo essere in questo mondo), the grace of God arrives at its proper point, and produces its own sovereign effect, so far as can be in the present world." Michaelis translates the clause: "He that observes his doctrines, is a grown person in the love of God;" and he adds the observation, "This is improperly translated *perfect*. It is an allusion to the appellation which was given to those who were pupils of the inner school, and initiated in the mysteries. (*Anmerk. in loc.*) The Grecian philosophers, especially the Pythagoreans, applied this name to those advanced pupils, to distinguish them from the general multitude of auditors, or the pupils who were on probation." *Anmerk. zu Matt.* xix. 21.—To *walk* is the Hebrew phrase for performing the conduct and actions of life.

[83] See the very numerous instances, in any concordance, under the phrase, *keep the commandments*.

[84] See chap. iii. 22; v. 2, 3.

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" manifested, that he might destroy the works of the devil. In " this was manifested the love of God to us, that God sent his " Only-begotten Son into the world, that we may live through " him: he sent his Son [to be] the propitiation for our sins: " the Father sent the son [to be] the Saviour of the world."[85] Dr Priestley, Mr Lindsey, and Mr Belsham understand the phrase *to come in the flesh*, as merely expressing " the real and proper humanity of Christ, in opposition to the doctrines of the Docetæ—that Christ was a man in appearance only."[86] On this we remark:—

(1.) That had the intention of the Apostle been what is here affirmed, the more proper expression would have been *to be flesh*, or *to be in the flesh*,[87] rather than *to come*, or *to be manifested, in the flesh.*

(2.) That we have no evidence of the existence of the opinion referred to, till a period later than the life of the Apostle John. The earliest imputation of this notion is to Saturninus and Basilides, about the year 120: and Lardner does not place entire reliance on the testimonies of the fathers to this effect.[88]

III. The ensuing declaration is very intelligible, on the admission that Christ and the Father are ONE, in nature, perfections, and honour: but I do not see how its assertion can be sustained, in any fair and rational way, upon the opposite hypothesis. Supposing the confession of the Son to signify only the receiving of him as a divine messenger, it appears far from impossible that a virtuous Jew might be a true worshipper of God, and yet have no faith in the claims of the Nazarene prophet. " Who is a liar, if he be not who denieth that Jesus " is the Messiah? This is the antichrist, he that denieth both " the Father and the Son. Every one who denieth the Son,

[85] Chap. iv. 2, " spirit," i.e. teacher professing the knowledge of spiritual things. 2 Ep. 7. Chap. iii. 8; iv. 9, 10, 14.

[86] *Calm Inq.* p. 168.

[87] As in Gen. vi. 3. Ps. lvi. 4. John i. 13.

[88] See *Lardner's Hist. Her.* pp. 69, 80, 81. " Hujus erroris demonstrari non potest tantam esse antiquitatem, ut Joannis ætatem attingat: neque ullum est in commentariis de vitâ Jesu, ceterisque in libris Novi Testamenti, vestigium ex quo appareat, jam tum extitisse qui dubitarent Jesum in cruce mortem verè oppetiisse."—" It cannot be shown that this error was as old as the age of John: nor is there in the memoirs of the Life of Jesus, or in the other books of the New Testament, any trace of the existence of persons who doubted whether Jesus actually died upon the cross." *Knappii Scripta Varii Argumenti*, tom. i. p. 182.

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"hath not the Father. He who confesseth the Son, hath also "the Father."[89]

If the evidence allowed us to regard the celebrated text concerning the "three that bear witness in heaven," as genuine, I should not be able to adduce any thing from it, with absolute satisfaction, but a unity of testimony. It is not, therefore, necessary to enlarge upon it.[90]

[89] Chap. ii. 22, 23.

[90] I beg to refer the reader, if he has not already satisfied himself upon this question, to *Mr Porson's Letters to Archdeacon Travis*, 1790, and to *Bishop Marsh's Letters* to the same person, 1795: works which, independently of the particular argument, are eminently worthy of being read, for the other information which they contain, for their brilliancy of talent, and for their being specimens of the most masterly processes in criticism. To which the studious inquirer should by all means add the *Vindication of Porson*, by Dr Turton, the Regius Professor of Divinity at Cambridge, 1827: and now Bishop of Ely. A comprehensive view of the evidence may be seen in the *Eclectic Review*, for Jan. and Feb. 1810; in the *Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. iv. pp. 448–471; and in a series of Disquisitions (by the late *Rev. William Orme*), in the *Congregational Magazine* for 1829, which give a history of the whole controversy.

Some have lately attempted to revive an argument to this purport; that the *masculine* gender in the genuine context (τρεῖς εἰσιν οἱ μαρτυροῦντες—καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν·) is irreconcileable with the belief that the nouns referred to were all neuters; that consequently the two masculine nouns in the rejected portion of the paragraph are necessary to the construction: and that, this being admitted, the whole of that portion must come in likewise. But this argument proceeds upon overlooking the fact, that the neuter nouns are, by the composition of the sentence, personified: so that a word understood, μάρτυρες, is strictly that with which the others agree.

Bishop Middleton, with distinguished judgment and candour, largely discusses a difficulty, which accrues upon the rejection of the passage, from the insertion of τὸ before ἓν in ver. 8, and which, if the reading be authentic, appears to him to be insuperable. It is but just to this long-agitated controversy, to cite the concluding paragraph of his note. "I am not ignorant that, in the rejection of the controverted passage, learned and good men are now, for the most part, agreed; and I contemplate, with admiration and delight, the gigantic exertions of intellect which have established this acquiescence. The objection, however, which has given rise to this discussion, I could not, consistently with my plan, suppress. On the whole, I am led to suspect that, though so much labour and critical acuteness have been bestowed on these celebrated verses, more is yet to be done before the mystery, in which they are involved, can be wholly developed." *On the Greek Article*, p. 653.

That some learned writers have of late professed themselves satisfied of the authenticity of this passage, while they advance nothing but surmises and conjectures, and mistakes almost incredible in the statement of facts, to counterbalance the weight of evidence on the other side; excites my astonishment and concern. Considerable clauses and sentences, in other parts of Scripture, might be adduced, which are universally rejected as spurious, but which have more semblance of a right to be admitted into the sacred text, than this passage has to be retained. The attempt to set aside the decisions of impartial and honest

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IV. There is another passage in the first Epistle, the interpretation of which is attended with considerable difficulty. "We "know that the Son of God is come, and hath given us an "understanding that we may know the True [One]; and we "are in the True [One], in his Son Jesus Christ: this is the "true God and the eternal life."[91]

The question is, whether the demonstrative pronoun refers to the immediate antecedent, "Jesus Christ," or to the remote one, "the True" (ὁ ἀληθινὸς), by which must be evidently understood the Divine Father. In favour of the latter interpretation it is urged:—

1. That the former part of the sentence unquestionably distinguishes between the Mediator, who is the Author and

criticism, is painfully discreditable. Nothing is so injurious to a good cause as the calling of fallacious allies to its support.

It might have been expected that Dr Scholz would, in this matter, bow to the claims of his church; for it would seem scarcely consistent with the renunciation of private judgment and implicit deference to an infallible authority, that he should rest upon his own judgment in rejecting a passage asserted by Popes and Councils to be genuine: but his critical integrity is superior to his papal predilections. In his excellent Translation (1830), he omits the spurious clauses, and gives the passage in its genuine form; "There are therefore three witnesses, the spirit, and the water, and the blood; and these three are as one:" and he subjoins this annotation—"After the words, *three witnesses*, the Vulgate has the addition as follows: *in heaven; the Father, the Word, and the Holy Spirit, and these three are one: and three witnesses are upon the earth*—. But no Greek manuscript, except three which are quite modern; no Ancient Version, except the Latin [Vulgate], and that only subsequent to the fifth century; no Greek, Syriac, or Latin Fathers (except a few Latin, beginning with Vigilius of Tapsus in the fifth century), have this addition. Also, internal evidence, from the want of connexion, speaks against it; as there is no occasion furnished for introducing the heavenly witnesses."

[91] Chap. v. 19, 20. Griesbach, Knapp, Vater, H. Tittmann, and Scholz, retain the common reading, ἡ ζωὴ αἰώνιος· which, however, cannot be correct: for it would make a proposition. *The life is eternal*, like those in the first aphorism of Hippocrates, ὁ βίος βραχὺς, etc. The Alexandrian Manuscript, and about ten besides of inferior note, omit the article; others repeat it before αἰώνιος· Either of these emendations is good. Bishop Middleton prefers the latter; Lachmann, the former. "Articulus ἡ vel omittitur, vel postponitur, voci ζωὴ, vel utrobique legitur;" *Vater*, thus showing his feeling of the error of the common reading. —Dr Bloomfield, in his generally omnicomprehensive (*venia verbo!*—) Gr. Test. has omitted to notice the difficulty. Lücke seems to have a glimpse of it, but to lose it immediately. As it is safer, upon the grounds of external evidence, to retain the common reading, we may suppose an ellipsis, somewhat harsh, I confess, "This is the True God, and this life that which is eternal;" as if it were said, Other schemes of religion promise largely, but they can never satisfy the deeply felt necessities of a soul longing for deliverance from sin: Christ alone is the Life, essentially in himself by reason of his Divine Nature, and the Author and Giver of it in the final perfection of holiness and happiness; and this Life, in itself and in its glorious effects, shall never decay; it is eternal.

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Bestower of saving knowledge, and the Father as the object of that knowledge. The latter is designated by the epithet, *the True;* as also in our Lord's prayer, John xvii. 3. It is, therefore, reasonable to regard him as intended by the same epithet with its accompanying name in the succeeding clause.

2. That the agreement of relative and demonstrative pronouns with remoter antecedents is a common construction in all languages.[92]

3. That, for the sake of avoiding a harsh and apparently tautological construction, and for the attainment of a perspicuous sense, the second ἐν, in the middle clause, may properly be rendered *by;* so as to read, "We are in the True One, by "his Son Jesus Christ."

On the opposite side, it is maintained:

1. That the ordinary and fair construction of the demonstrative is with the nearest antecedent noun: a rule from which we are not at liberty to depart, without evident necessity,[93] and on grounds critically impartial. But there is not here a clear necessity, and the deviation is made to answer a polemical purpose.

2. That it is not a tautology to take the preposition ἐν in each place in the same signification; and that it would be much more harsh to suppose, that a change was intended in so close and continuous a clause.[94] The second member is, therefore,

[92] E. g. Acts viii. 26, where αὕτη more probably refers not to the town of Gaza, but to *the road* thither as lying through the desert, whereas there was another way through the inhabited country. Heb. xii. 17, where αὐτὴν refers, not to *repentance*, but to *the blessing*. A striking instance is in the 2d Ep. of this very apostle, ver. 7; where the antecedent to οὗτος is to be made out by inference from the former part of the sentence, though a noun in the singular more closely precedes. See also John vii. 50, and viii. 44.

[93] Dr Wardlaw lays down the following, as a further case of exception from the ordinary rule; and I conceive the observation to be strictly just:—

"When the immediate antecedent holds no prominent place in the sentence, but is introduced only incidentally, the remote being obviously the chief subject, having the entire, or greatly preponderating emphasis in the mind of the writer. ——It requires only the reading of the verse, to satisfy any candid mind that this is not the case here, and that no reason exists on this ground for any departure from the general rule." *Discourses on the Socinian Controv.* p. 33. Fourth ed. p. 95. *Reply to the Rev. James Yates*, p. 180.

[94] Upon the translation proposed, "We are in him that is true, through his Son Jesus Christ," Brucker remarks; "That in this way violence is done to the text, is evident from the order of the clauses; and the subjoined declaration of the apostle clearly proves that the second ἀληθινὸς is applied to the Son.——The connexion determines the signification of the preposition ἐν. The apostle would have written in an extremely obscure, perplexed, and unintelligible manner, if, in a

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added for the elucidation of the first: "We are in the True "One, in his Son Jesus Christ;" *i. e.* 'We enjoy a mental and moral union with the Father of mercies, by the faith, devotedness, and obedience which we exercise towards him; and this union is also, concurrently and equally, with our gracious Redeemer, since it is only by a spiritual union with him that we can enjoy the favour and love of the Father.' Thus the sentiment is the same with that of various other passages of Scripture: as, "I am the way, and the truth, and the life; no one "cometh to the Father except through me. Abide in me, and "I in you. He who confesseth the Son, hath also the Father. "Ye shall continue in the Son and in the Father. He who "hath seen me, hath seen the Father. I am in the Father, and "the Father is in me. God hath given to us eternal life, and "this life is in his Son." Dr Samuel Clarke so felt the force of this argument, that he inclined to the extravagant expedient of dividing the reference of the two attributives; making the first apply to the Father, and the second to Christian knowledge.[95]

3. That, with this idea of the spiritual union of true believers with the Father AND the Son, the apostle, by a reasonable association, connects the fact that the Son is, equally with the Father, THE TRUE GOD. He, therefore, annexes the declaration, as a further ground for the stability and consolation of sincere Christians.

4. That the characteristic epithet, "the True" (ὁ Ἀληθινὸς), is repeatedly given to Christ in the writings of the Apostle John: "The True Light; the True Bread; the True Vine; "the Holy, the True: the Faithful and True Witness; He is "called Faithful and True."[96]

5. That the designation, "THE ETERNAL LIFE," is never given to the Father, but is *peculiar* and *appropriate* to the Saviour: "The Life has been manifested—that Eternal Life "which was with the Father."[97] While thus the abstract term is metonymically applied to Christ, the same sentiment is held forth by its being the constant style of Scripture, that Jesus

case of apposition [which this is], he had used the preposition in two senses." *Leipzig Varior. Bible*, vol. xviii. p. 675.

[95] *Script. Doct. of the Trinity*, Text 410.

[96] John i. 9; vi. 32; xv. 1. Rev. iii. 7, 14; xix. 11.

[97] Chap. i. 2.

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Christ is the Author and Giver of "eternal life," true and perpetual happiness, the reconciliation and holy reunion of man to God. If, however, we adopt the interpretation, "the life is eternal," this remark is superseded: but its spirit will remain, that the blessing which is so divinely great is bestowed by One who is of correspondent dignity.

6. It does not appear that any good reason can be laid for the affirmation, "This is the True God," in relation to the subject of the former part of the sentence. The argument of the passage involves no alluding to difficulty, upon the question whether the Father were the True God. On the contrary, this position is evidently assumed as a point on which no hesitation could possibly exist. "We are of God," says the apostle; "We "know him; we are in him." He has already twice recognised the Father as "the True One:" and there seems to be no necessity, nor even propriety, for subjoining the clause under consideration.

7. But the reference of the argument to the Lord Jesus is very different. The connexion of sentiment is this: It is HE that has given us this unspeakable blessing, this knowledge of the True One: he has come, he has been manifested in the flesh, for that very purpose: yea, our holy and happy union with the True One is, in fact, our union by the living principle of religion, with the Saviour himself: him we have before declared to be "the Eternal Life," and to him we look with gratitude and joy, saying, "THIS is the True God!"[98] And it is not merely Monotheism, but Christianity, the revelation of the Son of God, which is opposed to idolatry.

Thus it appears to my own mind, that the more strictly we analyze this paragraph, the more closely we attend to the nature and sequence of its sentiments, the more carefully we enter into its spirit and argument; the more we find the evidence to preponderate in favour of the latter interpretation.

[98] Seiler was a very careful interpreter, and far from being inclined to forced or doubtful applications. He understands the reference to be to Jesus Christ, and renders the clause, "This is the True God and the source of eternal life." *Grösseres Erbauungsbuch*, vol. xvii. p. 446. Lücke takes the other side of the question, in his *Comment. on the Epistles of John*; but I think his arguments have been anticipated in the remarks submitted above.

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SECT. III.—EVIDENCE FROM THE BOOK OF THE REVELATION.

Divine authority of the Revelation.—I. The greatest blessings attributed to Christ, as their Author.—II. Ascriptions of honour to Christ.—Reasons for regarding those ascriptions as expressing a proper adoration.—Objections of Dr Carpenter and the Calm Inquirer.—III. Divine supremacy and efficiency attributed to Christ. —IV. Various properties and acts affirmed of Christ, which imply divine perfections. i. Dominion over the minds and moral condition of men. ii. Penetration of the thoughts and real characters of men.—Objections of the Calm Inquirer. iii. Agency of Christ in his churches. iv. Supremacy over the created universe. v. Perfection of power and wisdom. vi. Being the cause of heavenly happiness. vii. Unfolding of futurity.

As a general resort from all argument in favour of the pre-existence and Deity of Christ, from this book, Mr Belsham provided himself with the assertion, repeatedly introduced; "That the authenticity of the book is doubtful: no doctrine therefore is to be admitted upon this evidence, which is not clearly to be proved from other undisputed Scriptures."[99] If the assertion were granted, I cannot think that this is the most logical conclusion from it. Instead of sitting down in such a careless scepticism, our duty would be to address ourselves vigorously to the investigation of the matter, in order to arrive at a rational satisfaction on one side or the other.

During the last fifty years, while, in our country, there has been a great degree of inattention to this question and the subordinate inquiries which it includes, the Biblical critics of the continent have employed upon it prodigious exertions of labour, learning, and acuteness.[100] That the difficulties are great, they have abundantly shown. But, if we were even so oppressed by those difficulties as to surrender the testimonies, so clearly pronounced, of Justin the Martyr, who lived within one life-time from the death of the Apostle John, and of Irenæus, whose instructor in Christianity was one of the hearers and personal friends of John; the book would not be deprived of its value, as a genuine document of the apostolic age, the work of a disciple of Christ who was a native of Judea, deeply versed in the sacred literature of his country, a man of the highest piety and fidelity, and perfectly competent to give evidence upon the faith of the true Church of Christ in its native seat and its primitive period. The name *John* was common among the Jews of Pales-

[99] Pages 371, 183, 270. [100] Note A.

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tine, as is manifest from the New Testament; and there was a John, usually surnamed *the Presbyter*, who was an immediate disciple of Jesus Christ, who is said also (though there is some obscurity about the evidence) to have closed his life at Ephesus, and to whom one of the most learned and candid of the fathers, Dionysius of Alexandria, in the third century, was inclined to ascribe this Book of Revelation; and Eusebius apparently was of the same opinion.[101] If, then, we were to admit the evidence of the Apostle John's being the writer of the book, not to be decisive, it would still remain as an invaluable memorial of the sufferings of the first Christians, and of their faith, character, and consolation. But it appears to me impossible for any man, who is a judge of moral principles, to think that the author, whoever he may have been, was a forger and deceiver. The high and holy internal characters of the book make it impossible

[101] The accounts which we have of John the Presbyter, have descended from Papias, in citations preserved by Irenæus and Eusebius. Papias affirms that he had availed himself of every opportunity to derive the most exact information concerning Christianity, by interrogating persons who had received their religious knowledge from the apostles, seven of whom he mentions by name; and he finishes the list by adding, "Aristion and the presbyter John, the disciples of the Lord." This excited Eusebius to introduce what he had been able to learn concerning this John; which was merely that he lived in the Proconsular Asia, and that his tomb was traditionally affirmed to be at Ephesus. Eusebius then says, "It is probable that the second, though some may perhaps think the first [*i. e.* the apostle], saw the Revelation which is circulated under the name of John." *Euseb. H. E.* lib. iii. cap. 39.

"Papias reckons him among 'the disciples of the Lord;' an expression which denominates those who personally knew Jesus and attended upon his teachings, but were not of the number of the selected Twelve. As Papias lived in the Lesser Asia, he must have known the presbyter John. If this John was actually an immediate disciple of Jesus, probably one of the Seventy, he could hardly have been a native of the Lesser Asia; but we must suppose him to have been a native of Palestine, who, on the breaking out of the Jewish war, fled into Asia. Probably he was one of the attendants of the Evangelist John, when he went into Asia, and fixed his final and constant residence at Ephesus. It appears most reasonable to look for this presbyter John in that city, if, with Eusebius, we venture to assign to him one of the two monuments which had been erected in Ephesus to two persons of the name of John. And why should we not do so? To the account of this presbyter John given in the writings of Papias, Eusebius adds that there were other narratives of two christian teachers living at Ephesus [in the first century], each of whom bore the name of John. Thus it may be admitted as certain that, at the same time with the Evangelist John, another eminent Christian teacher of the same name lived in the Lesser Asia, and was a presbyter, probably in the church at Ephesus. But, so long as the Evangelist lived, it is out of all doubt that he presided over the church at Ephesus: it therefore appears that the other John obtained the dignity of presbyter upon the death of the Evangelist John." *Bertholdt's Einleitung*, vol. v. p. 2633.

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for me to imagine that its author could have been any other than a man of the utmost integrity and sincerity; and therefore entitled to be fully credited, in his declarations of the DIVINE origin of the disclosures, warnings, precepts, promises, and threatenings, which he delivers. I must also acknowledge my opinion that the ablest of the critics referred to, appear to have been either indisposed or unable to give a sufficient attention to the system for the interpretation of this book, which, as to its fundamental principles, has been maintained by Mede, Vitringa, Sir Isaac Newton, Bishop Newton, Lowman, Snodgrass, Woodhouse, and more recent investigators.[102] Those German critics almost universally explain the whole book, as referring to events which were taking place at the time; respecting either Jerusalem and Judea, or the cruelty and tyranny of the Roman power against the Christians, particularly under Nero: and their knowledge of any system of interpretation which regards the book as a series of prophetic visions reaching to the end of time, seems to have been derived from authors who were not fit specimens of judgment and sobriety. It is in vain to allege the endless differences of commentators, as a reason for rejecting, not only the discordant opinions themselves, but the basis on which they all professedly stand: for, whatever differences in minor details may exist, the judicious authors whom I have mentioned, and others like them, are sufficiently agreed upon the few great principles which are the stamina of the anti-papal interpretation. Though far from the imaginations of some modern visionaries, who undertake the interpretation of the scripture-prophecies without the guidance of solid principles; I am impressed with the evidence that many of the predictions have been fulfilled in ages remote from the time of their being delivered, with connexions so numerous and complicated as could belong to nothing but a composition by God inspired; and that hence an argument arises of the greatest strength, in proof of the divine origin and inspiration of the Apocalypse. I request attention to the opinions, on this subject, of Sir Isaac Newton and Dr Priestley. The former, after adducing the testimonies of Papias, Justin Martyr, Melito, Irenæus, Theophilus of Antioch, Tertullian, Clemens of Alexandria, Origen, Hippolytus, and Victorinus of Poitou; goes on to say, "I do not indeed

[102] Among whom I would especially honour the Rev. E. B. Elliott, for his *Horæ Apocalypticæ*; 2d ed. 4 vols. 1846.

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find any other book of the New Testament so strongly attested or commented upon so early as this. The prophecy said, 'Blessed 'is he that readeth, and they that hear, the words of this pro- 'phecy, and keep the things which are written therein.' This animated the first Christians to study it so much, till the difficulty made them remit, and comment more upon the other books of the New Testament. This was the state of the Apocalypse, till the thousand years, being misunderstood, brought a prejudice against it: and Dionysius of Alexandria, noting how it abounded with barbarisms, that is with Hebraisms, promoted that prejudice so far as to cause many Greeks in the fourth century to doubt of the book. But whilst the Latins, and a great part of the Greeks, always retained the Apoclaypse, and the rest doubted only out of prejudice, it makes nothing against its authority."[103]

"Indeed," says Dr Priestley, "I think it impossible for any intelligent and candid person to peruse it, without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever: so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. Also, the numerous marks of genuine piety that occur through the whole of this work, will preclude the idea of imposition, in any person acquainted with human nature. It is likewise so suitable a continuation of the Prophecies of Daniel, that something would have been wanting in the New Testament dispensation, if nothing of this kind had been done in it. For it has been the uniform plan of the divine proceedings, to give a more distinct view of interesting future events, as the time of their accomplishment approached. Besides, notwithstanding the obscurity of many parts of this book, enough is sufficiently clear; and the correspondence of the prophecy with the events, so striking as of itself to prove its divine origin. Indeed, some of the most interesting parts of this prophecy are at this very time receiving their accomplishment; and therefore our attention is called to it in a very particular manner: though it certainly was not the intention of Divine Providence to enable us, by means of these predictions, to foretel particular future events, or to fix the exact time of their accomplishment. It is, indeed, sufficient for us, and affords us much consolation, that

[103] *Observations on Daniel and the Apocalypse*, p. 249.

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the great catastrophe is clearly announced, and such indications of the approach of happy times, as lead us to look forward with confidence and joy. These prophecies are also written in such a manner, as to satisfy us that the events announced were really *foreseen;* they being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixture of clearness and obscurity, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written, of course, after the events, have always been too plain. It is only in the Scriptures, and especially in the book of Daniel and this of the Revelation, that we find this happy mixture of clearness and obscurity, in the account of future events."[104] Let any one dispassionately study Mr Elliott's *Horæ*, and he cannot, I humbly think, but regard the evidence as irrefragable.

We proceed, therefore, to the consideration of passages in this book, which have a relation to the great subject of our inquiry.

I. In the salutation, prefixed according to the apostolic custom, we find the Messiah represented as equally with the Father, the Origin and Author of spiritual blessings; *the greatest good*, be it ever observed, that a creature can receive from the fulness of divine benignity and power. "Grace be unto you and peace, "from Him who is and who was and who is to come; and from "the Seven Spirits which are before his throne; and from Jesus "Christ, the Faithful Witness, the First-born from the dead, and "the Sovereign of the kings of the earth."[105]

Every one must perceive that devout wishes for blessings which are appropriated to the Deity to bestow, are indirect prayers. Such are the ancient forms of salutation, the vestiges of which still subsist in many languages: and such, especially, is the apostolic formula at the commencement of most of the Epistles; and that which occurs at the close of nearly all of them as well as at the end of the Apocalypse: "The grace of "our Lord Jesus Christ be with all the saints!"[106] The remarks on this subject in the *Calm Inquiry*, are a striking instance of incorrect reasoning.[107] The author overlooks, or notices very

[104] *Notes on Script.* vol. iv. pp. 573, 574.

[105] Chap. i. 4, 5.

[106] Chap. xxii. 21. The well established reading; see Griesbach, Knapp, Nähbe, Scholz, De Wette.

[107] "Wishes and prayers are very far from being terms of the same import. A wish is merely the expression of desire. Prayer is that expression addressed to one who is supposed to be present, and able to accomplish it. And if this person, though not sensibly, is believed to be really present, prayer is an act of

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slightly, the point on which the whole question turns, the *nature* of the blessings sought, and the *qualities* which they imply in the Person as whose donation they are deliberately desired. These blessings are not of that kind which one creature is competent to bestow upon another. They refer to the judicial state of an accountable being before God; to the remission of moral offences; to the production and preservation of certain mental qualities, which none can efficaciously and immediately give but He who holds the dominion of human minds and feelings; and to the enjoyments of supreme and endless felicity. They are *Grace, Mercy,* and *Peace: Grace;* the free favour of the Eternal Majesty to those who have forfeited every claim to it; such favour as is, in its own nature and in the contemplation of the supplicant, the sole and effective cause of deliverance from the greatest evils and acquisition of the greatest good: *Mercy;* the compassion of infinite goodness, conferring its richest bestowments of holiness and happiness on the ruined, miserable, and helpless: *Peace;* the tranquil and delightful feeling which results from the rational hope of possessing these enjoyments. These are the highest blessings that Omnipotent Benevolence can give, or a dependent nature receive. To *desire* SUCH blessings, either in the mode of direct address, or in that of precatory wish, from any being who is not possessed of omnipotent goodness, would be, not "innocent and proper," but sinful and absurd in a high degree. When, therefore, we find every apostle whose epistles are extant, pouring out his "expression of desire," with the utmost simplicity and energy, for THESE blessings, as proceeding from "our Lord Jesus Christ," equally "with God our Father:" we cannot but regard it as the just and necessary conclusion that Christ and the Father are ONE, in the perfection which originates the highest blessings, and in the honour due for the gift of those blessings.

"But this conclusion," the Inquirer rejoins, "is certainly erroneous: otherwise it would follow from the benediction, Rev. i. 4, that these seven spirits also are proper objects of divine worship."[108]

religious worship. To wish may be innocent and proper, in some cases in which prayer would be unreasonable and idolatrous. I may innocently wish that a person in power may grant an office to a friend, to ask for which, if the person were present, might or might not be proper according to circumstances; but to pray to him for it when he is absent, with an expectation that he will hear and grant the request, would be downright idolatry." P. 375. [108] Page 376.

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It is well known that, in the oriental style, the *perfection* of any quality, or a very high degree of it, is expressed by varied applications of the number *seven;* a figure probably derived from the history of the creation, the division of time into weeks, and the primeval honour of the sabbatic day. But, whatever was its origin, *seven* came to be regarded as a most dignified and sacred number. It occupied a marked place in the religious and political institutions of the ancient Persians, who had derived many principles of primitive revealed truth from what was undoubtedly a patriarchal source:[109] and it was adopted into the sacred phraseology of the Jews. Thus, the extremity of distress is denoted by seven troubles; the most complete refining of metals is called a being purified seven times; a character of consummate wickedness is represented by an enumeration of seven vices, or the inhabitation of seven evil spirits; the highest measure of accomplishments is signified by seven men that can render a reason; the perfect excellence of wisdom, by a palace with seven pillars; and the omniscience of God, by seven eyes and seven lamps.[110] So, also, still more remarkably, in this book of mystical visions, the perfection of the divine government, in different parts of its administration, is described by the symbolical agency of seven angels, seven seals, seven thunders, seven trumpets, seven phials, seven plagues; and the PERFECTION OF POWER and WISDOM in Christ, as exercised in the protection and government of his church, is represented by "seven horns and seven eyes."[111]

Upon this ground, I conceive that the principles of rational interpretation authorize our coinciding with those interpreters

[109] They represented the throne of Ormuzd the Supreme Deity, as attended by seven princes of light (*The Smaller Zendavesta*, I presume Kleuker's German version, vol. ii. p. 44, cited in Ewald, p. 90); and seven chief ministers transacted the affairs of the Persian monarchy; see Ezra vii. 14, and Esther i. 14. Hence it is probable that some of the Jews who lived under the Persian government transferred this idea to the formation of an hierarchical system for the doctrine of angels; as appears from that curious and valuable specimen of the Judæo-Persian theology, the Book of Tobit: see particularly chap. xii. 15, "I am "Raphael, one of the seven angels who present the prayers of the saints, and "go into the presence of the glory of the Holy One."—In another mode of perversion, the Rabbinical Jews interpreted the seven denominations of the spiritual excellencies which should be given to the Messiah (Isa. xi. 2) as seven distinct spiritual agents. In tracing the forms of error, we often gain corroborations of truth.

[110] Job v. 19. Ps. xii. 6. Prov. vi. 16, and xxvi. 25; ix. 1; xxvi. 16. Zech. iii. 9; iv. 2, 10.

[111] Chap. v. 6.

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who understand by the expression "the Seven Spirits which "are before the throne," that One Divine Person who is called in Scripture THE HOLY SPIRIT, and THE SPIRIT OF GOD. This expression, according to the idiom just explained, and of whose signification we have such abundant proofs, conveys to us the representation of this Heavenly Agent, in his own original and infinite *perfection*, in the consummate *wisdom* of his operations, and in the gracious munificence of his *gifts*. The symbolical position of this part of the imagery, the Seven Spirits being "(ἐνώπιον) *before* or *in front of*, the throne;" may be conceived to denote universal inspection and readiness for action. It is true that the same expression is afterwards applied to the worshipping saints; but the difference of the subject may authorize a different conception of the allusion. The principle of this interpretation is also confirmed by Eichhorn, who understands the phrase as denoting "the absolutely perfect Divine Nature."[112]

So far, therefore, from perceiving the Inquirer's objection to be valid, we are led by it to an argument in support of another branch of Christian truth: and our conclusion remains in full force, that DIVINE ATTRIBUTIVES are here given to Jesus Christ.

In the same manner, the Messiah is made, promiscuously with the Almighty Father, the Object of praise as the Author and Giver of the greatest blessing that can be conferred by Infinite Benevolence upon a ruined world: "The salvation [be ascribed] "unto our God who sitteth upon the throne, and unto the "Lamb!"[113]

II. The ascriptions of honour to Christ, which occur in this book, demand especial attention.

"To HIM who hath loved us and washed us from our sins in "his own blood, and hath made us kings and priests unto God "even his Father; to him be glory and dominion for ever and "ever, Amen."[114]

[112] "Ipsa Dei natura perfectissima." *Jo. Gotofr. Eichhornii Comment. in Apocal.* Göttingen, 1791: cited by Rosenmüller, who had given the encomium, "Omnibus palmam præripit." Vol. v. pp. 615, 623.——See also Rev. iii. 1; iv. 5; v. 6.

[113] Chap. vii. 10.

[114] Chap. i. 5, 6. Though βασιλείαν be the preferable reading, yet on account of the harshness of a literal version, and because the sense is undoubtedly the same, I follow the common version. On this text the Calm Inquiry has the following note: "One manuscript cited by Mill and Griesbach reads thus: 'Grace and peace from Jesus Christ—even from him who loved us (τοῦ ἀγαπήσαντος) and made us kings and priests to God—to him' (*i. e.* God) 'be glory.'" The very different readings of this disturbed passage, says Mr Lindsey, Apol

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"The four living beings and the twenty-four elders fell down "before the Lamb, having each harps and golden phials full of "odours, which are the prayers of the saints: and they sing a "new song, saying, 'Thou art worthy to take the book and to "open its seals: for thou wast slain, and hast redeemed us to "God by thy blood, out of every tribe and tongue and people "and nation; and thou hast made us unto our God kings and "priests, and we shall reign upon the earth!' And I beheld: "and I heard the voice of many angels encircling the throne, "and [the voice] of the living beings and of the elders; and "their number was myriads of myriads and thousands of thou-"sands; saying with a loud voice, 'Worthy is the Lamb that "has been slain, to receive power and riches and wisdom and "might and honour and glory and blessing.' And every crea-"ture, which is in the heaven and upon the earth, and under "the earth, and on the sea, even all that are in them, I heard "saying, 'To Him who sitteth upon the throne and to the "Lamb, be the blessing and the honour and the glory and the "dominion for ever and ever!' And the four living beings "said, Amen! And the elders fell down and worshipped."[115]

"I looked, and behold, a great multitude which no man could "number, out of all nations and tribes and peoples and lan-"guages, standing before the throne and before the Lamb, "clothed with white robes and [bearing] palms in their hands. "And they shout with a loud voice, saying, 'The salvation, to "our God who sitteth upon the throne and to the Lamb!'"[116]

p. 144, "show that it has suffered by the negligence of transcribers, and therefore no certain conclusion can be draw from it." Pp. 369, 370.

The manuscript referred to is the *Petavianus* 3, now in the Vatican; but though valuable, it is by no means to be set up against the testimony of all the best and most ancient manuscripts, including the Alexandrian and the Ephrem. This MS. is described in *Wetst. N. T.* vol. ii. p. 14, and in *Marsh's Michaelis*, vol. ii. pp 292, 764. It is one of those called junior copies, but the authors just cited give no opinion upon its age. Scholz (vol. ii. proleg. p. 7) assigns it to the eleventh century.

Mr Lindsey's remark shows him to have been but a flimsy critic, or to have argued not very ingenuously. The various readings of the passage in question are not so numerous, nor so difficult of decision, as he represents: much farther are they from putting the passage into a state such as that "no certain conclusion can be drawn from it." Let the reader open his Wetstein, Griesbach, or Scholz; and compare the number and weight of the variations in this instance, with paragraphs of equal length in almost every page.

[115] Chap. v. 8–14.

[116] Chap. vii. 9, 10. Rendered with great propriety in the *Improved Version*,

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Here it is to be observed:

1. That, as the perfumes presented in the golden phials[117] (the imagery being derived from the Levitical ceremonies) represent "the prayers of the saints," the habitual devotions of all holy persons; it is reasonable to consider the hymns of praise which accompany this presentation of incense, as directed to *the same* object.

2. That the ascription of the qualities or possessions enumerated, is not to be understood as a proper *giving* of those attributes to their subject: but as the solemn *declaration* of two things; first, that they already inhere in the subject, and are therefore to be *acknowledged* and *celebrated* by the appropriate expressions of admiration, gratitude, and love; and secondly, that the subject thus celebrated is the *Author* and *Bestower* of those qualities or possessions, in any communications of them to mankind; to him they belong, both *de facto* and *de jure;* and he has the power and right to confer them. This explication is established from the undoubted meaning of the Hebrew expression, "Unto Jehovah, salvation;" the power is inherent in him, the blessing lies at his sovereign disposal, he alone can grant it.[118]

3. That the whole style, and the particulars of the enumeration, are in conformity with the practice of the ancient Jews to rehearse, in their solemn acts of devotion, the PERFECTIONS of God and their most illustrious (*sephiroth*) *descriptions or displays*. Especially they regarded the reciting of *seven* or of *ten* particulars,[119] as a peculiar denoting of perfect excellence.

4. That, in these ascriptions of glory and honour to the Saviour, there is an observable affinity to the forms of praise to Jehovah, occurring in various parts of the Old Testament. We may instance in that adopted by David, on a great public occasion: "Blessed be thou, O Jehovah, God of our father Israel, "from everlasting to everlasting! To thee, O Jehovah, be the "greatness and the might, and the splendour and the victory,

"[Our] salvation [be ascribed] to our God who sitteth upon the throne, and to "the Lamb."

[117] More properly *bowls*, as Archbishop Newcome translates it. See *Reland. de Spoliis Templi Hierosol.* pp. 51, 114, 115.

[118] Ps. iii. 9. Prov. xxi. 31.

[119] See *Vitringæ Obs. Sacr. Par.* i. p. 129. *Schöttgen. Hor. Hebr.* tom. i p 64, 1111. I select two specimens: "Thee become glory, greatness, and strength, and the kingdom, honour, and victory, and praise.—Kingdom, stability, glory, victory, beauty, might, mercy, understanding, wisdom, the crown."

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" and the honour! For all in the heavens and in the earth [is " to thee]. To thee, O Jehovah, be the kingdom: and thou " art the Exalted One, over all, to supremacy. Both riches and " honour are from thy presence: and thou art the Ruler over " all: and in thy hand is strength and might, and in thy hand it " is to make great and to strengthen all. And now, O our God, " we acknowledge thee, and we praise thy glorious name."[120] Similar is the style of praise in various parts of the Book of Psalms: for example; "Sing to Jehovah, bless his name, pro- " claim from day to day his salvation. Declare among the " nations his glory, among all the peoples his wondrous deeds.— " Present to Jehovah, ye families of the peoples, present to " Jehovah, glory and strength. Present to Jehovah the glory " of his name.—Do homage to Jehovah in the beauty of holi- " ness. Tremble at his presence, all the earth. Say among the " nations, Jehovah reigneth!"[121] If the reader will compare these and similar passages, especially through the medium of the Septuagint, with the Apocalyptic doxologies to the Lord Jesus, he will perceive a most striking coincidence, both in the particulars enumerated as the matter of celebration, and in the manner of performing the homage. Among the former are *power*, *might*, *riches*, *glory*, *salvation* and *honour*; which are literally the same with the ascriptions to Christ: and the remaining attributives, *majesty*, *glorying*, *victory* and *dominion*, differ only in the use of words nearly or perfectly synonymous. The manner, also, of performing the acts of praise is the same. In each case, it is not throughout by direct address; but, through a considerable proportion of the expressions, it is in the form of *declaration*, or the public *annunciation* of a fact.

Attention to these circumstances shows us how nugatory is Mr Lindsey's principle, for evading the conclusion from these scripture testimonies: that "ascribing glory and honour to Christ—is no more than a *declaration* of reverence and high esteem of his most perfect moral character and goodness."[122] Dr Carpenter looks to the same resort, in stating (as a ground of his affirmation that the homage paid to Christ is not worship), that "it merely is a plain *statement of a fact*."[123] But we see that the same character of expression prevails in some of the most exalted examples of inspired devotion to Jehovah: and we

[120] 1 Chron. xxix. 10–13.
[121] Ps. xcvi. 2, 3, 7–10.
[122] Cited in *Calm Inq.* p. 372.
[123] *On the Proper Object of Worship*, p. 66.

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find nothing resembling it, in any scriptural encomium on the greatest and best of mere men. Who could tolerate, for instance, the ascription of *salvation and glory and honour* to Abraham, Moses, or Paul? To the wisest teachers, the most exalted prophets, or the most signal benefactors, of mankind?

5. That, comparing the ascriptions to Christ with those which, in another doxological passage of the same book, are adduced as a *worshipping of* GOD, it is manifest that there is a *full* and *perfect* parity in the two cases.[124] The seven principal perfections are attributed in each. The eighth, *Thanksgiving*, is given to God, and not to Christ: yet there is evidently nothing in this ascription more peculiarly divine than in the preceding, and the same is applied to Christ in other words, the most full and expressive that can be conceived. The remaining two are attributed to Christ and not to God: a plain proof that the inspired writer was under no apprehension that he might be dishonouring the Father, while ascribing *infinite possessions* and *supreme empire* to the Son.

6. On comparison with another passage,[125] which Dr Carpenter

[124] Chap. vii. 11, 12. The comparison may be illustrated by a tabular disposition of the particulars.

	ASCRIPTIONS TO GOD.	TO CHRIST.	
1	Εὐλογία,	ὐλογία·	*Blessing*, or *Praise*; the utterance of gratitude from the universe of holy and happy beings, for all the divine bestowments.
2	δόξα,	δόξα·	*Glory*; the manifestation to intelligent beings of supreme excellence in all moral beauty and grandeur.
3	σοφία,	σοφία·	*Wisdom*; the most perfect knowledge combined with holiness and efficient power, in ordaining, disposing, and actuating all beings and events to the best end: and this especially with respect to the salvation of mankind.
4	τιμὴ,	τιμή·	*Honour*; worth, value, dignity, intrinsic excellence, supreme perfection.
5	δύναμις,	δύναμις·	*Power*; ability to effect completely and infallibly all the purposes of rectitude and wisdom.
6	ἰσχὺς,	ἰσχύς·	*Might*; power brought into action.
7	σωτηρία,	σωτηρία·	*Salvation*; deliverance from sin and all evil, and bestowment of all possible good.
8	εὐχαριστία·		*Thanksgiving*; the tribute from those who have received the highest blessings, to the Author of all their enjoyments.
9		πλοῦτος·	*Riches*; the fulness of all good; the possession of all the means of making happy.
10		κράτος·	*Dominion*; supreme power and goodness triumphing over all enmity and opposition.

[125] Chap. iv. 11.

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expressly adduces as a contrast to the homage paid to Christ,[126] we find the *very same* notation of *worthiness* or *dignity* attached to the Father and to the Saviour. In the one case it is, "WORTHY "art thou, O Lord, to receive the glory and the honour and the "power;" and in the other, "WORTHY is the Lamb that was "slain, to receive the power and riches and wisdom and strength "and honour and glory and blessing."

7. That, if any rational doubt could be entertained whether the ascriptions to Christ imply a proper adoration, the affirmative might be further argued from the very striking and sublime introduction of ALL INTELLIGENT NATURES, as united in paying this honour to the Father, and equally to Christ "the Lamb of "God." Let the reader compare it with the inferior, though most beautiful, recapitulation in Psalm cxlviii. and let him consider whether a real adoration of the Deity can be admitted in the one case, and refused in the other.

These comparisons appear to me satisfactorily to show, that Dr Carpenter has not sufficient grounds for imagining that "it is impossible not to perceive the wide difference between the homage paid to the Lamb, and the worship paid to Him that liveth for ever:" and he adds, "the last only is spoken of as worship." This respectable author rests this part of his argument on Chap. iv. 8, 10; and he marks as emphatical the word *worship*, in the latter verse. Yet this very word (προσκυνεῖν) when it occurs in application to Christ, Unitarians zealously contend must be understood as denoting no real and religious adoration, but only a civil respect.[127] It is also to be observed that one of the passages cited above is signally adverse to this notion of an essential distinction. After the universe is represented as uttering the words of adoring praise, "To him that "sitteth upon the throne AND TO THE LAMB, be blessing and "honour and glory and dominion;" it is added, "the elders fell "down and worshipped."[128] The terms and the connexion plainly lead us to regard the object of this prostration and worship, to be both He who sitteth upon the throne, and the Lamb: whom we believe to be, in Essence and Deity, ONE.

[126] *On the Obj. of Worship*, p. 65.

[127] See p. 49 of this Volume.

[128] Chap. v. 13, 14. The words in the received text, "Him that liveth for "ever and ever," are wanting in the best authorities: and are therefore rejected by Griesbach and other critical editors down to Scholz: or are marked as spurious or doubtful, as by Tittmann and Bloomfield.

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Dr Carpenter considers it as a "remarkable and decisive fact" that the verb *to pay religious service* (λατρεύειν) "is used twenty-one times in the New Testament, and always in the sense of religious service, but not once in reference to Jesus Christ."[129] But, had this word occurred in repeated application to Christ, I have not a doubt but Unitarians would have refused to admit any argument from it against their theory: for it is a word of very general import, and expresses any kind of religious action, particularly in relation to public and social offices; as in the offering of sacrifices and discharging all the other functions of the Levitical priesthood,[130] and as in the whole conduct of a life devoted to the service of God.[131] It is by no means the peculiar or the highest verb of adoration. Indeed this might with more reason be affirmed of προσκυνεῖν, the verb repeatedly applied to Christ, and used in that passage of the New Testament, which most eminently and solemnly refers to religious worship.[132] The reader scarcely needs to be reminded that ALL the attributions of divine honour which are recited as the language of angels and saints when they *worship* God, we have just seen are made to Christ, in the strictest and fullest manner.

On the objections in the *Calm Inquiry*,[133] I submit the following remarks:—

(1.) The first objection has already been considered.

(2.) Though the Apocalyptic scenery be, in many respects, ideal, yet it was intended to be instructive and edifying to the Christian Church,[134] which it could be in no other way than by conveying or enlarging knowledge upon the doctrines and prac-

[129] Page 28.

[130] Heb. viii. 5; xiii. 10.

[131] Acts xxvii. 33. Rom. i. 9.

[132] John iv. 23, 24.

[133] "1. That the authenticity of the book is doubtful. No doctrine therefore is to be admitted upon this evidence, which is [not] clearly to be proved from other undisputed Scriptures.—2. The whole scene is visionary, and in a literal sense impossible: and it is unreasonable to argue from visions to realities.—3. The foundation of the homage paid to the Lamb is, that he was slain: therefore he is not God, nor entitled to divine honours.—4. The homage paid is addressed to a person sensibly and visibly present; it cannot therefore authorise religious addresses to the same being, when he is not sensibly present.—5. It has been already proved that the association of the name of God with that of some other person, even in an act of worship, by no means proves equality of nature, rank, or homage.—6. Admitting the genuineness and inspiration of the Apocalypse, the lofty and symbolical language of prophecy may possibly mean nothing more than to express the joy and gratitude of the whole human race at the triumphs of the Gospel." Pp. 371, 372.

[134] Ch. i. 3. "Blessed is he that readeth, and they who hear the words of the "prophecy; and who keep the things written in it."

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tical obligations of religion. But a large part of this knowledge is communicated by a system of emblems: these, therefore, are to be studied and rationally interpreted: and consequently it is the fact that this book was given expressly that we *should* "argue from visions to realities." Whatever difficulties may attend a perfect exposition of the imagery, the leading design is rarely obscure, and the theological and devotional sentiments are usually very clear to an attentive mind.

(3.) The assertion that, because Christ suffered and was slain, "therefore he is not God, nor entitled to divine honours," is to the last degree weak and disingenuous. Those who employ this objection cannot but know the doctrine which they oppose, to be essentially different from the representation which, for their own purposes, they choose to make of it. They cannot be ignorant, or, if they are, it is little to their credit as controversialists, that according to the doctrine under discussion, the Divine Nature of our Lord is unchangeable and incapable of suffering; and that it was as man that he bore our griefs and carried our sorrows. But we have yet to learn that there is any incongruity in loving and praising the Eternal Word, for the infinite benefits derived from the sufferings of the nature which alone had a capacity to suffer: when the fact is, that he had assumed that nature, for the express purpose of obedience and suffering; and that the efficacy of its sufferings, in promoting the salvation of man, is derived from its mysterious but unconfused union with the Deity. All the results of the stupendous act by which the Redeemer "became flesh and dwelt among us," are properly referred to the original condescension and benevolence of that act. The fact therefore of "the Lamb being slain and redeem-"ing us to God by his blood," is a perfectly proper "foundation of homage" to Him, who, though He could not die, took the nature which could and did. It is reasonable and right thus to celebrate "the blood of Christ, who, through the Eternal Spirit, "offered himself without spot unto God." If our unhappy opponents are resolved to reject this doctrine, if they choose to treat it with contempt and scorn,—at least they ought to refrain from misrepresenting it.

(4.) The observation is a turning away from the point in question, which is simply this, Whether the homage paid to Christ is, or is not, religious adoration. If it is, as we conceive that the evidence satisfactorily establishes, then, in that view

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which our doctrine lays down, namely, in his Divine Nature, he is indeed everywhere and at all times present to receive it: but if that homage be not religious adoration, then his presence or his absence can make no difference in this respect.

(5.) Any argument from the combination of names, depends, altogether, as we have before said, upon the kind and manner of the association, and the nature of the worship; and those circumstances must be ascertained by their proper evidence in every case.

(6.) The language of prophecy, however "lofty and symbolical," was intended to be understood, and must be interpreted by rational and consistent rules; and the sense which we give to the passages under consideration, is that which we conceive to be the necessary result of such rules of interpretation. Those passages, it should also be well observed, are chiefly the plain and literal declarations of religious fact and doctrine, interwoven with, or subjoined to, the symbolical representations. Such doctrinal, devotional, or practical sentences are always plain and intelligible, whether we understand or not the hieroglyphical representations. This is one of the peculiar exhibitions of divine wisdom and condescension in the constitution of this book, and no inconsiderable argument for its inspiration. No learned leisure, no historical elucidations, no hypothesis of symbols and synchronisms, are necessary for the deriving of "godly edifying" from the "words "of this prophecy." The unlettered Christian may enjoy this highest good, though he may be possessed of neither the inclination nor the means of investigation into the depths of prophecy.

III. Jesus Christ says of himself, "I am the First and the "Last, and the Living one; and I became dead, and behold "I am living for ever and ever. These things saith the First "and the Last. I am the Alpha and the Omega, the First "and the Last, the Beginning and the End."[185] These passages incontrovertibly refer to Christ; and, according to the known signification of the Jewish expressions, they declare his absolute perfection, his perpetual presence and protection, and that he is the Author, the effective Agent, and the End of the scheme of providential government with relation to the church, which forms the subject of this prophetic book. Let it be considered, what kind and degrees of knowledge and wisdom and power are *implied*, in the agency which should bring into fulfilment the

[185] Chap. i. 17; ii. 8; xxii. 13.

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apocalyptic predictions: can they be other than boundless and divine?

A similar passage is, "I am the Alpha and the Omega, saith "the Lord God, who is and who was and who is to come, the "Almighty," or more accurately "the Universal Sovereign."[136] Of this passage Mr B. says that "the words are undoubtedly to be understood as uttered in the person of God, and not of Jesus."[137] But his assertion appears to me by no means beyond the reach of a reasonable doubt. If its conformity with verse 4, be pleaded on the one side for referring it to the Divine Father: its conformity also with other passages, which apply its first attributive to the Son, may with equal reason be urged on the other side. But admitting the Inquirer's interpretation, it plainly follows that the high prerogative of Deity, the *perfection* denoted by the symbol of the first and last letter,[138] is also, in four distinct passages, attributed to the Saviour.

To perceive the force of these unquestionable attributives to Christ, we should compare them with the terms in which the Old Testament declares the all-originating power and supremacy of the Most High; his universal agency, and his finally manifested supremacy as the design of the whole dependent world. "I Jehovah the First, and with the Last, I am He. Thus "saith Jehovah, the King of Israel, and his Redeemer, Jehovah "of Hosts; I am the First and I the Last, and besides me "there is no God. I am the First, even I the Last."[139] More exalted language can scarcely be conceived; yet the very same is given to the Lord Jesus Christ, without restriction and without any hint of the necessity of understanding any restriction. Upon any hypothesis which disclaims his proper Deity, such an implied restriction was not only necessary, but was a matter of the highest obligation.

[136] Chap. i. 8. "The addition ὁ Θεὸς is not to be rejected, though it be referred to Christ; for in the whole of this book [the Revelation] the predicates of Deity are ascribed to him.—In it, the Divine Attributes, eternity, supreme power, righteousness, truth, etc., are applied equally to the Deity and to the Messiah." *Heinrichs, in loc. N. Test. Koppian.* Göttingen, 1818.

[137] Page 177.

[138] See *Schöttgen. Hor. Hebr.* vol. i. p. 1086, from which I select these Rabbinical passages, proving that *completeness* or *perfection* was the sense of the emblem. "When the Holy and Blessed God blesses the Israelites, he does it from א to ת ——Abraham kept the law from א to ת——Adam transgressed the whole law from א to ת."

[139] Isaiah xli. 4; xliv. 6; xlviii. 12.

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IV. Properties and actions are attributed to Christ which cannot, with reason, be conceived to belong to any other than the Divine Being.

i. He has the highest power and dominion over the minds and moral condition of men; knowing infallibly, guiding the course of human thoughts and outward events, creating opportunities, removing obstructions, judging character, punishing incorrigible wickedness, and bestowing triumphant happiness. "These things saith the Holy, the True, He who hath the key "of David, He who openeth and no one shutteth, and shutteth "and no one openeth: I know thy works; behold I have set "before thee a door opened, which no one can shut. I gave her "time that she might repent; but she is not willing to repent "of her fornication; behold I cast her and those who commit "adultery with her into a bed, even into great tribulation, un- "less they repent of her deeds. Now is come the salvation and "the power and the kingdom of our God, and the authority of "his Christ. The Lamb shall vanquish them: for he is Lord "of lords and King of kings."[140]

The following passage is by some conceived to refer to the Divine Father. I submit whether the following are not determining reasons to refer it to the Saviour: that the characteristic of "sitting upon the throne" is connected with the description of the judicial tribunal in the preceding connexion,[141] and we know that the presiding in the final judgment is in Scripture definitively attributed to the Son; that the "making all things "new," by the influence of the gospel, is peculiarly the work of Christ; that the description of "the Alpha and Omega, the "Beginning and the End," is, in other places of this Book, lately cited, employed as the designation of Christ; that the promise to "give the water of life" is one of his most definite characteristics;[142] that the promise "to him that overcometh," is in the same style of both sentiment and expression with similar promises in former parts of this Book;[143] and that the final awards of happiness and misery, as here in the strongest terms described, peculiarly belong to the often declared authority of Christ as the Universal Judge.—"And He who sat upon "the throne said, 'Behold, I make all things new.' And he

[140] Chap. iii. 7, 8; ii. 22; xii. 10; xvii. 14.
[141] Chap. xx. 11.
[142] John vii. 37. Rev. xxii. 17.
[143] Seven times in Chap. ii. and iii.

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"said to me, 'Write, for these words are faithful and true.' "And he said to me, 'It is done.' I am the Alpha and the "Omega, the Beginning and the End. To him that thirsteth "I will give freely, from the fountain of the water of life. He "that overcometh shall inherit these [blessings], and I will be "his God and he shall be my son. But to the cowardly and "faithless and sinners and detestable and murderers and forni- "cators and impostors and idolaters, and to all the false, [I will "give] their portion in the lake which burneth with fire and "brimstone, which is the second death."[144]

ii. He asserts a knowledge of the thoughts, the secret springs of action, and the whole moral character of men. The message to each of the Seven Churches is accompanied with the solemn assurance, "I know thy works:" and the knowledge thus claimed is clearly shown, in the connexion of each of the passages, to include the most perfect acquaintance with the sincerity or hypocrisy of individuals, and with all the complication of human feelings and actions. This property, which in fact amounts to a real omniscience, is again asserted in terms than which nothing can be plainer and stronger, terms in the interpretation of which we cannot be mistaken, since they are borrowed from one of the most express assertions of the exclusive attribute of Divine Omniscience and heart-scrutiny that occur in the whole volume of revelation.[145] "All the churches shall know "that I am HE who searcheth the reins and hearts: and I will "give to each of you according to your works."[146]

But it is replied, that these are "strong hyperbolical expressions," and "very precarious premises;" and that, at most, "these passages would prove nothing more than that Christ, in his exalted state, is acquainted with the circumstances of his churches, and with the character of individual members."[147]

We have been so accustomed to this style of summary assertion, as perhaps to have been rendered too little sensible to its right of currency as a substitute for proof; passing by the respect which it implies to the reader's understanding.—It would, however, be an unhappy presage, if any one professing a

[144] Chap. xxi. 5–8.

[145] "Deceitful is the heart above all things, and it is deeply vitiated; who can know it? I Jehovah; who search the heart, who try the reins, even to give to each one according to his ways, according to the fruit of his doings." Jerem. xvii. 9.

[146] Chap. ii. 23.

[147] *Calm Inq.* pp. 183, 186.

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serious search after truth, should surrender his credence to such a mode of demanding it.

In the instance before us, the expressions employed by the Apostle John, so far from being coloured with any "strong and hyperbolical" figures of speech, are remarkably clear and unambiguous; evidently intended to make the most solemn impression on the simplest feelings of men's hearts, and to fix their faith upon the plainest exhibition of its objects. The application of the words from the prophet Jeremiah, to Christ the Saviour, furnishes us with an unexceptionable criterion for determining the intention of the sacred writer, or rather of the Divine Spirit by whose suggestion he wrote. If those words, thus applied, were intended to be taken in a sense incomparably, yea, *infinitely*, lower than their original and proper meaning (which yet every person must perceive, would have been a liberty *so bold as to be incredible* in any sane and pious writer), some intimation might justly have been looked for, to apprise us of the IMMENSE *reduction* necessary to be made from their otherwise unavoidable acceptation. But no such warning is given: on the contrary, the assumption is taken in the most unrestricted and decisive manner, and so as to preclude all idea of a low and accommodated sense: "All the churches "shall know, that I AM HE who searcheth the reins and the "hearts."

The Inquirer thinks that the apparent attributing of universal knowledge to Christ, is neutralized by the language of the Apostle John with respect to Christians in general; "Ye have "an unction from the Holy One, and ye know all things."[148] But a moment's attention will show that the discrepancy between the two cases is so great, both in kind and in degree, as utterly to destroy all arguing from the one to the other. It is certainly the fact that, in the scriptural style, the phrase *all things* is often to be taken with great limitation; and that our best rule is to understand it of the subjects spoken of, or referred to, in the particular case. Let us, then, apply this rule here. The apostle is speaking of the doctrines of true teachers, and those of the erroneous. He anticipates the probable fact, that sincere Christians might be alarmed at the danger of being seduced from "the truth, as it is in Jesus," by sophistical arguings or dogmatical boldness of assertion, or any of the other "sleights

[148] 1 John ii. 20. *Calm Inq.* p. 185.

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"of men," through the "empty and deceitful philosophy" which was setting itself up against "the wisdom of God." He therefore encourages them by the assurance, that the nature and practical workings of genuine religion would exercise such a salutary moral influence, as would preserve them from being misled by the pretences of the misguided persons adverted to. This divine and gracious influence, he says, they have, and therefore they "know all things;" that is, all *these* things, all the things referred to, and which were sufficiently obvious to the minds of both the writer and the readers. In a succeeding paragraph the apostle makes this more plain. "These things "I have written to you concerning those who [endeavour to] "deceive you: but with respect to you, the unction which ye "received from him continueth in you, and ye have no need "that any one [of the intruders] should teach you; on the con- "trary, as the same unction teacheth you concerning all things, "and is true and is not falsehood, even as it hath taught you, "ye shall continue in him."[149]

On the other hand, let us apply the rule to the knowledge ascribed to Christ. Peter had said "Lord, thou knowest all "things; thou knowest that I love thee."[150] The rule is, that the universal term must be interpreted by the connexion. Christ is affirmed to know *all the things referred to;* namely, the thoughts, feelings, and motives of men, whatever in the mental character determines the sincerity or the hypocrisy of a religious profession.——Who does not perceive the vast difference of the two cases, and the fallacy of any attempt to reduce the one to the measure of the other?

But, whatever might be the knowledge of men's hearts which our Lord possessed, the author of the *Calm Inquiry* considered it as the same, only in a much higher degree, as that which was occasionally granted to the apostles, and is called "the discern- "ing of spirits."[151] Of this miraculous gift, it is supposed that we have examples in the conduct of Peter towards Ananias and Sapphira and Simon Magus, and of Paul towards Elymas and the Corinthian church.[152] I would only request the impartial reader to analyse these cases, and compare them with the declarations which have been adduced concerning our Lord and

[149] Verse 27. [150] John xxi. 17.
[151] Page 185: and see 1 Cor. v. 4; xii. 10. Acts v. 3, 9.
[152] Acts v. 9; viii. 23; xiii. 9, 10. 1 Cor. v. 3, 4. See p. 32 of this Volume.

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Saviour. It would be an affront to his understanding to suggest the result.

I extremely doubt, however, whether Mr B. assigned correctly the meaning of the term, rendered in the Common and in the Improved Version, "the discerning of spirits;" but which might be better translated "the discriminations of spirits."[153] There is no evidence that it has any reference to a penetration into the minds and characters of men: but the interpretation most suitable to the connexion, and plainly deducible from the meaning of the words, is in correspondence with the passage in the First Epistle of John, just considered; namely, that this miraculous gift consisted, not in the discernment of persons, but in the discrimination of doctrines, the accurate perception of truth and error.[154]

Thus, I conceive, the evidence remains unshaken, that the Scriptures attribute to our Blessed Lord *that peculiar* and *perfect* knowledge of the minds of men, which is infinitely above any communicated gifts, and which reason suggests and revelation expressly asserts, to be an exclusive property of the Divine Nature.

iii. This Book represents the Lord Jesus as preserving, upholding, correcting, punishing, and rewarding the professors of religion, in pursuance of his perfect knowledge of their hearts and characters. The very nature of the acts thus specified implies an all-penetrating perception of minds and motives, with the tendencies and issues of things; and a complete dominion over providential arrangements in the present life. In the reference which these circumstances bear to the future state, it is not less evident what qualities and powers they presuppose.[155] Let the attentive and intelligent inquirer strip the declarations of all that is figurative and scenic: let him reduce them to the most naked and unimpassioned propositions; and let him then consider whether they do not completely sustain the ideas which we assign to them.

"These things saith He who holdeth the seven stars in his "right hand, who walketh in the midst of the seven golden "candlesticks.—Behold, I come quickly; and my recompense "is with me to give to every one according as his work shall

[153] *Διακρίσεις πνευμάτων*· 1 Cor. xii. 10.

[154] This talent is mentioned in chap. xiv. 29, "Let the others (*διακρινέτωσαν*) discriminate," after hearing the discourses of the teachers.

[155] See pp. 36–45 of this Volume.

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"be.——I come against thee quickly, and I will remove thy "candlestick out of its place; unless thou repent.——As many "as I love, I rebuke and chastise.——I will keep thee from the "hour of temptation.——Behold I will make them" [*i. e.* false professors] "to come and do homage at thy feet and to know "that I have loved thee.——Be thou faithful unto death, and I "will give thee the crown of life.——To him that overcometh, I "will give to eat of the tree of life, which is in the midst of "the paradise of my God;——I will give him authority over "the nations;——I will give him the morning star;——I will "give him to sit down with me upon my throne, even as I have "overcome, and have sat down with my Father upon his throne. "——They shall walk with me in white, for they are worthy." The wicked "will say to the mountains and to the rocks, "Fall upon us; and hide us from the presence of Him who "sitteth upon the throne, and from the wrath of the Lamb! "For the great day of his wrath is come, and who is able to "stand?"[156]

In a most magnificent and awful description of the final judgment, expressed in language and by imagery borrowed from the idea of a supreme and royal judicature on earth, the Judge is exhibited as so arrayed in the majesty of holiness, righteousness, and power, that all the greatness and beauty of nature vanishes before him; thus attributing to him that sublime representation, of the INFINITY of Jehovah, "All nations before him are as "nothing, and they are counted to him less than nothing and "vanity."[157] It is the constant testimony of the Christian Scriptures that this work of judgment "is committed to the Son," that it is HE who shall "come in his glory, and that before him "shall be gathered all nations." The apocalyptic vision is in accordance with that testimony. "I saw a great white throne, "and Him who sat upon it: from whose presence the earth "and the heaven fled away, and there was found no place for "them. And I saw the dead, small and great, standing before "the throne."[158]

iv. Christ is called "the Chief (ἡ ἀρχὴ) of the creation of God."[159] By a common metonymy, but which is peculiarly cha-

[156] Chap. ii. and iii. *passim*; xxii. 12; vi. 16.

[157] Isaiah xl. 17.

[158] Chap. xx. 11, 12. The reading, θρόνου, instead of Θεοῦ, is established by the decisive preponderance of manuscripts and fathers, and by all the ancient versions.

[159] Chap. iii. 14.

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racteristic of the Hebrew language, and adds emphasis to the expression,[160] the abstract term, *Beginning*, or *Supremacy*, is put for the concrete, to denote, either the Sovereign, in whom the supremacy resides;[161] or, the Author or Efficient Cause of the dependent universe: as when Christ is styled *the Life*, and *the Eternal Life*, the sense is that he is the Author of spiritual life and eternal happiness.[162] The Annotator on the Improved Version assumes, "that the new creation" is intended, or that Jesus Christ was "the first who was raised from the dead."[163] But, a careful examination has shown that, when the term *creation* is used to denote the practical influence of the gospel, it is the custom of the New Testament writers to add the epithet *new*, or some equivalent explanation; and that when the term is put singly, it denotes the proper act of creation, or the whole created universe, or some principal part of the universe. We are, therefore, I conceive, bound to understand this testimony as attributing to Christ the supremacy, in dignity and in the bestowment of blessings, over the whole of created existence.

v. By symbols of established significancy, the perfect possession of power, knowledge, government, and spiritual influence, is attributed to Christ. "I saw in the midst of the throne and

[160] See Vol. I. p. 274. This idiom is treated of by Gesenius in his usual exact and philosophical mode of investigation. *Lehrgebäude*, pp. 483, and 643–646.

[161] "Omnis qui est insigni potestate et dignitate præditus; princeps; insignis et præstans in suo genere." 'Any one possessed of distinguished authority and dignity; chief; eminent and principal in a class or rank.' *Schleusn.* signif. 4.

[162] "Ἡ ἀρχὴ, videtur positum pro ὁ ἄρχων, *dominus;* vel etiam is per quem hoc universum initium cœpit, ut ἡ ζωὴ αἰώνιος, *auctor felicitatis æternæ*, 1 John i. 2. Sic hoc loco, ἡ ἀρχὴ, *auctor initii.*" Ἡ ἀρχὴ appears to be put instead of ἄρχων, *the ruler;* or even to denote *the Creator of the universe*, as, in 1 John i. 2, ἡ ζωὴ αἰώνιος signifies *the Author of Eternal happiness.* So, in this passage, ἡ ἀρχὴ may signify *the Author of the beginning.*" *Rosenm.* "—Vel esse potest, *primus rerum creatarum* (coll. Prov. viii. 22), vel *Auctor rerum creatarum*, ut ἀρχὴ transitive intelligatur de *principio efficiente*, ut Sap. xii. 14; xiv. 27. Sir. x. 12.—Theophilus (*ad Autolyc.* l. ii. p. 88), de Λόγῳ divino, οὗτος λέγεται Ἀρχὴ, ὅτι ἄρχει καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργηθέντων." 'The word may here signify either *the first of created things* (comp. Prov. viii. 22), or the *Author of created things*, so as to be taken by metonymy [or upon the principle of the Hebrew Hiphil] for *an efficient cause;* as in Wisd. Sol. xii. etc., and the Book of the Son of Sirach, x. 12.—Theophilus [who flourished in the 2d century] says of the Divine Logos, *He is called* 'Αρχὴ, *because he rules and exercises dominion over all things created by him.*' *Bretschneider, Lexic.* in vocem.

[163] So the *Calm Inq.* pp. 149, 296.

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"of the four living beings, and in the midst of the elders, stand-
"ing a Lamb, as having been slain; having seven horns, and
"seven eyes, which are the seven Spirits of God sent forth into
"all the earth."[164]

vi. The Lord Jesus is represented as being, conjointly with the Divine Father, the immediate source of the happiness of heaven. "The Lamb which is in the midst of the throne will "feed them, and will lead them to fountains of the waters of "life; and God will wipe away every tear from their eyes. "——The Lord God Almighty and the Lamb are the temple "of it.——The glory of God enlightened it, and the Lamb is "the lamp of it.——He showed me a river of the water of life, "clear as crystal, proceeding from the throne of God and the "Lamb.——The throne of God and the Lamb shall be in it; "and his servants shall serve him, and they shall see his face, "and his name shall be upon their foreheads."[165]

vii. This Book of Symbolical Visions and Revelations, concerning the progress, influence, and various reception of Christianity among mankind, is represented as the gift of Christ, as well as of God the Father. The honour of being the Author of this development of futurity is asserted to both the Father and the Son, while the order of *primacy* in the former and *mediatorial subordination* in the latter, is expressly maintained; in

[164] Chap. v. 6. "Christ is described, who was once in a state of humiliation and suffered a murderous death, but is now supreme in power, and governs all things by his providence.——The figures of the lamb, the crown, and the eyes, are mere symbols, each representing some part of the work of Christ. We ought not therefore to countenance the pernicious absurdity of painters, who represent Christ in the form of a lamb [with the other unnatural appendages].—*As having been slain; i. e.* with blood that has flowed over him, and showing his wounds: John i. 29, 36. *Seven horns;* mighty power to subdue his enemies, for the horn is the emblem of strength and power. *Seven eyes.* A very similar passage is in Zech. iv. 10, where seven lamps and seven conduit-pipes signify 'the eyes of 'Jehovah running to and fro through the whole earth;' *i. e.* the providence of God ruling and directing the whole world.—The sense is; all the ways which God uses in the government of the universe, Christ also uses in governing, preserving, and defending his church. For he, as well as the Father, is possessed of supreme power, and uses 'the seven spirits,' the ministers of Divine Providence, at his sovereign pleasure." *Rosenm. in loc.* et iv. 5. On the passage in Zechariah, see Dr Stonard's learned and instructive *Commentary.*

If the reader approve the explication of the Seven Spirits proposed at the beginning of this Section, and which the preceding citation from the elder Rosenmüller tends to corroborate, he will perceive that the interpretation of the emblem here, coincides with those passages which speak of the Holy Spirit, as "the Spirit of Christ, sent by him, glorifying him," etc.

[165] Chap. vii. 17; xxi. 22, 23; xxii. 1, 3, 4.

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accordance with the whole tenor of revealed truth. "The "Revelation of Jesus Christ which God gave to him, to show "to his servants the things which must shortly come to pass; "and he sent and showed them by his angel to his servant "John.——The Lord, the God of the spirits of the prophets, "sent his angel to show to his servants the things which must "shortly come to pass.——I Jesus have sent mine angel, to "testify unto you these things with respect to the churches. "——Yea, I come quickly. Amen! Come, Lord Jesus!"[166]

SUPPLEMENTARY NOTE TO SECT. III.

Note A, page 258.

Twenty works, at least, upon this topic, many of them distinguished for extensive research and elaborate composition, have been published in Germany, some in German and others in Latin. The serious inquirer would be deeply interested in the perusal of Heinrichs's *Prolegomena* and *Excursus* to the Apocalypse, in his edition and Commentary (*Nov. Test. Koppianum*, vol. x.), Göttingen, 1818, 1821: and in a *Commentarius in Apocalypsin Johannis, Exegeticus et Criticus*, by Prof. Ewald, of the University of Göttingen; Leipzig, 1828. His observations are carried to a great length, and with a very ably conducted process of dissection, on the peculiarities in phrases and general style, which distinguish the book. He draws the conclusion that it is a genuine book of the apostolic age, written in or near A.D. 69, and having a just claim to be inserted in the sacred Canon, but that it was not written by the Apostle John.

A disquisition, highly interesting for the perspicuity of its arrangement and the classical beauty of its language, has been just published by Dr Weyers, a young divine of Leyden, and which he proposes to continue by a Commentary; *Initium Disputationis de Libri Apocalypseos Argumento, Sententiâ, et Auctore*; 4to, 1828. On the most essential points, he coincides with Heinrichs and Ewald. Lücke also, while refusing to admit the Apocalypse as a work of John the Apostle and Evangelist, maintains that it arose out of the very circle and bosom of apostolic knowledge, that it breathes the genuine apostolic spirit, and that its doctrines are in perfect accordance with the entire apostolic inspiration. Hence it is at least a faithful witness of the doctrines which were taught by the apostles and received by their immediate disciples. *Versuch einer vollständigen Einleitung u. s. w.* (Essay towards a Complete Introduction to the Revelation of John, and the Literature of the Apocalypse universally); Bonn, 1832; pp. 471–479. But I trust that no impartial inquirer will satisfy himself without studying the evidence of the genuineness, authenticity, and divine character of this Book, adduced by Prof. Moses Stuart and Mr R. B. Elliott, before referred to. As to the date and the INTERPRETATION, I must say that the latter bears the palm.

Bertholdt has devoted 132 pages to his ample discussions upon the Apocalypse. I extract some of his observations on the style, and his conclusion upon the question of the attribution of the book to the Apostle John.

"——While the belief that the Apostle John was the writer of the Apocalypse

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[166] Chap. i. 1; xxii. 6, 16, 20.

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is supported by extremely important *External* Arguments, we rise to a still higher degree of certainty by observing that it bears, in many points, an homogeneity of character with the other writings of the Apostle John.

"I. As the Apocalypse is a poetical book, representing a universal idea in imagery and symbols, the proper question to be asked is, whether *the idea* thus represented is *conformable* to the spirit of Christianity generally, and to that of the acknowledged writings of John in particular: and to this question I must most decidedly reply in the affirmative. That *Christianity shall triumph over the irreligious and profane world, over Judaism and Heathenism*, is the great sentiment which forms the soul of the book, making it merely a Commentary, in poetical symbols, upon the parables of Jesus, of the grain of mustard seed, the leaven, etc. (Matt. xiii.), and upon what Jesus had himself said (John xii. 31), on the approaching judgment of the world.

"II. The doctrine delivered concerning CHRIST in the Apocalypse, is, not in the general aspect only, but in many particular and defined characteristics, perfectly in unison with that in the Gospel of John.——Though one cannot deny the possibility that a man might, by long-continued, assiduous, and extremely anxious labour in studying the Gospel of John, have made himself so well acquainted with the Christology of that apostle, as to be able to imitate it in all, even the minutest traces; yet there are in the Apocalypse lineaments of conformity with the Gospel and Epistles, so delicate, that assuredly no sharp-sightedness, no ability of imitation, in a suppositious writer, could ever have reached them.

"III. So far as the difference in the subject and in the form of composition allow, such a similarity, in the method of expression as to both proper and figurative terms, and in the association of ideas, is observable between the Apocalypse and the Gospel and Epistles, as affords a strong ground of probability of the identity of the writer. The Apocalypse, at least the half of it, must be acknowledged to be a master-piece, or rather a miracle, of literary forgery; if we maintain that this coincidence, which consists chiefly in extremely minute things, was merely the result of a successful imitation. But the conformity goes even farther.

"IV. Though the Gospel and the Epistles of John, having been written much later, are expressed in a different and better Greek style, yet in them the diction inclines very observably to the Hebrew and particularly the Aramaic idiom, producing inaccuracies in the Greek. Now, it is a most remarkable fact that these inaccuracies are precisely of the kind which appear in the Apocalypse, only that those in the latter are greater and much more numerous. Could a forger have possessed so much craft and dexterity, as to have effected this resemblance? With what view could he have designed and contrived to *increase* the kind and method of the inaccuracies which his penetration had spied out in the Gospel and Epistles; and thus, with prodigious labour and talent, have impressed a *more* incorrect style upon the book which he meant to give out as the work of John? To this question, in my judgment, no answer can be given. If the forger was in the capacity to perceive the defectiveness of the Greek expression in the Gospel and Epistles, he must have been capable of writing at least as good Greek as appears in those writings. Why then did he give himself the luckless trouble to clothe the intruded work in a style so much inferior? Could he have failed to perceive that thus he was taking the most direct course to excite a suspicion of spuriousness? As in all the rest he had been able to go to work with so much circumspection and adroitness, in order to hide himself behind the Evangelist John, was he not here acting in a manifest contradiction to himself? But, on the other hand, does not the whole matter become perfectly intelligible, if we admit that John the Apostle was the author of the Apocalypse, and that he wrote it in an earlier period of his life? Afterwards, when he wrote his Gospels and Epistles, he had acquired

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a more correct Greek style; but yet had not entirely freed himself from his former defects, though they occurred much less frequently and were not so gross.[167]

"V. In the Gospel of John (ch. xix. 37), the passage, Zech. xii. 10, is cited in a way that differs from all the Ancient Versions: and almost in the same words it is read in Rev. i. 7. Would the forger,—in reading the Gospel of John, have directed his attention to this minute circumstance, and in imitation of it [yet not a close imitation], have allowed himself to depart from the Alexandrine Version universally received among the Christians who spoke Greek? Or does not this circumstance oblige us to infer the identity of the author of the Apocalypse and that of our Fourth Gospel?

"It is then the general conclusion from our entire investigation, that we have a *perfect certainty* that the Evangelist John did write *an Apocalypse*, and an *equally satisfactory ground of reason* to acknowledge that Apocalypse to subsist in *the Book which bears this name* in our New Testament Canon." *Bertholdt's Einleitung*, vol. iv. p. 1870, etc.

Heinrichs has enriched the Sixth of his Eight admirable *Excursus*, with some posthumous papers of his forerunner in the editorship of the N. T., John Benjamin Koppe, who died, *æt.* 41, in 1791; which well deserved to be saved from oblivion. The author coincides, as to his ideas of the general design, with those who regard the Apocalypse as a prophetic picture of the progress of Christianity to the end of time. He meets the difficulty from ch. i. 1, 3; xxii. 6, 10, 12, 20, that the whole contents of the book were to be fulfilled within a *very short* period; and after some preliminary remarks, he proceeds: "This lies, partly in the nature of the language and manner of representation which are characteristic of the prophets; and partly in the express purpose of God to conceal, even from his inspired prophets, the course of events which should succeed the destruction of Jerusalem, particularly in what respected the assigning of times. That Jerusalem and the Jewish polity should fall into utter ruin, within a time that was *near at hand*, even during the existing generation, was revealed to them. Christ also revealed that the whole terrestrial world should be destroyed" [or undergo a great and awful physical change], "and a universal judgment be held upon its inhabitants; moreover, that his reign among his servants for a thousand years shall precede, during which time his religion shall be extended over the whole earth; and that at last a new, but brief, persecution shall impend. But *how* soon, after the destruction of Jerusalem, all this was to follow, whether soon or long after this, during the life of Jesus upon earth, was known only to his Father; and, after his glorification, Christ still withheld this knowledge. It is enough that these events shall follow, all the three holding a determinate connexion with each other; as this connexion, with regard to time, is denoted by the indefinite phrase, 'after these things.'

"But, since all the three events compose *one* whole, and the first was *very soon* to take place, and upon the time when the remaining two were to follow, no man should or could know any thing; therefore *the whole* was properly presented to the mind's contemplation, under the general term of *a speedy* coming of Christ. The fulfilment of the first prediction in the series, is a pledge of the fulfilment of the second and third: and the annunciation, 'I come quickly,' should keep every one who loves and trusts in Christ, in constant readiness, that, whenever he comes, we may be found meet to partake of his kingdom.

"The design of the whole book" [of the Revelation] "is to exhibit *by sensible images* the great sentiment, that *God, and Christ reigning in glory with him, protects his sincere servants; and will make even the severest sufferings, which they must endure in this corrupt world, a means of their higher exaltation in everlasting blessed-*

[167] It is, however, but fair to observe that Ewald denies the fact of such a resemblance in the minute and undesigned circumstantials of expression; and maintains that the work was never designed to be obtruded as a writing of the apostle, that it was not suppositious, and that it was the genuine and sincere composition of John the presbyter, or some other John.

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ness;—by these prospects to strengthen the then continually persecuted Christians in patient endurance, to guard them against falling away from their religion, and to comfort them with the hope of that better state into which they would certainly soon enter.

"Therefore unjust, inexcusable, and absolutely slanderous is the objection, that this book countenances representations at all unbecoming the pure, spiritual, heavenly happiness which Christianity promises, and which is the object of faith; and that it may be thrown aside as the work of some miserable Jew sunk in sensual pleasures. Whoever passes such a judgment, either is totally ignorant of the nature and use of the diction peculiar to poetry, and should never pretend to form an opinion of a work written under the most sublime poetical inspiration; or he overlooks, what yet stands so plain before him, that those passages which might be thought the most favourable to the idea of earthly enjoyments, are shown, by the immediately preceding connexion, stating the creation of a *new* world [ch. xxi. 1–5], to be invested with quite a new character, and are to be understood as the symbols of a great and transcendently exalted spiritual felicity which shall take place immediately" [after the Christian's death]. Vol. ii. pp. 296–298.

I copy the following remarks from an extremely cautious critic:—

"The Apocalypse is a book of a peculiar kind. It seems to me quite difficult, as it did to Eusebius (*Hist. Eccl.* iii. 25), to assign it to any particular class. It is my opinion, however, that the causes of the difficulty *do not lie* in the book, or in its history, but in the diverse notions of learned men, who, influenced by doctrinal considerations, have imagined that they have found in the Apocalypse what they desired to find. Some have regarded the authorship as the only doubtful point; others have no question of its genuineness; while others still are fully convinced that it is the fiction of an impostor. At the present day, the controversy respecting this last book of the N. T. does not seem to be at rest. An agreement in opinion on the part of the learned, concerning this book, appears at present scarcely to be expected. Yet, respecting a book full within and without of mysteries, I feel no desire to conceal my own judgment. Under the guidance of history, I believe that the Apocalypse is the genuine production of the Apostle John. The fathers universally ascribe it to him. The opponents of its genuineness are beyond a doubt influenced by doctrinal considerations. What is urged against its genuineness from the nature of the book itself, in opposition to the voice of all antiquity, is, in my opinion, exceedingly trivial. Suppose that John wrote during the reign of Nero" [as is asserted by an inscription in the Philoxenian Syriac Version, and has been maintained by Sir Isaac Newton, Herder, Storr, Bertholdt, Tilloch, and others], "and all doubts arising from its style and its history vanish." *Olshausen*, in the *Andover Biblical Repos.* vol. viii. p. 372.

To the statements and reasonings of this section, I am happy to annex an argument which appears to me to be eminently just and weighty, from an American author whose distinguished talents and attainments were even surpassed by his exemplary piety and amiableness.

"It is to be observed, that Christ *receives* the praises of the heavenly host, both singly and in conjunction with the Father, but never *unites* in them.——All other virtuous beings are exhibited as making this their constant worship, and a prime part of their duty. But amid all their ascriptions of praise to God, Christ is nowhere exhibited as uniting with them in this duty, in itself so delightful to a virtuous mind, and so naturally and obviously obligatory on every rational being. The whole multitude of saints and angels, with the four living ones at their head, join without exception, in the heavenly song; 'Blessing and honour and glory and power be unto him that sitteth on the throne.' But the only part ever attributed to Christ is to be *united in receiving* the ascription together with 'Him that sitteth on the throne;' for the ascription is made 'to

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Him that sitteth on the throne *and to the Lamb*, for ever and ever.'" *System of Theology, by the late Rev. Timothy Dwight, D.D. etc. Presid. of Yale Coll.* vol. ii. p. 220.

If Christ were a mere creature, his glorified state, however exalted, was INFINITELY below the condition of the Deity, and was, in every possible mode of conceiving it, the *free gift* of God. It is therefore impossible to suppose that such a perfectly holy creature, who must be, to the utmost of a perfect capacity, *humble* and *grateful*, would not have been represented in the apocalyptic visions, AS THE MOST *distinguished* in the expressions of praise, gratitude, and adoration to the AUTHOR of all his happiness.

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CHAP. III.

TESTIMONIES OF THE APOSTLES PETER, JUDE, AND JAMES.

I. The first Epistle of Peter, i. 8, 9. Nature of the religious affections demanded to be exercised towards the Redeemer.—Strictures on the Calm Inquirer's remarks upon love to Christ.—II. Chap. i. 11. The Messiah, by his Spirit, directed the ancient prophets.—III. The reverence required to Christ, which is due to God.—IV. Second Epistle, i. 1. Christ called "our God and Saviour."—Notice of the controversy on the use of the Greek Article.—V. Chap. ii. 1, and Jude 4. Sovereign dominion of Christ in matters of moral obligation.—VI. Chap. iii. 2, etc. The day of Christ, of the Lord, or of God.—VII. Chap. iii. 18. Ascription of divine honour to Christ.—VIII. Jude 21. Christ the efficient cause of the highest good.—IX. The Epistle of James.

I. EVERY attentive reader of the Scriptures must have observed, with what a solicitous care their doctrines and admonitions caution men against exercising strong affections of admiration, confidence, and delight, towards any fellow-creature. One passage may be specified as a representative of many; "Thus saith Jehovah, Accursed is he who trusteth in man, "and maketh flesh his arm: and whose heart departeth from "the Lord!—Blessed is he who trusteth in Jehovah, and whose "confidence Jehovah is!"[1]

If, therefore, we find that these holy writings, in their most perfect form of the gospel-inspiration, require and encourage the reposing of those affections in Christ, which the tenor of the Old Testament demands as exclusively due to Jehovah; we have an additional instance of the attributing of divine qualities to the Messiah, and a proof, presumptive at least, of his possessing the Divine Nature, which alone could be a proper foundation for such affections, and for the requirement to exercise them. "Ye believe in God," said the Saviour: "believe "also in me." Upon such *confiding in* HIM, it is the constant doctrine of Christ and his apostles that *the everlasting happiness of man is suspended;* and that the devotedness and attachment

[1] Jerem. xvii. 5, 7.

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which he requires, is such as must surpass our love for our most valuable relations, our most important interests, and even our very lives.[2] Consonant with these sentiments is the testimony of the Apostle Peter:

"—— Jesus Christ; whom, though ye have not seen, ye "love; upon whom, though ye now behold him not, yet be- "lieving, ye exult with unspeakable and enraptured joy; gain- "ing the end of your faith, the salvation of your souls."[3]

Here it is to be observed that the affection which is demanded for Christ is not founded on "a personal intercourse"[4] with him, for the want of such intercourse is expressly stated. It must, therefore, rest upon that conviction which is given by believing the testimony of truth concerning Christ; a conviction of his possessing the qualities which are the proper ground of this exalted affection. It is objected, that veneration, gratitude, and even love are due to men of distinguished worth and eminent benefactors of their species, though they are absent or long ago dead. Undoubtedly; and the Scriptures do not discourage such affections; but they inculcate great moderation in the indulgence of them, by giving us the most solemn cautions against "glorying in men, or thinking of men above that which "is written, or accepting any man's person;" and by assuring the best and holiest of mortals, that, "when they have done "all, they are to say, We are unprofitable servants," and that solely "by the grace of God they are what they are." The absence of strong encomiums on even the most eminent human instruments of divine beneficence to the world, is a *very remarkable characteristic* of the inspired writings, and especially of the New Testament: and it is a circumstance strictly accordant with the great plan of divine wisdom, that "no flesh "should glory in the presence of God, but that he who glorieth "should glory in the Lord." Yet to all this a most striking contrast is presented, in the whole manner of mentioning and referring to the Lord Jesus Christ. There is no restraint to

[2] John xiv. 1; iii. 18; vi. 51–56. Matt. x. 37–39. Luke xiv. 26.

[3] 1 Pet. i. 8, 9. The comprehension of ideas under the different Hebrew words signifying *glory, honour, majesty, splendour*, and the like, and which equally affected the Hebraized diction of the N. T., appears to justify the rendering here adopted of δεδοξασμένῃ. The mind of the believer is represented as transported, as it were, with rapture, in the prospect of the consummation of his faith, the pure and immortal blessedness.

[4] See the next citation from the *Calm Inquiry*.

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the fulness of expression, no caution against trenching upon the divine prerogatives, no appearance of apprehension lest the line should be stretched too far in celebrating the honours of the Blessed Redeemer, and in pouring out the very transports of encomium and admiration with respect to him. Christians are taught to glory in him, with the warmest affection and zeal. Faith, love, trust, devotedness to Christ, and expectation from him of the highest blessings in all spiritual and immortal good, are habitually represented as the genius and essence of true piety. No loftiness of language is spared, in the description of his excellencies. Yet, on the supposition that Christ is one of the same class of beings with Moses, John, and Paul, it was the fact with regard to him, equally as to them, that all his excellency was given to him by grace from above. Restrictive cautions would, therefore, have been the more necessary in this case, on account of the abundance and higher description of the revelations of which he was the vehicle. It could not but have been of the first importance, to provide effective guards against temptations so powerful, acting upon minds totally unprepared, and so tinctured with polytheistic prepossessions as, beyond a doubt, the converts from heathenism were.

This, then, is the answer to the objection; and this course of observation applies to the text before us, and to many similar passages in the apostolic Epistles. With respect to the passage before us in particular, there are two marked circumstances which appear to carry it infinitely out of the range of a rational application to any created nature: the one is, the *unmeasured character* of the affection described, "joy unspeakable and glori-" fied," the joy whose maturity is supreme bliss:[5] the other is, that the apostle lays, as a *reason* of this joy, "the salvation of " the soul,"—deliverance from the lowest misery, that of sin, and the acquisition of the greatest happiness, that of moral conformity to God;—and this blessing, infinite in its value, is a gift received from Christ, as is evidently implied in the connexion, and as the first principles of the gospel oblige us to

[5] "Modò dictum est, v. 7, δόξαν esse præstantissimam beatitatem. Igitur gaudium δεδοξασμένον est gaudium longè beatissimum, propter quod sumus ἐν τῇ δόξῃ, in illâ felicitate." 'It has just before, v. 7, been mentioned that *glory* is the supreme blessedness. Therefore the *joy full of glory* [literally *glorified joy*] here spoken of, is that infinitely blessed joy in which our actual possession of that *glory* or happiness will consist.' *Mori Prælect. in Jac. et Petr.* p. 177. Leipz. 1794.

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recollect. It is therefore incumbent upon us to consider WHAT qualities and active faculties such affections *imply* in the Object of them: what knowledge, power, wisdom, holiness, condescension, and grace, are thus attributed to that object; unless we suppose those affections to be most preposterously and impiously placed. Will the supposition of any degree of those qualities, less than that which is divine, comport with this ardent and unlimited style of expression? Let the whole be compared with the language of the Old Testament, in its various expressions of religious affections due to Jehovah, which are always claimed for him, which are ever expressed by his grateful people, and to place which on any inferior object is often represented as exceedingly criminal. The sentiments of the passage under consideration have a close resemblance to those of the prophet; "I will exceedingly rejoice in Jehovah, my soul shall exult "in my God; for he hath clothed me with the garments of "salvation, the robe of righteousness he hath spread over me."[6]

In the remarks which Mr Belsham has made on this subject,[7] he appears to have overlooked the obvious distinction between the motive and the performance, the inward principle and the outward effect. Our Lord's doctrine evidently is that a sincere and rational love to HIM, explicitly and *personally*, will show its reality by cordial and universal obedience to his precepts: "If "a man love me, he will keep my words."[8] Neither of the

[6] Isaiah lxi. 10.

[7] "Our Lord has so explicitly and repeatedly declared, that all the love which he requires of his disciples is, to obey the precepts of his Gospel, that it seems surprising that personal affection to Christ should be so often represented and insisted upon as a Christian duty of the highest importance. The apostles and other immediate followers of Christ, who knew him personally and had derived personal benefits from him, in addition to the greatest veneration for his character, could not but feel the most affectionate attachment to his person. But it is impossible that Christians of later times, who have had no personal intercourse with Christ, and who have received no personal benefits from him, can love him in the same sense in which the apostles and his other companions did. They may indeed figure to their imaginations an ideal person; they may ascribe to this person the most amiable attributes; they may fancy that they are under greater obligations to him than to the Father himself; in the warmth of their imaginations, they may conceive of themselves as holding converse with him, and their affections may be drawn out to this ideal benefactor to a very great extent; their faith and hope, and love and joy, may swell even to ecstasy:—but this is not love to Christ; it is nothing but a fond and groundless affection to a mere phantom of the imagination. Our Lord's declaration remains unaltered: 'He that hath my commandments, and keepeth them, he it is that loveth me.'" *Calm Inq.* pp. 355, 356.

[8] John xiv. 23.

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subjects thus conjoined, the affection or the action, can subsist alone: but this does not justify the inaccuracy of confounding the two, and while professing to insist upon the effect, decrying and labouring to exterminate the cause. Whether it is not the doctrine of Scripture that all *true* Christians "receive *personal* benefits from Christ;" and that, unless we do actually receive such benefits, so as to be "filled by him, enriched by him, and "out of his fulness to receive grace upon grace,"[9] we have the most awful reason to regard ourselves as "wretched and mise-"rable and poor and blind and naked;"—is surely a question deserving of the most intense and solemn consideration that a human mind is capable of giving. Enthusiastic imaginations and flights of unscriptural fancy we disapprove, as much as those can do from whom we so widely and painfully differ. We would treat such effusions with candour, wherever we have the pain of observing them; but we deeply lament them, and regard them as exceedingly remote from, and most prejudicial to, the pure, spiritual, inward, and operative religion of the gospel. Still we firmly believe that our Lord Jesus Christ is a FIT and NECESSARY object of LOVE, in the estimation of every holy intellect; not in the way of carnal reveries, or pictures on the imagination, or visionary representations of a beautiful person and a smiling countenance, (—deplorable delusions or pretences, which have occasioned unspeakable injury to the cause of religion:—) but on account of his DIVINE GLORY, his MORAL AMIABLENESS, his perfection of HOLINESS and BENIGNITY. May the writer of this paragraph, unworthy as he dares not but confess himself; and may ALL who shall read it, but especially those on whose opinions and declarations it animadverts; be made partakers of the blessedness invoked by an apostle, "Grace be with all those that love our Lord Jesus Christ in "sincerity!"[10]

[9] Col. ii. 10. 1 Cor. i. 5. John i. 16.

[10] Eph. vi. 24. ἐν ἀφθαρσίᾳ. The force and beauty of this remarkable expression deserves an enumeration of efforts to do it justice in translating. In incorruption, *Pesh. Syriac, Vulg. Latin, Dutch, Impr. Vers.*; in sincerity, *Erasmus, Calvin*; to incorruptibility, *Beza*; to immortality, *the Geneva English, Piscator*; in purity, *the French Protestant Versions in general*; with a pure and incorruptible love, *De Sacy*; with a pure heart, *Genevese of* 1805; in incorruptible purity, *Diodati*; unmoved, *Luther*; constantly, *Grotius, Morus, Rosenm. Schleusn. Nähbe*; immortal, *connected with* grace, *Castellio*; immortal and glorious, *connected with* Christ, *Wetstein*; with unadulterated heart, *Michaelis*; unchangeably, *Stolz, Scholz, De Wette*; for ever (immerdar), *Van Ess.*

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II. "—What time and circumstances the Spirit of Christ "which was in them pointed out, testifying before concerning "the sufferings [that were to fall] upon Christ, and the glories "[which should be] after them."[11]

Upon this passage, it is observed that "the Spirit of Christ is that prophetic spirit which revealed the advent and the sufferings of Christ, as, John xiv. 17, 'the spirit of truth' is that inspiration from God which would reveal and attest the doctrine of the Gospel."[12] But there is not the requisite analogy between the two phrases: because the governed noun in the one case is a common name, and in the other a proper one. The "Spirit of truth," in the Hebrew idiom, denotes the *True Spirit*, the *Spirit whose distinguishing characteristic is the infallible declaration of truth:* but the "Spirit of Christ," like the frequent expression *Spirit of God*, signifies in all fair construction the Spirit *which belongs to* Christ, and which the apostles were accustomed so to designate because Christ had promised and had given the Spirit to them. Verbal critics of the highest order confirm this interpretation. The careful and judicious Morus observes; "The Spirit which was in those prophets is called *the Spirit of Christ;* signifying *the Spirit by which Christ inspired them.* The phrase, *the Spirit of Jehovah*, so often occurring in the prophets, cannot but signify the almighty power of God, by which the prophets were inspired: God wrought upon them to make known to them future events. Since, then, we here read, *the Spirit of Christ was in them;* the meaning must be, that it was the almighty power of Christ, the work of Christ, which inspired the prophets to predict the events referred to. It necessarily therefore follows, that the Messiah existed long before he was born as a human being."[13] Rosenmüller states both the interpretations, but appears to incline to the latter. Pott, one of the senior Professors of Divinity at Göttingen, says; "The expression is put for *the Spirit given to them by Christ*, before he was born as a man. This I prefer to the other interpretation."[14]

[11] Chap. i. 11. The compound interrogative, τίς καὶ ποῖος, always has the largest comprehension of all the facts and circumstances that can fall under an answer to the question.

[12] *Calm Inq.* p. 163. "The apostle calls it *the Spirit of Christ* from the object, as the Spirit which predicted the history of Christ, and was given to the prophets for the sake of Christ;" *Grotius in loc.* Michaelis gives the same interpretation, "Der ihnen einwohnende Geist Christi" (the Spirit of Christ dwelling in them); *De Wette.*

[13] *In Jac. et Petr.* p. 33. [14] *In Epistolas Petri* (*N. T. Koppian.*), p. 44.

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III. "Sanctify the Lord Christ in your hearts."[15]

The reading *Christ*, instead of *God*, is that of the most ancient, though not the most numerous, manuscripts, namely, the Alexandrian, the Vatican, and the Codex Ephrem, which are the only uncial manuscripts which have the Catholic Epistles; also five junior manuscripts. It is likewise found in the oldest and most valuable of the ancient versions, namely, the Vulgate, both the Syriac, the Coptic, the Sahidic, and the Armenian. The Æthiopic, as we at present possess it, has only *the Lord;* but it may be doubted whether the text of that version has been brought to the degree of accuracy which may reasonably be expected, when the manuscripts, which are probably lying hid in Abyssinia, shall have been submitted to European examination. Among the few quotations from the Epistles of Peter which are to be found in the works of the Fathers of the first four centuries, the reading *Christ* is supported by Clement of Alexandria, Jerome, and Fulgentius: and there is little, if any, opposing testimony; for I do not find the passage quoted at all by those called the Apostolic Fathers, or in the spurious Clementines, or by Justin, Irenæus, Origen, Tertullian, Cyprian, Hilary, Athanasius, Cyril of Jerusalem, Basil, the two Gregorys, Ephraim the Syrian, or Augustine. Hence I conceive that there is a weight of evidence sufficient to authorize our dissenting from the opinion of Griesbach, who adheres to the received text, and to warrant our reception of the other as the genuine reading.[16]

If this be admitted, we have here a precept to pay to Christ that reverential homage which is due to the Most Holy One alone, and which we express when we pray, "Hallowed be thy name!"[17] The connexion shows the sentiment to be, 'Revere and trust in Christ, as your refuge from the malice and injuries of men.' The passage is a citation from the Old Testament,[18] there spoken of Jehovah; and in another part of this Epistle of Peter, as also in that of Paul to the Romans, applied to Christ.[19]

[15] Chap. iii. 15. Κύριον δὲ τὸν Χριστὸν, κ. τ. λ.

[16] Scholz also adheres to the common reading. Lachmann and Tischendorf read *the Lord Christ.*

[17] "Ἁγιάζειν, קָדַשׁ (cùm ἅγιος, קָדוֹשׁ, *piè venerandus* Deus dicatur), nil aliud esse potest quàm *piè venerari Deum omnino*, i. q. aliàs δοξάζειν, λατρεύειν, σέβεσθαι, εὐλογεῖν, δουλεύειν." *Pott in loc.*

[18] See Vol. I. p. 249–253.

[19] Chap. ii. 1. Rom. ix. 33.

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IV. "Symeon Peter, a servant and apostle of Jesus Christ, "unto those who have obtained a faith equally valuable with "ours, in the righteousness of our God and Saviour Jesus "Christ.—"[20]

That, in the just construction of this passage, the words *God* and *Saviour* refer to the same object, has been observed by many interpreters both ancient and recent, and cannot but be known to any one who is but moderately versed in Greek. This observation has, within the last twenty years, been urged

[20] 2 Pet. i. 1. Though Pott, as might be expected, prefers the separated form, he deems the construction so doubtful, that he thinks it incumbent upon him to print the text without any punctuation.

If the authority of this Second Epistle should be questioned by any of my readers, I beg their attention to Pott's *Prolegomena*, and to the following observations with which Bertholdt concludes his long and exact examination of the question. "About the middle of the fourth century, this Epistle, together with the other (*antilegomena*) books which had been doubted" [James, Jude, 2 and 3 John, and Revelation], was received into the N. T. Canon. The grounds on which that general reception rested, are indeed to us unknown; but, in a period when so many parties among Christians were maintaining the bitterest contentions against each other, it would have been impossible, without raising up contradiction and opposition, to effect the admission as genuine of those books, and among them this Second Epistle of Peter. We are therefore now justified in maintaining the position: for, though we cannot adduce many positive grounds for the genuineness of this Epistle, yet, as Simon Peter is named in the inscription as its author, as he is several times notified in its context, and as the reasons which have been alleged against its genuineness are destitute of all validity, I must declare my concurrence with Nitzsche, Pott, Storr, Augusti, Dahl, Flatt, and others, in declaring Peter to have been really the author of this Epistle." *Einleitung*, vol. vi. p. 3123.

De Wette, the celebrated Antisupernaturalist, formerly of Berlin, afterwards of Basle, has published (*Lehrbuch der Einleit. in d. N. T.* Berlin, 1826, p. 327) his strong inclination, at least, to the negative; and no man is better qualified to urge objections with plausibility and force: but it appears to me that he adopts a wrong principle with regard to the nature and application of internal evidence; making or exaggerating difficulties, under that head of consideration, which are either destitute of foundation, or are capable of being satisfactorily accounted for; and then arguing from dubious premises with a very unwarrantable confidence.

Dr Olshausen has a long and learned Dissertation on this question, of which a translation, by the Rev. B. B. Edwards, is given in the *Biblical Repository*, vol. viii. pp. 88–146, 342–373. The affirmative evidence appears to me sufficient to satisfy every reasonable mind; though, as an exhibition of the German temperament, the author at last sits down oppressed by some morbid hesitation. "We affirm this only, that the spuriousness of the Epistle cannot be shown by convincing arguments, in the manner that the genuineness of the Gospels and other books of the N. T. may be satisfactorily established, even in the view of an unfriendly critic, by witnesses and documents in all respects worthy of credit." In fact, he too much yields to difficulties, though the positive evidence far outweighs them; and there are cases, in philological criticism as well as natural science, in which difficulties appear, according to our present knowledge, insolvable, but the proofs of fact stand undeniable.

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with great force by Mr Granville Sharp, by Dean Wordsworth, and by Dr Middleton, the first Bishop of Calcutta.[21] The Calm Inquirer treats it with high disdain, and he utters the grossly unjust insinuation, that this is the last hold of those who maintain the Deity of Christ.[22]

But after all that has been advanced by the learned and adroit writers who have exerted their talents to decry this argument, they cannot deny that the construction pleaded for is according to the *regular* and *proper* use of the language; and that the instances of deviation from it which their industry has brought forwards, are *exceptions* from the ordinary course, and are of *rare* occurrence. Dr Middleton contends that all the exceptions are such in appearance only, and may be accounted for on principles, not assumed to serve the purpose, but rational and necessary. This position, his opponents, of course, labour to overthrow. Yet a gentleman who has a right to be esteemed among the most learned of the Unitarians does not scruple to declare, that this "Doctrine of the Greek Article maintains its triumphs unopposed, and that nothing has yet been done with effect against it:" and that learned writer further says; "Affectation of contempt for the argument has been assumed; but it is evidently assumed for want of better resource, and never has affectation been more misplaced."[23]

[21] *Sharp's Remarks on the Use of the Definite Article in the N. T.* Third ed. 1803. *Wordsworth's Six Letters to Granville Sharp, Esq.* 1802. *Middleton's Doctrine of the Greek Article*, pp. 81–94, etc. 1808. On the other side are, *Six more Letters to Granville Sharp, Esq.* under the burlesque name of *Gregory Blunt, Esq.* 1803; a work distinguished for its unbecoming levity, and its sarcastic insolence to one of the worthiest and most amiable of men: *Winstanley's Vindication of Certain Passages of the Common Version*, etc. 1807: and an able and learned, but to my humble apprehension, very far from impartial and convincing, critique on Bishop Middleton's book in the *Monthly Review*, May, June, July, and August, 1810, vol. lxii. N. S.

[22] Page 230.

[23] Dr Charles Lloydd, in the *Monthly Repository*, May, 1816. Though Dr Lloydd admits the soundness of the doctrine itself, on the use of the article, he assures us that he can demonstrate the application of it to the proof of the Deity of Christ, to be erroneous. For private reasons, however, which are satisfactory to his own mind, he has hitherto declined to give the public an opportunity of judging what force may be in his arguments.

The *Monthly Repos. Reviewer* perhaps possesses a knowledge of Dr Lloydd's prescription. While he admits the general validity of the Rule, he conceives that all the cases (which will be treated as they occur) come into an excepted class: "Words which are, strictly speaking, attributives, when frequently applied to an individual person or object eminently possessing the attributive, may become truly of the nature of names of substances and proper names, and so may be

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Without taking upon myself to profess the removal of all the difficulties which hang upon this question (though, indeed, they are of no very formidable kind), I feel it to be consonant with candour and the strictest truth to assert, that the ordinary, just, and unbiassed construction of this and some similar passages produces the interpretation which I have adopted; that, had this been a case in which theological controversy was not concerned, it is morally certain that *no person would ever have disputed* the construction, or wished to change it; that the only semblance of argument which has been yet brought against it, proceeds on the assumption that, in this application, it would express a falsehood, an impossibility—an assumption which I humbly think a just antagonist would not make, and which can only arise in any upright mind from that vulgar misconception of the doctrine under consideration, which regards it as a humanizing of the Deity or a deifying of the humanity; and, therefore, that this construction of the clause is entitled to great attention, as a collateral argument, and in unison with the many direct evidences in favour of the doctrine.

It is scarcely necessary to remind the reader, that in verse 2, where a distinction of persons is intended, the article is repeated; "The knowledge of God, and of Jesus our Lord:"[24] but that, in verse 11, where such a distinction is not intended, the article is omitted, according to the well known and undeniable rule: "The eternal kingdom of our Lord and Saviour, Jesus Christ."[25]

V. "Among you there will be false teachers, who will art-
"fully bring in destructive opinions, even denying Him that
"redeemed them to be the Sovereign, bringing upon themselves
"swift destruction." "——Ungodly men, perverting the grace
"of our God into impurity, and denying our only Sovereign
"and Lord Jesus Christ."[26]

excluded from the operation of the rule." P. 84. To my apprehension, the ground pleaded for this exemption is not proved. I entreat every competent and impartial scholar to give his attention to the question; and I especially request his study of Bishop Middleton's Chap. III. § iv. 2, and Chap. IV. I request also attention to what may be offered upon this question in subsequent parts of this Volume, referring to passages of the Apostle Paul.

[24] Ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[25] Τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

[26] Chap. ii. 1. It seems to be, at least, the probable construction to take τὸν ἀγοράσαντα αὐτοὺς to designate the subject, and δεσπότην to be the predicate, εἶναι being understood, as it is very often. Jude 4. Θεὸν, *God*, is omitted from what appears sufficient evidence. See Griesbach, Vater, and Scholz. Yet the word is found in the Syriac, which Version, however, of this Ep., and 2 Pet., 2 and 3 John,

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The title of dominion, which in other places of the New Testament, excepting those in which it is given to a human proprietor,[27] is applied in a very marked and solemn manner to the Divine Father, is here given to Christ. That he is the person intended in the first passage, can admit of no reasonable doubt: for the act of *redeeming* mankind is, in the New Testament, constantly and exclusively predicated of Jesus Christ;[28] and the parallel passage in Jude excludes all doubt.[29] The question is, what kind of dominion is here ascribed to Christ. The scope of both the passages shows it to be such a proprietorship as is the ground of requiring spiritual homage, or moral obedience; such a sovereignty as those persons are not willing to admit who are hostile to the chief design of redemption, to make men holy. It is, therefore, the dominion over minds and consciences which is intended; the right to demand, and the power to enforce, the obedience of all our moral faculties. The elements of this obedience are, acknowledging the Superior Power as the proper object of our devout affections, and as exercising a scrutiny over our hearts and thoughts; making his will our rule of conformity; regarding him as our end in all things; and anticipating his judgment as that by which we must stand or fall to eternity. Religious obedience, I conceive, involves all this: and this obedience is required to Christ as "our Only Sovereign and

and Rev., is not earlier than the sixth century. A more important authority is a passage in the Synodical Epistle, written A. D. 269, relative to Paul of Samosata; *Euseb. Hist. Eccl.* vii. 30. There Firmilian is said to have been deceived (*ὑπ' αὐτοῦ τοῦ καὶ τὸν Θεὸν τὸν ἑαυτοῦ καὶ Κύριον ἀρνουμένου*) "by him who had *denied his own God and Lord.*" The allusion to Jude 4, is probable; but we cannot say, certain. Dr Routh regards this passage as affording some support to the common reading; as he does also the phrase of Caius (who flourished at the beginning of the third century), or some contemporary author, denominating Theodotus (*τὸν ἀρχηγὸν καὶ πατέρα ταύτης τῆς ἀρνησιθέου ἀσεσταείας*) "the chieftain and father of this *God-denying* apostasy." *Euseb.* v. 28. *Routh, Reliq. Sacr.* vol. ii. p. 23.

[27] Δεσπότης. 1 Pet. ii. 18. 1 Tim. vi. 1. Tit. ii. 9.

[28] Ἀγοράζειν. 1 Cor. vi. 20; vii. 23. Rev. v. 9; xiv. 3, 4.

[29] There is much reason to believe that the resemblance of thought and expression between the middle of Peter's Second Epistle and the Ep. of Jude, arose, not from their each drawing from a common source, some previously existing prophecy or other sacred book, as many have supposed; but from the circumstance that Jude, writing later, treating on the same subject, and alluding to the same persons, made use of Peter's Epistle. This supposition is maintained, in what appears to me a convincing manner, by Hänlein of Munich, in his *Epist. Judæ, Comment. Crit.* etc. Erlangen, 1804, pp. 72, 73. Olshausen supposes that the common source of the two apostles was their common knowledge of the persons and facts, and their having frequently conversed upon them. The influence of the Holy Spirit made all natural occasions subservient to its inspiring power.

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Lord;"[30] thus verifying his own word, "that all may honour the "Son, even as they honour the Father."

VI. "——The Lord and Saviour:——Where is the pro- "mise of his coming?——With the Lord, one day is as a thou- "sand years, and a thousand years as one day. The Lord doth "not delay with respect to his promise, as some reckon delay- "ing; but is long-suffering towards us, not desiring that any "should perish, but that all should come to a change of mind. "But the day of the Lord will come, as a thief [cometh].—— "Since then all these things are dissolving, what distinguished "persons ought you to be! With holy lives and acts of devo- "tion looking for, and even hastening on, the coming of the "day of God.——And esteem the long-suffering of our Lord "to be salvation;"[31] that is, furnishing the means of obtaining salvation, and the most gracious motives to induce us to seek it.

The *coming*, *appearance*, or *presence*, here and in other parts of the New Testament spoken of, is universally admitted to be an especial act of Christ. Whether it was only the exercise of mercy and judgment in the destruction of the Jewish polity, which liberated the Hebrew Christians from extreme sufferings, executed terrible but righteous judgment upon the incorrigible nation, and fulfilled the most express and remarkable predictions of Christ; or whether, along with this, upon the principles of a just analogy, were associated, in the inspired contemplation of the apostles, the immediate glorification of the soul at death, and the final honour of true Christians in the public events of the universal and final judgment; in either of these cases, the *qualifications* of HIM whose *coming* demanded it to be thus described, qualifications by which moral and natural events so transcendently important were to be accomplished, were evidently and necessarily not less than DIVINE. In this passage also, it is to be observed that, with reference to those events, he is here not merely called "the Lord," in that emphatic way which suggests a correspondence with the Old Testament terms

[30] Τὸν MONON ΔΕΣΠΟΤΗΝ καὶ ΚΤΡΙΟΝ ἡμῶν· following the rule of the article, before stated, which renders necessary the construction of the appellatives as belonging to one subject. To say, as some do, that Δεσπότης is a title which the Scriptures apply to the Father only, is begging the question. Schleusner expressly owns its application to Christ, in the parallel place of Peter, on account of his mediatorial exaltation, and his being the Head and Author of blessings to his church. Vid. *Lex. N. T.*

[31] Chap. iii. 2, 4, 8, 9, 12, 15.

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Jehovah and *Adonai*, but he is also denominated "God." In this passage (ver. 8, 10), are two instances of the term LORD, without the article or any other limiting adjunct, referred to Christ; of which mode of expression it has been most confidently asserted[32] that an example is not to be found in the whole New Testament. It will be said that the same season may be called *the day of the Lord* and *the day of God*, without implying that the two governed nouns refer to the same object: for the predicted "coming of Christ," of whatsoever event we understand it, must also be a manifestation of the peculiar presence and power of the Father, in whose name and authority Christ acts on this and on all other occasions. To this remark we reply, that the fair and unbiassed construction of the two phrases does clearly and even necessarily lead to conceive of the object in each as identical; and that we ought not, in compliance with a prepossession of opinion, to abandon the fair and unbiassed construction.

VII. "Grow in the grace and knowledge of our Lord and "Saviour Jesus Christ: unto him be glory both now and to "eternity."[33] What can we conceive to be meant by "the "*knowledge* of our Lord Jesus Christ?" Was it not, in the estimate of the apostles, something immeasurably important, vast, profound, the most suitable and obligatory object of the studies of men, and of the admiring inspection even of angels?[34] Another of these inspired writers speaks of it in raptures, as characterized by a "superlativeness (ὑπερέχον)" of value, which rendered the abandonment for it of ease, wealth, honour, and every thing dear to nature, an immensely gainful sacrifice.[35] Yet that very apostle was most anxious to guard himself and those who were willing to learn from him, against glorying in men.[36] Must not, then, this object, in which he so gloried and without restraint exulted, have been something infinitely transcending all that is human, or even the loftiest grandeur of things created? In another passage, he points us to "the *love* of Christ" as "surpassing knowledge."[37] *That love*, therefore, and such ideas as are associated with it, were the objects "in the knowledge" of which the venerable and almost dying Peter[38] charged his

[32] By the old Socinians, and by the writer against Bp. Middleton, in the *Monthly Rev. ut supra*, p. 148.

[33] Chap. iii. 18. [34] 1 Pet. i. 12. [35] Phil. iii. 7–10.
[36] 1 Cor. iii. 21. [37] Eph. iii. 19. [38] 2 Ep. i. 13, 14.

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fellow Christians to "grow." He also represents these objects as including the sentiment "of grace;" that is, that whatever of their knowledge we may attain is to be attributed to *free favour*, sovereign and unmerited divine goodness; and this very favour itself *granted by Christ*, for it is "the grace and know-"ledge of our Lord and Saviour Jesus Christ." Let a serious Christian meditate upon these things, upon their holy and heavenly nature, upon their necessary implications, and upon this mode of representing them; and let him ask whether this "grace and knowledge" can be predicated of any mere creature, as at once their Object and their Author.

In just coincidence with these sentiments the sentence concludes with a devout ascription of praise, for the blessings granted or hoped for. Some of the apostolic doxologies are referred to the Father.[39] Others are ambiguous, and so far as the connexion is concerned, may, with equal grammatical propriety, be referred to the Father or to the Redeemer.[40] The present example belongs, with undeniable clearness, to the Lord Jesus Christ. It is an act of devotion, ascribing to the Saviour that honour which reason and scripture example show to be properly attributed only to the Divine Majesty.

To preclude the proper inference from this fact Mr Belsham makes two observations.[41]

1. "Three manuscripts and the Syriac version add the words, *and of God the Father*." But he does not add, and I am persuaded he would not have asserted, that he considers this authority sufficient to introduce the new clause into the text, or even to warrant a rational doubt whether the received reading be complete. He ought to have said that the highest of the three manuscripts is of the tenth century: and that the older Syriac version (if indeed it be not the same as the Philoxenian) of *this* Epistle is not a part of the Peshito, and is by no means of equal weight in criticism.

2. "The Epistle itself is of doubtful authority." The reader will scarcely be content to receive this assertion on trust. If he will take the trouble to examine the question, perhaps he will find reason to acquiesce in Michaelis's conclusion, "That the supposition that this Epistle is spurious, is without [any suf-

[39] Rom. i. 25; xvi. 27. 2 Cor. xi. 31. Gal. i. 5. Eph. iii. 21. Philip. iv. 20. 1 Tim. i. 17; vi. 16. 1 Pet. v. 11. Jude 25.

[40] Heb. xiii. 21. 1 Pet. iv. 11.

[41] Page 369.

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ficient] foundation:"[42] or as it is stated by Pott, who has explored the subject with peculiar diligence and ability, "That it is established beyond all just doubt, that the Apostle Peter, and no other, was the author of this Epistle."[43] The judgment of Bertholdt, and that of Olshausen, have been already adduced.

VIII. "Keep yourselves in the love of God, looking for the "mercy of our Lord Jesus Christ unto eternal life."[44]

The greatest felicity to which the hopes of a sinful creature can aspire, the salvation from guilt and misery, and the acquisition of immortal perfection in holiness and joy, is here ascribed to Christ, as its immediate Author; and HIS MERCY, by which we must of necessity understand *sovereign benignity*, is declared to be the principle on which we are permitted to indulge this high desire and expectation. The reference of human happiness to "the GRACE of our Lord Jesus Christ," as its efficient cause, is of very frequent occurrence in the apostolic writings: and here it is ascribed to HIS MERCY, his wondrous compassion and efficacious goodness to the guilty and miserable. How great must HE be, on whom such a reliance can be securely placed! Admitting the doctrine of his Divine Nature and Perfections, this style of expression is reasonable and proper. But on the denial of that doctrine, it appears to me impossible to free this characteristic language of the inspired teachers, from the charge of not only most inexcusable exaggeration and dangerous tendency, but of absolute impiety. I would respectfully press upon a serious and candid Unitarian, whether he can regard this habit of expression as congenial with the spirit of his system; yea, whether by any striving, he can make it wear the appearance of being so; whether he does not feel a most repellent incongruity in every attempt, when describing the blessings and inculcating the obligations of religion, to connect them so intimately, so perpetually, so affectionately, with the name of JESUS! Let him take a paragraph, or a series of paragraphs, in the writings of Peter, John, or Paul: let him observe how almost every topic, be it doctrinal, or argumentative, or preceptive, or monitory, or consoling, is interwoven with such clauses as "in Christ," or "by Christ," or "through Christ:" and let him impartially consider whether he can, without a striving against his feelings and his judgment too, without a painful sense of that which is unna-

[42] *Introd. N. T. Marsh*, vol. iv. p. 350.
[43] *Prolegomena in Ep. Petri* ii. p. 184. [44] Jude 21.

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tural and even revolting, imitate this style in the flow of his own religious compositions, whether they be his discourses to men or his addresses to God.

IX. The entirely practical character of the Epistle of JAMES renders it a subject of no surprise that we do not find in it any direct statements of the doctrines of Christianity. But there are in it some expressions which appear to be, at least, probable recognitions of the Divine Nature of our Lord and Saviour.

The first words of this epistle might, with the strictest fairness and grammatical propriety, be translated, "James, a servant of [our *or* the] God and Lord Jesus Christ."[45] It can only be conceded that this is not a *necessary* rendering. The commonly received one, which divides the objects, is also agreeable to grammatical propriety. But yet the two modes are not absolutely in equipoise. We can firmly maintain, that the former is that which a faithful translator would *the more readily* or even *necessarily*, adopt, in any case of similar construction which did not involve a contested point; that is, in any ordinary instance. Surely, then, it is a circumstance of no trivial consideration, that, in this passage on which we decline to lay stress, on account of a possible ambiguity, the fair and straight-forward translation is that which, in the most explicit manner, attributes Deity to our Lord Jesus Christ.

An attentive reader of the New Testament can hardly have failed to observe, that the appellative, *the* LORD, when put without any addition or qualification, usually denotes the Sovereign and Head of the Christian economy; who is, by peculiarity and emphasis, its Master and Lord.[46] In most cases of the occurrence of this name, there are identifying circumstances which fix the application; and from these, therefore, it is proper to derive a rule for its general reference: thus leaving to be excepted only those instances where a ground of exception is laid in the connexion. Now, in several places of the Epistle of James, we find this manner of expression; and in which the association of ideas, produced by the context or by the spirit and affinity of sentiment, leads our thoughts definitely to Jesus Christ. It ought, also, to be observed, that these are the only passages which contain a reference to Christ at all, excepting the opening words which we have considered, and another clause;[47] and

[45] Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος. Chap. i. 1. [46] John xiii. 13, 14.
[47] Chap. i. 1, and ii. 1.

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certainly it cannot be held very probable that he, who, being a near relative of Jesus, bore the honourable title of "the Lord's brother," and who was one of the pillars of the apostleship,[48] could find no place for introducing his Lord but two incidental possessive cases.

James could not have forgotten the eternally memorable night, in which he heard Jesus say, "I go to my Father: and whatsoever ye shall ask in my name, that I will do, in order that "the Father may be glorified by the Son. If ye shall ask any "thing in my name, I will do it.—I shall see you again, and "your heart shall rejoice, and your joy no one taketh from you; "and in that day ye shall put no questions to me. Verily, "verily, I say unto you, that whatsoever things ye shall ask the "Father, in my name, he will give to you. Hitherto, ye have "asked nothing in my name: ask, and ye shall receive, that "your joy may be completed."[49] In these parts of that discourse, it is manifest that the Saviour, notwithstanding the deep cloud of humiliation and sorrow which overwhelmed him, hesitated not to reveal a ray of his divine perfection, in assuming to himself *the same* relation of gracious kindness, ability, and active power, with respect to the prayers of his disciples, that he attributed to his Omnipotent Father. The performing of the requests of prayer he made *his own*, in the most unequivocal manner.

Now we can trace, with at least a high probability, an association with those declarations of Jesus Christ, in this passage of the Epistle: "If any one of you be wanting in wisdom, let him "ask from God, who giveth to all liberally, and reproacheth not; "and it shall be given to him. But let him ask in faith, in no "respect hesitating: for he who hesitateth is like a wave of the "sea driven by the wind and tossed about. Let not such a "man think that he shall receive any thing from the Lord."[50] Here, if we reflect upon all the circumstances which have been premised, it cannot appear an unreasonable supposition that the apostle had respect to the Lord Jesus, as the person to whom the expectancy of answers to prayer is especially directed.

"Blessed is the man who endureth temptation: for, when he "has been approved by the trial, he shall receive the crown of "life, which the Lord hath promised to those who love him."[51]

[48] Gal. i. 19; ii. 9.
[49] John xiv. 13, 14; xvi. 22–24.
[50] Chap. i. 5–7.
[51] Chap. i. 12.

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With these words of gracious encouragement we cannot but connect the various declarations of our Lord while upon earth, claiming for himself the highest love, and reiterating the promise, "I WILL GIVE eternal life."[52] The inference therefore is, that "Jesus Christ is THE LORD, who is here held forth as having both the right to promise and the power to bestow, that everlasting happiness. Who, then, must HE be, to whom the suffering Christian can look, with just confidence, for blessings thus divine and infinite?"

"My brethren, let it not be with [worldly minded and unjust] "regard to the persons [of men], that ye hold the faith of our "Lord Jesus Christ [the Lord] of glory."[53] The construction of the epithet at the close of this sentence is remarkable, and has some difficulty: but it forcibly represents the Saviour as *the Sovereign of glory*, the Fountain of all such honour as is real, just, and worthy of being esteemed; that ground of respect which is contrasted, by its reason and truth, with those motives of deference to rank and appearance which are rebuked in the sequel of the passage. The implied argument of the representation is evidently this; that which constitutes true glory, and is a basis for just esteem and honour, is *something which depends upon Christ*. He it is, who has the right and the power to confer real greatness. Such greatness consists in the enjoyment of his favour, and in conformity to his moral likeness. Now, let it be impartially considered, what prerogatives and qualities are implied in such a relation to the only kind of honour that possesses a real and permanent value, a value rising to the estimation of the Supreme Majesty, and extending through eternity. What must be the character of one whose moral likeness can possess such worth, and who is able to confer such a blessing? Can we form a satisfactory idea of those properties as inhering in any mere created being? Is it not the pervading sentiment of the Scriptures, that such as this is "the honour which cometh "from God only?" Does not the attribution here made to our

[52] Matt. x. 37. John iv. 14; x. 28; xiv. 23.

[53] Chap. ii. 1. Our language is not flexible enough to permit an exact imitation of the original; so that I have been obliged to insert supplementary words, and to give a circuitous turn to the construction; rendering the translation a very inadequate representation of the terse and pointed manner which characterises the Apostle James. The position of τῆς δόξης is not free from doubt. Some make it dependent upon τὴν πίστιν, giving the sense, in Hebraistic form, of *glorious faith*.

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Lord and Saviour Jesus Christ, "the Lord of glory," comport with the language of the earlier scriptures concerning "the "Everlasting King?"—"Thine, O Jehovah, is the greatness "and the might and the honour and the victory and the splen- "dour;—both riches and honour are from thee, and thou rulest "over all, and in thine hand are strength and might, and in "thine hand it is to make great!"[54]

For the purpose of a closing confirmation to this argument, the Apostle James adds, "Attend, my beloved brethren: hath "not God chosen the poor of this world [to be] rich in faith, "and heirs of the kingdom which he hath promised to those who "love him?"[55] Here we are met by the conformity, in the last clause, with the sentiment and expression of a preceding passage:[56] and, if there be weight in the reason which has been alleged for referring that declaration to the Redeemer, this also may be justly considered as having the same reference; and it expressly applies to him the divine name. We may ask, also, *who* was the great Teacher and spiritual Guide of men, that was distinguished, in a way in which none ever had been, a way the most opposite to the principles and characters of the boasted heathen sages,—as selecting *the poor* for his followers, and pronouncing the highest blessings upon them?

In subsequent parts of his epistle, this apostle adverts to "the "coming of the Lord,"[57] as the event which should terminate the trials and consummate the blessedness of the believer. But this *coming* or *presence*, whatever interpretation we give to the confessedly difficult term,[58] is undeniably the great point to which the apostles always and most earnestly directed the faith and expectations of their fellow-Christians, under their severest sorrows. In those expectations was implied a reliance upon wisdom, righteousness, and power, in such modes of exercise, and in such relation to the dominion and agency of providence, as would be absurd and impious if the Being thus relied upon were not possessed of divine perfections. It is also to be remarked, that "the Lord," whose "coming" was to bring relief to the oppressed Christians, is introduced in such an apposition with "the Lord of sabaoth" (ver. 5), the established Hebrew designation of Jehovah as the Ruler of the universe, as to

[54] 1 Chron. xxix. 11, 12.
[55] Chap. ii. 5.
[56] Chap. i. 12.
[57] Chap. v. 7, 8.
[58] See p. 299 of this Volume.

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convey the assumption that one and the same person is intended.

With reference to either a medicinal application, or one o the miraculous powers of the apostolic age, the action and the prayer are directed to be "in the name of the Lord."[59] This corresponds with the constant language of the New Testament, that such acts were to be performed "in the name of the Lord "Jesus:" and so had he himself declared, "IN MY NAME—they "shall lay hands upon the sick, and they shall recover."[60] The same assurance is contained in the words of this Epistle: "The "prayer of faith shall restore the sick person, and the Lord shall "raise him up:"[61] and the ideas are further associated with the abundant compassion and mercy of the Lord (ver. 11), as the ground of patient endurance and animating hope. Let the candid inquirer put together these declarations, let him reflect upon their inevitable implications and references, and let him say whether the *name*, the *power*, the *compassion* and *mercy* of the Lord thus urged, can be any other than divine attributives.

[59] Chap. v. 14.
[60] Acts iii. 6; iv. 10; xvi. 18. Mark xvi. 17, 18.
[61] Verse 15.

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CHAP. IV.

THE TESTIMONY OF THE APOSTLE PAUL.

I. Christ the Author of spiritual blessings.—II. The Head of the authority, miracles, and success of the apostles.—III. The Giver of providential blessings.—IV. The Object of religious affections.—V. The counsels of Christ unsearchable and divine.—VI. The divine attribute of Immutability attributed to him.—VII. Peculiar regard to his Name.—Scripture doctrine concerning the KINGDOM OF CHRIST.—Collation of passages on this subject, and analysis of their testimony.—VIII. Christ appealed to as knowing the heart, in solemn attestation.—IX. The object of religious obedience.—X. The object also of disobedience.—XI. The object of religious invocation.—XII. The grace of Christ and the influence of the Spirit, put in the same rank with the love of God.—XIII. The fulness attributed to Christ.—XIV. Works, directly or indirectly, ascribed to Christ.—i. The universal creation.—ii. The existence and the felicity of all holy creatures.—Doctrine of the New Creation.—iii. Conservation of the universe.—iv. Giving ability for duties.—v. Destroying the antichristian power.—vi. The resurrection of the dead.—vii. Final awards.—viii. Bestowment of salvation.—XV. Appellations given to Christ.—XVI. Distinction between Christ and the Father.

THE history of Paul the apostle was very remarkable; and not less so has been the manner in which his authority and character have been treated. If, in any circle of the world's favour, a disinterestedness and devotedness approaching to his; if the same undaunted and independent spirit, the same tender and self-renouncing sensibility, genius as lofty, and perseverance as unconquerable, had been shown in any enterprise of science or earthly heroism; the man to whom the description belonged would have been the object of admiration to all ages. Had he been a heathen, or a Mahometan, or a fierce crusader; had he been a prince, or a statesman, or a philosopher,—only taking care in this our supposition that Christian principle and Christian practice had made no conspicuous part of his character,—he would have been one of the idols of history. But, because Paul consecrated his rare qualities to the noblest end of human life, the most benevolent of pursuits with respect to mankind, and the most dutiful and honourable in obedience to God, he has been pitied and despised, condemned and hated, both in elder and in modern times, with an intensity remarkably greater than fell to the share of any other of the twelve men who changed the face of the world. His contemporary countrymen, and

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their unhappy posterity to this day, have made Paul the object of their bitterest malignity. A large body of the early Jewish Christians, or rather Semi-Christians, and some of the most influential of the sects who, during the first four centuries, laboured to mutilate and to corrupt Christianity, rejected his claims to be a teacher commissioned by the Founder of the religion to whose empty name they had attached themselves. And in our own times, among the varied forms which infidel folly has assumed, some persons have made signals that they would even condescend to accept of Christianity, if they might be indulged with the cry, "Jesus and not Paul!"[1]

What, then, is there in the character of the magnanimous apostle of the Gentiles, that keeps alive this unspent hostility? Has history preserved the memory of a man whose philanthropy was more enlarged; who had risen more nobly superior to the prejudices of age, sect, and country; a man more kind, more self-denying, more liberal, or who, on all accounts, less deserved a harsh remembrance?

But it is vain to clear away negations: the cause is plainly enough to be discerned. In the Epistles of Paul we see, not so much his own frank and generous disposition, the love of truth, and the sublime of obedience; as that he was the "chosen vessel" of the Divine Spirit for completing the archives of Christian doctrine, by a clear and bold, a copious and uncompromising, testimony to the *Divine Person* and the *redemption* of CHRIST, the reign of his *grace*, and the conformity of its subjects to his *holiness*. Indeed the evidence which we have already seen, shows the perfect harmony, in all these views, of the elder apostles, with "their beloved brother Paul:"[2] but the greater breadth, so to speak, which is spread in his Epistles for "the enmity of the carnal mind" to expend itself upon, has served for the sole occupation of that enmity, as much as if there had been no other writers of the New Testament to share their portion with him.

The chief parts of the TESTIMONY which this apostle was in-

[1] A flippant book with this title was published a few years ago, attributed to a man of note in politics and jurisprudence;—now gone to his awful account.

[2] "Even as also our beloved brother Paul, according to the wisdom given to "him, hath written unto you; as likewise in all his epistles, speaking in them "concerning these things, in which are some [points] difficult to be understood, "which the undisciplined and unstable wrest, as they do also the other scrip-"tures, to their own destruction." 2 Pet. iii. 15, 16.

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spired to record, concerning the Person of the REDEEMER and SAVIOUR of men, is presented to the reader's serious and devout consideration, in the following arrangement.

I. The Lord Jesus Christ is constantly celebrated, either by the mention of him alone, or in conjunction with the Divine Father, as the Author and Bestower of the greatest possible blessings, the supreme good of everlasting possession and enjoyment.

"Christ hath been gracious to you. Christ Jesus came into "the world to save sinners. The elect—obtain the salvation "which is by Christ Jesus, with eternal glory. On this very "account I became an object of mercy, that in me as a chief "[instance] Jesus Christ might show forth the utmost long-suffer- "ing for an example to those who shall hereafter believe on him, "for eternal life. Christ is the Head of the church: He is "the Saviour of the body. Christ loved the church and gave "himself for it, that he might set it apart as holy, having puri- "fied it by the washing of water; with the declaration that he "would present to himself the church, glorious, not having stain "or wrinkle, or any of such things, but that it should be holy "and spotless. The church—is his body, the fulness of Him "who filleth all in all;" that is, the whole sum of true Christians, the property of the Saviour who supplies them with all blessings. "May the peace of Christ preside in your hearts! "The grace of the Lord Jesus Christ be with you! The grace "of our Lord Jesus Christ be with your spirit, brethren! The "Lord Jesus Christ be with thy spirit! The Lord make you "to increase and abound in love to each other, and to all men; "as we also to you: to the establishing of your hearts blame- "less in holiness in the presence of our God and Father, at the "coming of our Lord Jesus Christ with all his holy [angels]! "In every thing ye have been enriched by him, in all expres- "sion and in all knowledge:——so that ye are defective in no "gracious bestowment, looking for the revelation of our Lord "Jesus Christ; who also will keep you firm unto the end, "blameless in the day of our Lord Jesus Christ. Faithful is "the Lord who will establish you, and guard you from the "wicked one. The Lord stood by me and strengthened me, "that the gospel preached might through me be fully evidenced, "and all the nations hear it; and I was rescued out of the "lion's mouth. And the Lord will rescue me from every

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" wicked work, and will save me unto his heavenly kingdom: " to whom be glory for ever and ever! Amen."[3]

In the preceding passages, to which there are others similar, the attributions are made to the Redeemer alone: in the following he is united in terms which clearly indicate a parity of power and influence with the Almighty Father.

" Grace and peace be unto you, from God our Father, and " the Lord Jesus Christ! Grace, mercy, and peace from God " the Father, and the Lord Jesus Christ our Saviour! Our " Lord Jesus Christ himself, and our God and Father (who " hath loved us and hath given everlasting consolation and good " hope by grace), comfort your hearts and establish you in every " good word and work!"[4]

To the serious and sincere inquirer, whose faith in the divine word, whose meditations and devotions, permit him not to be a stranger to the weaknesses and wants, the sins and dangers, of human nature, in its existing state of probation, anxiety, and guilt, and in its expectancy of eternal judgment,—I make the request, that he would closely reflect on the NATURE of the blessings here declared to be the gift and work of Christ, on the PERFECTIONS from which alone they can emanate, and on the POWER over the mind and moral condition of man which the bestowment of them implies. We here find attributed to Christ in the plainest and fullest language, a condescension from a previous state, in order to deliver men from the deepest misery; ——the all-comprehensive and infinite good, the SALVATION of sinners;—the exercise of boundless kindness and forbearance; ——the most glorious, stupendous, and triumphant mercy;—— deliverance from the greatest evil, in the present and the future life:——the conferring of perfect holiness, the highest honour

[3] Col. iii. 13, ἐχαρίσατο—. 1 Tim. i. 15. 2 Tim. ii. 10. 1 Tim. i. 16, *τὴν πᾶσαν μακροθυμίαν, the highest degree of long-suffering.* See Wetstein, Rosenm. and Heinrichs. The idiom is confirmed by Polybius and Plutarch. Eph. v. 25–27, ἐν ῥήματι ἵνα——a Hebraism, answering to עַל־דְּבַר; see Koppe and Vater. The learned and penetrating Harless rejects this interpretation, as destitute of philological authority: but, he takes ῥῆμα, as in Luke ii. 29, and probably Heb. vi. 5, to denote *promise.* Eph. i. 23; see Michaelis and Schleusn. Col. iii. 15; the reading, *Christ*, is adopted on the clearest evidence; see Griesb. 1 Cor. xvi. 23. Gal. vi. 18. 2 Tim. iv. 22. 1 Thess. iii. 12, 13; that *the Lord* here designates Christ, follows from ver. 11. 1 Cor. i. 5–8. 2 Thess. iii. 3; 2 Tim. iv. 17, 18; that, in the last two passages, Christ is intended, is inferred from both the phraseology and the connexion.

[4] Rom i. 7, and the benedictions at the commencement of other Epistles. Tit. i. 1. 2 Thess. ii. 16, 17.

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and the germ of supreme bliss;——the gift of the best blessings that can be enjoyed in our present condition, the knowledge of divine truth, ability to teach it, the progress and success of the gospel, the greatest mental enjoyments, the exercise, improvement, and confirmation of all moral virtues and Christian dispositions;——the gracious presence of Christ with "the spirit" of man;——effectual preservation from sin, temptation, enemies, persecutions, sorrows, and death;——and the crown of heavenly and everlasting happiness.——Who can make THUS blessed, but HE who is the FOUNTAIN OF LIVING WATERS?

To this branch of argument, which I humbly think is highly important and convincing, very little attention is paid in the *Calm Inquiry*. Indeed, such attention would not be in the spirit of that work. The materials are too grand, affectionate and solemn. They appeal to the tenderest feelings of piety, the loftiest capacities of the soul, as well as to a literary judgment upon words and interpretations: and they require a habit of dwelling upon great and holy combinations of thought and affection, such as mere criticism and theorizing can never produce.—Of all the passages in the first class of the enumeration above made, that work notices but one:[5] and of that, the Inquirer touches upon only the final clause. His observation is, at best, but a surmise: and it entirely overlooks the point of the case, the nature of the "glory" which is attributed to Christ, and the identity of this style of ascription with that which so frequently occurs as a definite act of homage and worship to the Deity. See the preceding Chapter, Section III, Article II. Upon the passages in the second class he offers some remarks, which have been already considered, in the Chapter and Section just now referred to, Article I. But it is to the *nature* of the blessings themselves, what they *presuppose*, what they *involve*, and to what they have respect as their *tendency* or *termination*, that a judicious inquirer will look for satisfaction as to the character and powers of their Author.[6]

[5] "2 Tim. iv. 17, 18.—Dr Clarke, No. 710, remarks, that 'it is somewhat ambiguous whether this be spoken of Christ or of God the Father, but that it seems rather to be meant of Christ.' And where Christ is mentioned under the character of a king, glory or honour may fitly be ascribed to him: meaning thereby to express a wish that the glory of his kingdom may be everlasting, or that the great founder and ruler of this spiritual empire may be held in everlasting honour by his admiring and grateful subjects." *Calm Inq.* p. 368.

[6] The universal voice of Scripture represents "Christ as having laid the human race under infinite obligations to him, for benefits altogether peculiar and con-

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In an elaborate work, published since the first edition of these volumes,[7] Mr Belsham does indeed, as his plan necessarily required, give his interpretation of the passages which have been above quoted. He adopts various methods of explaining them, in adaptation to his own views. In one place he takes into his text a different reading, upon evidence which Griesbach did not think amounted to even his lowest degree of probability, and which Heinrichs, Knapp, and Vater, have not thought worthy of noticing.[8] For the explication of some other passages, he calls in the notion of a real, though generally invisible presence of Jesus with the apostles, and particularly Paul, during the period of their labours and sufferings for him: an hypothesis to which attention is paid, in a subsequent part of this chapter.[9] In 1 Cor. i. 8, he follows Calvin, Grotius, Wetstein, Macknight, and others, in referring the relative to the remoter antecedent, "God," in verse 4th; a construction which is certainly admissible:[10] but it is not in our power to say that either of the two modes of reference can be absolutely proved or disproved. The preference must probably depend upon our ideas of the connexion. In my own mind, the balance inclines to the construction which I had before adopted; because the nearer antecedent, "our Lord Jesus Christ," is the idea which evidently fills the writer's mind,[11] and would prompt the immediate application of the relative; because the blessing mentioned falls naturally under the class of those which, in verse 5, are attributed to the *enriching* power of Christ; and because the renewed mention of

nected with the work of salvation. A value peculiarly great is ascribed to these benefits, on the express account of the exalted dignity of the person to whom we are indebted for them. Hence, our disposition of mind towards him, and our compliance with his claims of authority, will ever be proportionate to the ideas which we entertain of his dignity. It is therefore not a matter of indifference, to diminish and degrade Jesus Christ, or to represent him as a mere man." *Morus*, in his *Epit. Theol. Christ.* p. 65.

[7] *The Epistles of Paul the Apostle, translated, with an Exposition and Notes;* four volumes, 1822.

[8] Col. iii. 13. "The Lord freely forgave you," instead of "Christ."

[9] 1 Thess. iii. 12. "I—think the prayer is addressed to Christ; who, during the apostolic age, maintained a personal intercourse with the church, which since that period has been withdrawn; which intercourse laid a foundation for personal applications to him, especially on the part of the Apostle Paul, all whose motions were directed by him, which applications, in other individuals and in succeeding times, would be unauthorized and idolatrous." 2 Tim. iv. 17, 22.

[10] It is preferred by Semler, Seiler, the elder Rosenmüller and Pott. Michaelis and Stolz take the other.

[11] See p. 255 of this Volume.

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God, in verse 9, carries back the train of thought to ver. 4, and seems to involve that all the intervening attributives belong to Christ. With respect to other passages, Mr B. satisfies himself with saying, that they only refer to Christ "as the great instrument and honoured messenger of the gracious purposes of God to man;" or that "by a figure of speech, Christ is said to do that which is accomplished by his doctrine and promises."

To my apprehension, this last is the only general hypothesis, for evading the conclusion from these and similar passages in favour of the Divine Nature and Perfections of the Redeemer, which carries the appearance of plausibility. It considers them all as merely modes of expression, never intended to be understood in their proper sense, but wrought up with hyperboles and other strong figures, yet having no other intention than to represent Christ as the honoured medium of the Divine benevolence: so that he is said, by an allowable, though rather bold accommodation, *efficiently to produce* those moral results which it is the *tendency* of his doctrines and precepts to effect, and which he was authorized to assure his followers should be produced, in some very general and very mitigated way, by the providence and protection of the Almighty. To this hypothesis the following appear to me conclusive objections.

1. That it is an erroneous assumption, to represent these scripture testimonies as coloured with strong figures. The reader must perceive that, with very few exceptions, they are by no means of that character; but that they are, on the contrary, expressed in the plainest diction, and with no more of the use of figurative terms than is necessary in every language for the communication of spiritual ideas.

2. That when any mixture of the figurative is discovered, beyond what is thus usual and necessary, it is not of the nature of exaggeration, but is evidently employed to aid the feebleness of the human intellect, and to raise our minds to a higher tone of conception and feeling with respect to objects which are unspeakably above them. This is, indeed, the general design of the figurative expressions which occur in the serious and artless narratives and epistles of the New Testament. The method of diluting the signification of the plainest words and phrases, which is necessary to render the language of the apostles compatible with the Unitarian theory, does in fact treat them as most preposterous writers: and would be tolerated in the inter-

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pretation of no serious book whatever, modern or ancient; unless it were poetry, and even that in very bad taste. The celebrated man of genius and free-thinker, Lessing, enemy as he was to Christianity, yet frankly avowed his admiration of the harmony and grandeur of the system called orthodox; and was accustomed to express himself in terms of the severest contempt upon those divines of his day, who were vainly attempting, by their softenings and accommodatings, to bring down the doctrines of the Bible to the taste of the Prussian Frederick; while that monarch, with his cold-blooded infidelity, only despised them the more. "Under the pretence," said Lessing, "of making us rational Christians, they make us most irrational philosophers."[12]

3. That the expressions under consideration are in many instances the same, and in others clearly equivalent, with those that are applied to the Divine Father; so that every fair principle of interpretation requires them to be taken in the same sense. Let the reader reflect upon the *position* which, in these passages, is constantly assigned to the Lord Jesus Christ, in relation to the multiplied acts of divine goodness. What is the use of language, if this whole style of description and implication be not a combining of the most benignant divine attributes and exertions?—Let him also ask, what sentiments, upon the coldest interpretation that *honest* philology can admit, must be included in the terms,—"the grace of Christ,—the love of Christ,—the peace of Christ presiding in the heart," sitting as a

[12] In his Letters, cited in the Berlin *Evangelische Kirchenzeitung*; Sept. 1828, p. 595. Among many other remarkable things, he has the following. "To be sure, I do not very well like to keep my dirty water, which I have long ago done with: but I won't throw it away till I know where to get cleaner. I would not have us pour it all out without thinking, and then have to bathe our children in the dunghill-puddle. And what is our new-modish theology, compared with the old orthodox, but the dunghill-puddle to the dirty wash-hand water?——I agree with you, that our old religious system is false: but I cannot say as you do, that it is a botch-work of half-philosophy and smatterings of knowledge. I know nothing in the world that more drew out and exercised a fine intellect. A botch-work of smatterings and half-philosophy is that system of religion which people now want to set up in the place of the old one; and with far more invasion upon reason and philosophy than the old one ever pretended to.——If Christ is not the TRUE GOD, the Mohammedan religion is indisputably far better than the Christian, and Mohammed himself was incomparably a greater and more honourable man than Jesus Christ; for he was more truth-telling, more circumspect in what he said, and more zealous for the honour of the one and only God, than Christ was, who, if he did not exactly give himself out for God, yet at least said a hundred two-meaning things to lead simple people to think so: while Mohammed could never be charged with a single instance of double dealing in this way."

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heavenly sovereign, and bestowing the crowns and glories of eternal blessedness!

II. Christ is represented as the Source of the Authority under which the Apostles acted: and as the Efficient Cause of the miracles which attested their mission, and of all their success.

"Paul and Timothy, servants of Jesus Christ. Paul, a "servant of Jesus Christ,——through whom we have received "grace and an apostolic commission unto the obedience of faith "in all nations, for the sake of his name. Paul, an apostle, "not from men nor by man, but by Jesus Christ and God the "Father who raised him from the dead. Do I seek to soothe "men? If I still soothed men, I should not be a servant of "Christ. But I assure you, brethren, [with respect to] the "gospel preached by me, that it is not according to man: for "from man I never received it nor was taught it; but through "the revealing of Jesus Christ. We also belong to Christ: for "I should not be ashamed, if even I should glory somewhat "more abundantly concerning our authority, which the Lord "hath given to us, for your edification and not for your overthrow. "I give thanks to him who hath strengthened me, Christ Jesus "our Lord, that he esteemed me faithful, putting me into the "ministry. Unto which I also labour, striving according to his "working, which worketh in [or by] me, with power. I would "not dare to speak of any thing, except of those which Christ "hath wrought through me, for the obedience of the nations, "in word and work, by the efficacy of signs and miracles, by the "efficacy of the Spirit of God. He gave some to be apostles, "and others to be prophets, and others to be evangelists, and "others to be pastors and teachers, unto the accomplishing of "holy persons for the work of the ministry, for the edifica-"tion of the body of Christ."[14] The apostle, adverting to that divine influence upon the mind, which is essential to the production and the advancement of piety, denominates its Author "the Spirit of Christ;" in such an immediate apposition to the

[14] Phil. i. 1. Rom. i. 1, 5. Gal. i. 1, 10–12. 2 Cor. x. 8. 1 Tim. i. 12. Phil. i. 29; observe the emphasis of the terms, ἐνέργεια and its cognate participle, and the addition ἐν δυνάμει· an accumulation as it were labouring to enhance the ideas beyond the reach of language. Rom. xv. 11; the two negatives appear to be here put for strengthening the affirmation, *q.d.* "I may venture to speak freely of what Christ has done, for that is to his glory, not my own." Michaelis and Ammon approve this method of resolving the difficulty. De Wette follows it, rendering, "I do not presume."—Eph. iv. 11, 12.

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term "the Spirit of God," as appears natural and just on the admission of the Deity of Christ, but is very extraordinary, not to say absurd and dangerous, if that doctrine be denied. "Ye "are not in the flesh but in the Spirit, if the Spirit of God "dwelleth in you: but, if any one hath not the Spirit of Christ, "that person is not his."[15]

In these passages, Jesus Christ is represented as the Author and Master of the apostolic office, in contrast to the admission of any merely human founder: and to him are attributed, the formation of minds and the bestowment of qualifications for the offices of the Christian ministry, both the extraordinary and the permanent; the gift of natural talents; the acquisition of the requisite moral and intellectual habits; the miraculous powers of the apostolic age; and the stupendous efficacy of the gospel in the instruction, conversion, and reformation of the world. Let not this brief and bare enumerating of these ideas induce a diminished conception of them. They are all vast and comprehensive. Continued meditation is requisite to raise our minds to a just feeling of any one of them. The reader will compare them with our Lord's own declarations on the same subject.[16] Let him then consider, whether a serious contemplation of the particulars of operation, by natural and moral instruments, comprehended under this part of the work attributed to Christ, does not abundantly warrant the exclamation, "From JEHOVAH "is this, and it is wondrous in our eyes!"

III. Providential blessings, and the disposal of our temporal affairs, are expected from Christ, or are referred to him as their Author.

"I hope in the Lord Jesus, to send Timothy to you very "soon. May He our God and Father, and our Lord Jesus "Christ, direct our journey to you!"[17]

IV. The Redeemer is held forth as the Object of devout affections, such as reverence, love, acquiescence in his will, and confidence for the acquisition of the greatest good.

[15] Rom. viii. 9.

[16] See pp. 72–74 of this Vol.

[17] Phil. ii. 19. The proper meaning of ἐν Χριστῷ is, by the permission and help of Christ, "Christo adjuvante;" *Rosenm. Nähbe.* "Fortunante et propitiante Jesu Christo;" *Heinrichs.* 1 Thess. iii. 11; on which passage Michaelis gives this paraphrase; "May God our Father and the Lord Jesus Christ hear this prayer, and remove the hindrances out of the way, which have hitherto prevented us from coming to you, and give us the opportunity of seeing you again!" *Paraphr. u. Anmerk. in loc.* Götting. 1750.

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After the apostle has delivered, in the most impressive manner, the solemn fact, that "we must all appear before the tri-"bunal of Christ," he adds, evidently keeping up his reference to Christ, "Knowing therefore the fear of the Lord, we per-"suade men." The same motive of reverential submission is employed, in directing believers to the duties of mutual respect and honourable deference: "Be subject to each other in the "fear of Christ." The duty of domestic obedience is enjoined to be "in singleness of the heart, as unto Christ:" which, in the parallel place of another Epistle written at the same time, is expressed thus; "in singleness of heart, fearing the Lord; and "whatsoever thing ye do, do your work with sincere readiness, "as to the Lord, and not to men: knowing that from the Lord "ye shall receive the recompense of your lot, for ye serve the "Lord Christ; but he who acteth wrongfully shall receive ac-"cording to his wrongful conduct: and there is no favouring of "persons."——"Yea, my brother, let me have this gratification, "in the Lord; allay my anxieties, in Christ;" that is, I apprehend, for the sake of Christ, and as an act of obedience to him. The leading sentiment of the preceding texts seems to be consentaneous with this: "Let us purify ourselves from all defile-"ment of flesh and spirit, perfecting holiness in the fear of God." The reverential respect to God, which here and throughout the Scriptures is made the primary motive of religious obedience, is, in the other passages, required as due to Christ; and it is enforced by the accessary motives, affirmed or intimated, that Christ is privy to the sincerity or hypocrisy of the heart; that he must be the designed Object, to whom our course of religious obedience is to be directed; that his judgment is strictly impartial, which is expressed in a phrase emphatically applied in Scripture to the Supreme Ruler, the being superior to all "respect of persons;" and that the awful decisions of the future state will depend upon the judgment which HE shall give.[18]

Love, under some appropriate modification, is our duty to every rational being; but peculiarly and in its highest kind of exercise, to such as are morally excellent. To the best of mere creatures, however, this complacent affection is incomparably

[18] 2 Cor. v. 10, 11. Eph. v. 22; the reading *Christ*, is supported by the amplest authorities. Col. iii. 21; *Lord*, upon the fullest authority. Philem. 20; *Christ* equally supported. On these three texts, see Griesbach, Knapp, Scholz, or other critical editions of the N. T. 2 Cor. vii. 1.

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less due than to the Supreme Possessor and Fountain of excellence. HIM we are to "love with all our heart, and soul, "and mind, and strength." But we find that the love which is in Scripture required to be exercised to Christ, is described in a way that implies an intensity beyond what analogy would suggest, or any ground of reason would warrant, as suitable towards one who, however excellent and exalted, is only our fellow-man. We are to love Christ, in preference to our dearest objects of consanguinity, those to whom we owe the highest relative duties, and even our own lives. "Faith and love," of which Christ is the object, are the means of enabling us to "hold fast the form of sound words," the unadulterated doctrine of Christianity. True Christians are described as loving him (ἐν ἀφθαρσίᾳ) "with immortal constancy;" and the most awful denunciation is made against those who love him not, a denunciation the infliction of which is referred to HIS power at his second coming. "Grace be with all those who love our Lord "Jesus Christ incorruptibly. If any one love not the Lord "Jesus Christ, let him be devoted to destruction: the Lord is "coming!"[19]——I do not adduce these passages as proofs absolutely decisive of the Saviour's Divine Nature; but as instances of sentiment and expression, which well comport with the admission of that doctrine, which seem to require and presuppose it as really necessary, and which, on the opposite hypothesis, are scarcely, if at all, capable of any rational interpretation.

Jesus Christ is also represented as the proper object of hope, trust, and confidence, for such blessings as lie within the competency of Divine powers and perfections alone to bestow. "Christ Jesus, our hope. The endurance of your hope in our "Lord Jesus Christ. Upon him the nations shall hope. That "we, who before hoped in Christ, should be to the praise of his "[*i. e.* God's] glory; in whom ye also [hoped], when ye had "heard the word of truth, the gospel of your salvation; in "whom also, having put confidence, ye have been sealed with "the promised Holy Spirit. If for this life only we had our "hope in Christ, we should be the most pitiable of all men. "I know in whom I have put my confidence; and I am per-

[19] Matt. x. 37. 2 Tim. i. 13; ἐν, in the sense of εἰς, see Schleusn. Wahl, and Bretschn. signif. 2. Eph. vi. 24, see p. 290, of this volume. I cannot regard Mr Belsham's gloss as at all evidenced or satisfactory: "Favour be with all those who love the uncorrupted [doctrine] of our Lord Jesus Christ." *Transl. and Exp. in loc.*

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"suaded that he is able to keep the deposit which has been "entrusted to me, unto that day."[20] The blessings for the obtaining and secure preservation of which this confidence is reposed in Christ, are, the unspeakable and eternal salvation itself, as a benefit needed by all the nations and individuals of mankind; and the successful propagation of Christian truth, as the instrument of obtaining that greatest good. What kind and extent of power must be necessary, to answer this trust?

V. The will and counsels of Christ are represented as the same with those of the Supreme Mind, unsearchable to men, and known only by his own revealing of them.

"Who hath known the mind of the Lord, that he might "instruct Him? But we have the mind of Christ."[21] It is also to be observed, that "the mind of the Lord," which this text assumes as identical with "the mind of Christ," is an expression borrowed from one of the most explicit descriptions of the INFINITE knowledge of the Deity that is to be found in any part of the Bible.[22]

VI. "Jesus Christ [is] the same yesterday, and to-day, and "for ever."[23]

This seems to be laid down as an axiom, from which the subsequent exhortation is drawn to constancy in the faith. Yet it by no means follows that the name of Christ is here put to denote nothing but his "doctrine:"[24] though some eminent men have so interpreted the passage, supposing that, on account of its connexion with the succeeding paragraph, it signifies only the perpetuity of the doctrine of Christ, and his fidelity to his promises. But it seems extremely unnatural and harsh to put

[20] 1 Tim. i. 1. 1 Thess. i. 3. Rom. xv. 12. Eph. i. 12, 13. 1 Cor. xv. 19. 2 Tim. i. 12; comp. v. 14, and 1 Ep. vi. 20, the only places in which the expression occurs, and which seem to show that the παραθήκη or παρακαταθήκη, denotes the great charge of the gospel ministry and the propagation of religion in the world. This sacred deposit had been entrusted to Paul, in the exercise of his apostolic office; and he here declares the satisfaction and joy with which he could leave it in the hands of his Lord, when he should be torn away by a violent death. Dr Benson has a large and judicious note, comparing this interpretation and that which understands the object as the apostle's own immortal interests.

[21] 1 Cor. ii. 16. [22] Isa. xl. 13. [23] Heb. xiii. 8.

[24] *Calm Inq.* p. 163, and *Paraph. in loc.* It is not with perfect fairness that Calvin is quoted by the Inquirer, as if he supported this notion. For though the reformer considers the immediate subject of the passage to be the knowledge of Christ, he explicitly declares that this knowledge is founded in the Saviour's grace and authority, and that the words imply Christ to have reigned, in the exercise of his grace and authority, from the beginning of the world.

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the name, *Jesus Christ*, in so abrupt a manner and without any associated words of explication or suggestion, instead of, *the doctrine concerning Jesus Christ*. Undoubtedly the doctrine of Christ is unchangeable; but so likewise is all abstract and moral truth. The argument is, at least, equally forcible, if understood thus: 'With our Divine Saviour there is no changeableness: his perfections are always the same, infinite in their glory: therefore, let your submission to his authority and your adherence to his truth, be firm and unwavering.' There is nothing, then, in the argument, to bar our understanding the passage as referring primarily to the PERSON of Christ: and in the phraseology, there is a reason, which is, I think, of weight sufficient to be decisive. This is the adoption of the same phrase which, at the commencement of the Epistle, had been employed, as none will controvert, to express the ABSOLUTE UNCHANGEABLENESS of God: "Thou art THE SAME," literally HE; and so in this place, "Jesus Christ (ὁ αὐτὸς), HE himself," the same Being from all past to all future time.

The passage just now referred to is; "Thou, at the beginning, "O Lord, hast laid the foundation of the earth, and the heavens "are works of thy hands: they shall perish, but thou shalt endure, "and they all as a garment shall grow old, and as a covering "thou shalt roll them up, and they shall be changed; but THOU "art the same, and thy years will not fail."[25] To the reasons before advanced for regarding this passage as addressed by the apostle explicitly to Christ,[26] I shall here only add two citations; the first from one who held a very high rank among the philologists of the last century, and the second from one of the most free and independent of the modern German critics.

"This passage expresses the immutability and eternity of Christ; and thus contains an argument for his Divinity. The expression ὁ αὐτὸς is taken from Psalm cii. 28, cited also in Heb. i. 12; and is part of a description of God. It is the immutability of his nature, his decrees, and his sentiments. This immutability is introduced for the sake of the connexion with the following words: Because Christ is immutable, do not allow yourselves to be tossed about with various and novel opinions."[27]

"The apostle's more vivid ideas now suggest to him another and still more sublime passage. The sense which he intends is

[25] Chap. i. 10–12. [26] See Vol. I. pp. 222–226.
[27] *Ernesti Lectiones in Ep. ad. Hebr.* p. 1124. Leipzig, 1795.

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this: 'God not only addresses the Messiah as a Sovereign, but even as the Eternal Being, the Creator of the world.' The quotation is introduced with the copulative, *and*, referring to verse 8, from which therefore must be repeated, *unto the Son he saith*. The term *Lord* (Κύριος, אָדוֹן) is the name used in both the Old and the New Testament, for addressing a superior, particularly a teacher or master: but it is in the highest sense applied to God, and, as in this instance, to Christ.——The Jews were accustomed to explain that passage of the Messiah,——as expecting from him deliverance from the sufferings of the captivity.——Some apply the word *Lord* to God the Father, and *the heavens*, etc. to the angels.——But this explication involves a begging of the question, and is extremely forced.——It would also imply the mortality of angels; contrary to the theology of either Jews or Christians. But if the appellative *Lord* be understood of the Messiah, as the fair principles of interpretation require, he is here also, as in ver. 2, denominated the Creator of the world."[28]

We have, therefore, I conceive, decisive reasons for understanding both these passages as ascribing to the Messiah the divine attribute of IMMUTABILITY.

VII. We have before remarked upon the exalted regard which the Scriptures in many places represent as due to the NAME of Christ, and the identity of both sentiment and expression which those passages bear to others, which unquestionably refer to the Almighty Supreme.[29] Those remarks need not be repeated, but their purport will be confirmed by the following texts.

The exercise of ecclesiastical discipline is directed to be "in "the name of our Lord Jesus Christ:" and it is well worthy of attention that the sequel of this declaration furnishes an exposition of it, showing not merely that it refers to an *authority*, which might be said to be only the delegated authority of a divinely commissioned teacher, but that it includes a *power* to inflict a punitive evil in a way which, a little serious reflection

[28] *Heinrichs in Ep. ad Hebr.* pp. 46–49. Upon this branch of argument, a small Treatise, admirable for its benignity, scriptural knowledge, and power of argument (most unjustly disfigured by inaccurate printing), has been published in Dublin; "The GOD of the Jewish and Christian Scriptures," by the Rev. James H. Cumming; 1842. From the philological facts relative to the Names of Deity, and the *peculiar* use of "THE Name," the author draws what appears to me a *moral demonstration* of the Deity of the Messiah.

[29] See Vol. I. pp. 490–492, and of this Vol. pp. 25–28.

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may convince us, implies the possession of the divine judicial attributes. The universal obligation to obey the gospel is to be enforced "on account of his name:" yet that obligation is always represented as the most weighty and awful that can rest upon a human creature. All the blessings of the gospel are given on the same account: "Ye are washed, ye are sanctified, "ye are justified, in the name of the Lord Jesus." In this passage it is a remarkable and corroborative circumstance, that the respect to the *name* of Christ is made co-ordinate with "the "Spirit of our God;" thus affording an indirect and incidental instance of that harmony which subsists between the grand parts of the divine plan for the restoration of men to the attaining of the end of their creation; a plan which rests upon the universal fact that *GOD* IS ALL IN ALL, and which (I must be allowed to profess my ever growing conviction) is, by the constant voice of Scripture, made to include the Deity of the Son and the Holy Spirit, not only as theoretical doctrines, but as practical principles essential to the religious effect. We are commanded to "give thanks always on behalf of all men, in the "name of our Lord Jesus Christ, to God even the Father." All the duties of practical religion we are to perform "in the "name of the Lord Jesus, giving thanks through him to God "even the Father." It is the design of Christian obedience, "that the name of our Lord Jesus Christ may be glorified by "you, and ye by him, according to the grace of our God and "the Lord Jesus Christ."[30] From the terms of reciprocity in the last passage, no prejudice can be drawn against a conclusion to the superior and divine honour of the Lord Jesus: for the sentiment evidently is, that those whose persevering faith and obedience are the instruments of glorifying his name, or showing forth his praise among mankind, shall be honoured by the evidences of his gracious approbation in the present state, and by their advancement in the future world to perfect holiness and blessedness. In a similar phraseology, the Apostle John says, "God is LOVE: and he that abideth in love abideth in "God, and God in him. He that keepeth his commandments "abideth in him."[31] But no one would hence infer, that God and the believer are put on a parity.

[30] 1 Cor. v. 4. Rom. i. 5. 1 Cor. vi. 11. Eph. v. 20. Col. iii. 17. 2 Thess. i. 12, which might *justly*, though it cannot be pleaded *necessarily*, be translated "—the grace of our God and Lord, Jesus Christ."

[31] 1 John iv. 16; iii. 24. See also Vol. I. p. 494.

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Here a very important passage may be considered, which not only gives information on the honour proper to the Name of Christ, but comprehends a full view of a subject which has an intimate relation to our inquiry, the MEDIATORIAL KINGDOM of Christ.

"Wherefore also God hath highly exalted him, and hath "bestowed upon him THE NAME which is above every name: "that, in the name of Jesus every knee may bow, of heavenly, "and earthly, and infernal beings; and that every tongue may "confess that Jesus Christ is the Lord, unto the glory of God "the Father."[32]

The connexion and general scope of the passage have been before considered.[33] The *subject* manifestly is the Lord Jesus Christ, in his proper and entire person, and in his great official character as the Mediator and Redeemer. The *action* is the gracious bestowment (ἐχαρίσατο), conferred by the Divine Father, of a merited reward; truly merited by his obedience unto death, but bestowed as an act of grace upon men, the ultimate objects of this dispensation. The *impulsive cause*, or reason, is the condescension of the Son of God in suspending the manifestation of his original and essential glory, by assuming human nature under the peculiar circumstances of extreme debasement and suffering.[34] The *final cause* is "the glory of God "the Father;" the manifestation to intelligent minds, in a manner the most advantageous and surpassing, of the infinite excellency of his just legislation, his equitable government, and his glorious sovereignty of grace. The *object* or thing bestowed, is the transcendent exaltation, the NAME of dignity and authority *above every created name.* This object appears to comprehend several important particulars:

i. The termination of the period of the Messiah's humbled condition, described in the preceding part of the context, as an emptying of himself, assuming a servile and afflicted state, and descending to a miserable death.

ii. The renewed manifestation of his Divine Perfections and Majesty, to holy intelligences: "THE NAME which is above "every name."

iii. The acknowledgment, on the part of the intelligent Uni-

[32] Phil. ii. 9–11; το ὄνομα· *Griesb.* The definite article is required before *Lord*, ver. 11, in English, though not in Greek. See *Bishop Middleton on the Gr. Art.* p. 62.

[33] See p. 134 of this Vol.

[34] See p. 135 of this Vol.

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verse, celestial and human, in the present state, and in the state of the dead,[35] of his supremacy and authority: "That, in the "name," in acknowledgment of the dignity and dominion, "of "Jesus, every knee should bow,——and every tongue confess "that he is the Lord." It is undeniable that, in this passage the apostle alludes to Isa. xlv. 23, 24;[36] and on this connexion of the two passages, I add two sentences from Michaelis: "Those *who contend against* [or *scorn*, or *are incensed against*] *the Lord*, are the persons that deny his Deity, or would put him on a level with the false gods of the heathen: see Isa. xli. 21.——In the words here cited, it is properly the Son of God who speaks, the Jehovah, who could say (chap. xliii. 14), For your sakes I have been sent to Babylon."[37]

iv. In the respect which this exaltation has to the *human* nature, faculties, and enjoyments of the Messiah, it probably includes the following as principal circumstances:—

(1.) His resurrection from the dead.

(2.) His being locally translated to a part of the universe, unknown to us in the present life, and called in scripture *heaven;* a region which Infinite Wisdom has been pleased to appropriate to the enjoyments of the beatified state, and to the most peculiar displays of the Divine Perfections.

(3.) The possession of the highest perfection, natural and moral, of which created existence is susceptible.

(4.) The especial and unparalleled dignity, happiness and delight, resulting to the human nature, in all its capacities and feelings, from its conjunction with the Divine Nature of the Christ; a union immortal, unique, and intimate beyond all created capacity to conceive.

v. The possession of a peculiar KINGDOM or REIGN.

Under no designation was the Messiah described in prophecy, more clearly than under that of a Sovereign.[38] One passage

[35] I earnestly request the reader to compare the phraseology of this part of the passage, with Rev. v. 13, 14.

[36] See Vol. I. p. 268.

[37] *Paraphr. u. Anmerk. in loc.* 1750. It appears that this great Hebraist adopted the reading of the verb in Isa. xliii. 14, in *Pual* instead of *Piel*, according to five MSS. mentioned by Kennicott and De Rossi, and approved of by Vitringa. But in 1779, when he published his new Version and Annotations ("*for the Use of the Unlearned*," but which may be well deemed a treasure to the most learned), he returned to the common active reading.

[38] See Vol. I. Book II. Chap. IV. Sects. v. viii. x. xi. xiv. xvii. xviii. xxi. xxii. xxvii.

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may serve as representative of all: and to this it is highly probable that the apostle, in the passage under consideration, had an allusion. Daniel foretold him as "THE MESSIAH, THE "PRINCE," and described his empire thus; "I looked in visions "of the night, and, behold! with the clouds of heaven came "[one] like a Son of man: he approached to the Ancient of "days, and was brought near into his presence. And unto him "was given dominion and glory and empire; and all people, "nations, and languages shall serve him. His dominion is an "eternal dominion which shall not pass away, and his empire "that which shall not be destroyed."[39]

The substance of the New Testament doctrine on this topic may be collected from the following passages. "He shall be "great, and he shall be called THE SON OF THE MOST HIGH; "and the Lord God shall give unto him the throne of David his "father; and he shall reign over the house of Jacob for ever, "and of his kingdom there shall be no end. He hath given all "judgment to the Son, that all may honour the Son as they "honour the Father: he who honoureth not the Son, honoureth "not the Father who hath sent him. Moreover, those mine "enemies, who would not that I should reign over them, bring "hither and slay before me. My kingdom is not from this "world: if my kingdom were from this world, then would my "attendants fight that I might not be given up to the Jews: "but now my kingdom is not from hence. The King shall "say,—Come, ye blessed of my Father. All power is given "unto me, in heaven and upon earth. I am the First and the "Last and the Living One: and I became dead, and behold! "I am living for ever and ever, and have the keys of death and "of the unseen world. Christ is the Head of the church; he "is the Saviour of the body:——the church is subjected to "Christ. [God] hath raised him from the dead, and hath seated "him at his right hand in the heavenly [regions], far above all "principality and authority and power and dominion, and every "name that is named, not only in this state, but also in that "which is to come. He hath ascended above all the heavens, "that he might fill all things. The Lamb shall conquer them, "for he is Lord of lords and King of kings. According to his "mighty power he is able to subject all things unto himself. "The crown of righteousness which the Lord the righteous

[39] Dan. ix. 25; vii. 13, 14.

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"Judge will give to me in that day; and not only to me, but "also to all those who love his appearing. The revelation of "the Lord Jesus from heaven, with his angels of might, in "flaming fire, inflicting vengeance upon those who acknowledge "not God, and who obey not the gospel of our Lord Jesus "Christ, who shall suffer punishment, eternal destruction, from "the presence of the Lord and from the glory of his power, in "that day when he shall come to be glorified by his holy "ones, and to be admired by all those who have believed. Then "is the end; when he shall deliver back the kingdom unto God "even the Father, when he shall abolish all principality and all "authority and power: for he must reign, till he shall have put "all the enemies under his own feet. Death, the last enemy, "shall be abolished. For '[God] hath subjected all things under "his feet.' But when it saith that, 'all things are subjected,' "it is manifest that it is with the exception of HIM who hath "subjected all things to him. But when all things are subjected "to HIM, then also the Son himself shall be subjected to HIM "who hath subjected all things to him; that God may be all "in all."[40]

These and similar testimonies represent the kingdom of the Messiah as a *Constitution*, Establishment, or Systematic Arrangement; originating in the Divine Wisdom, Righteousness, and Benevolence; and administered, pursuant to the will and appointment of the Father, by the Son of God, whose office in this respect is *figuratively* described by the ancient mode of expressing the highest dignity, next to that of the Sovereign himself, the being seated on the right side of the throne.[41] These passages further declare, that this kingdom derives not its authority from any earthly institutions, nor is supported by external force or any other human sanctions: that its authority is supreme and its power universal, extending to all created beings and their operations, heavenly, earthly, and infernal; to the minds, motives, and moral actions of men; to all the events of providence, and all the influences of religion; to death and to the future state: that,

[40] Luke i. 22, 23; xix. 27. John v. 22, 23; xviii. 36. Matt. xxv. 34; xxviii. 19. Rev. i. 18. Eph. v. 23; i. 19–23; iv. 10. Rev. xvii. 14. Phil. iii. 21. 2 Tim. iv. 8. 2 Thess. i. 7–10. The close of this passage receives illustration from these in the LXX. Ex. xv. 11, Δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα· "Glorified in his holy ones, admirable in glories, doing wonders!" Isa. v. 16, Ὁ Θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ· "God the holy shall be glorified in righteousness." 1 Cor. xv. 26–28.

[41] 1 Kings ii. 19. Ps cx. 1. Matt. xx. 21. Rev. iii. 21. Note A.

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among its special acts are the giving and enforcing of religious laws, the diffusion and success of the gospel, the heavenly intercession, the operations of divine grace, the vanquishing of all antichristian and other inimical powers, and the adjudication of eternal rewards and punishments: that its unfailing result shall be the most illustrious display of the infinite Divine Excellency and Glory, the Lord Jesus being glorified and admired, and the Father being glorified in him: that, when all its designs are accomplished, the Mediatorial system, as to all these modes of its exercise, shall cease; Christ will no longer have to act as a Redeemer and Saviour; the number of his elect will have been accomplished, and his church presented perfect and complete to himself and to his Divine Father; as a faithful ambassador whose commission is finished, he will honourably give it back to HIM who appointed him, and will return to his own personal station, as the Divine and Eternal Son: and that then will a new order of the moral universe commence, and the unspeakably vast assemblage of holy creatures, delivered and for ever secured from sin and misery, shall possess the nearest and fullest fruition of the Father. In his sovereign love the scheme of mediatorial redemption originated; and its blessed completion shall be, in the most sublime and eternally admirable manner, "unto the praise "of HIS glory." GOD will be ALL THINGS, IN ALL these happy beings.[42]

The writer would be the most presumptuous of mortals, did he imagine himself able to comprehend this "MYSTERY OF GOD," in its astonishing extent, its progress, and its consummation: or even the smallest of its component parts, in any manner approaching to completeness. Happy will he be, if the faint and defective sketch which he has drawn, should prove instrumental to strengthen the faith and confirm the attachment and holiness of any, as subjects of the King of saints.

[42] "When this work is perfectly fulfilled and ended, then shall all the mediatory actings of Christ cease for evermore; for God will then have completely finished the whole design of his wisdom and grace in the constitution of his [the Saviour's] person and offices, and have raised up and finished the whole fabric of eternal glory. Then will God be ALL IN ALL. In his own immense nature and blessedness, he shall not only be *all* essentially, and casually, but *in all* also: he shall IMMEDIATELY be *all*, *in* and *unto* us.——I would extend this no further than as unto what concerneth the exercise of Christ's mediatory office with respect to the church here below, and the enemies of it. But there are some things which belong to the essence of this state, which shall continue unto all eternity.——We shall never lose our relation to Him [Christ], nor he his unto us." *Owen on the Person of Christ*, pp. 316, 317, 360.

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Imperfect and obscure as must be our conceptions of the Termination of the Mediatorial Reign, it is self-evident that it can, in no respect, diminish the honours of the Redeemer, or abate the regards of the redeemed. To suppose this, would be to suppose the loss of memory itself in those pure and blessed minds. We are assured with regard to the felicity of the heavenly state, that "the Lord God Almighty and the Lamb "are the temple of it;" that "the glory of God will enlighten "it, and the Lamb be the light thereof;" and that its pure and everflowing bliss, "the river of the water of life, proceedeth "from the throne of God, and of the Lamb."[43] The connexion of Christ and his saints is indissoluble: neither things present nor things to come shall separate them from his love:[44] and the final state of true Christians is expressly called an "entering "into the ETERNAL kingdom of our Lord and Saviour Jesus "Christ."[45]

It is now for the attentive reader to consider whether this epitome of the scriptural statements concerning the Mediatorial Dominion of our Lord, does not, upon an impartial scrutiny of its terms, furnish that mixture of opposite qualities,—characters of subordination and of supremacy, of dependence and of omnipotence, of created nature and of infinity, which are incongruous and impossible except in one whose unparalleled person is at once human and DIVINE.

I would request him also to consider, whether this language of Scripture can be interpreted, satisfactorily and fairly, to signify nothing more than the moral influence of the Christian religion, excluding the idea of any personal agency, authority, and dignity in Christ himself.[46] To me, I acknowledge, it does appear that they who "conceive that those expressions which appear to attribute to Christ personal dignity and authority, are wholly figurative,"[47] might, upon the same principles and with equal reason, adopt the theory of the Antisupernaturalists; that Jesus fainted on the cross, and was taken down apparently but not actually dead; that he was resuscitated by the care and

[43] Rev. xxi. 22, 23; xxii. 1. [44] Rom. viii. 35, 38, 39. [45] 2 Pet. i. 11.

[46] The opinion of Mr Lindsey and Mr Belsham. "Agreeably to the prejudices and imaginations of Jews and Gentiles, the subjection of all mankind to the rules of piety and virtue, delivered by Christ, is shadowed out under the imagery of a mighty king, to whom all power was given in heaven and earth, etc. *Lindsey's Sequel*, p. 473." *Calm Inq.* pp. 320, 321. See also pp. 17–19, of this Vol.

[47] *Calm Inq.* p. 320.

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efforts of some skilful Essenes, or other persons, whose names and professional skill (like those of the Essenes) are studiously kept in silence; that he spent about six weeks in close concealment among his tried adherents; that, as it became no longer safe or practicable for him to remain undiscovered in or near Jerusalem, he took a favourable opportunity of going with a select body of his disciples to a retired summit of mount Olivet; that, while he was there giving to them admirable instructions for carrying into the widest effect his virtuous and philanthropic plan for the improvement of the human race, it happened, at the opportune moment, that a thunder-cloud rolled along the mountain and cut him off from the sight of his companions, a few flashes of lightning being mistaken by his honest, but ignorant and timorous adherents, for visions of angels, or the men in white clothing might be two or three of the ablest and most trustworthy of his friends, whom he had privately instructed in this part of his wisely adapted contrivance; that, taking advantage of this circumstance, he descended into the opposite valley; that he lived for some years afterwards in the deepest seclusion, showing himself only on very few occasions and to very select persons, but particularly to Saul, whom he accosted near Damascus and prevailed upon to become a leader of the sect, which wanted a man of his character and talents; and that, in fine, where, how, and when this distinguished reformer and philanthropist ended his days, no historical document whatever has come down to us, and probably care was taken that none should exist.[48]

Again, then, with unfeigned respect and solicitude, I implore my Unitarian countrymen to beware, to stop, to examine, to scrutinize their own hearts, to discover the deepest tendencies and most latent spirit of their system,—and to pray. Let them look at Germany! What brought on that dreadful state of mind, with its rapid and its tardier results? It was unbelief, ill-concealed beneath a few formularies; it was Pelagianism, Arianism, Socinianism, without the names indeed, and mingled together in all degrees and shapes; it was that "love of the "world which is enmity with God;" it was the "having a form "of godliness but denying its power;"—which engendered Antisupranaturalism,——Deism,——Pantheism,——Atheism, ——and each cloaked in mean hypocrisy!——"He," saith

[48] Note B.

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Christ, "that despiseth me, and receiveth not my words, hath "one that judgeth him: the word which I have spoken, that "same shall judge him in the last day."

If we are not prepared to go to this, and to the still more fearful lengths; if we recoil from the scheme which would explode all positive revelation, and reduce the Mosaic and the Christian religion to the rank of a benevolent human contrivance; if we think that truth and evidence would be outraged by the adoption of this system; we shall, I humbly conceive, never find consistent footing for our faith, but in accepting the plain meaning of the words of Scripture, as settled by *sober and honest verbal criticism.* And it is upon this ground of the sober and honest interpretation of words, that, when I find such acts and results as have been stated above, attributed to HIM who is "Lord of all," and who "reigneth over the dead "and the living," I cannot but understand them as implying unspeakably more than that his doctrine and precepts should prevail on men to become somewhat more virtuous than they had been before, and should be better adapted than any other moral plan which wise and good men had invented, for popular impression, universality, and permanency, as a religion for mankind. Such a figurative empire as this might justly be affirmed of Moses, Socrates, Confucius, and Mohammed. In a word, if the declarations which have been adduced, do not attribute to Christ an intelligent, personal, and constant agency, in the production of the effects stated: I question whether such a dominion can be shown, from the language of Scripture, to be vested in the DEITY himself, or in any being at all. It would be difficult to find terms or expressions for asserting the universal providence and agency of the Divine Being, which might not be neutralized by a dexterous management of the favourite instruments, *accommodation* and *figure*, *mythus* and *innocent mistake.*

VIII. An *oath* is an appeal to the Omniscient and Omnipotent Being, in averment of the truth of a declaration; the idea being always associated of a prayer, that he would signally punish the falsehood, if the declaration be such. An *obtestation* is the most solemn kind of injunction, including a reference to some being as *present*, and as supplying the most cogent motives to comply with the command. When this reference is to the Deity, it evidently partakes of the nature of an oath.

There are several instances of solemn oaths in the writings

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of the Apostle Paul:[49] and there is at least one instance in which Christ is the person appealed to. "I speak the truth; "in [or by] Christ! I lie not."[50] This also appears to be of the same kind: "In the presence of God, in [or by] Christ! we "say all these things, beloved, for your edification."[51]

The instances of obtestation are the following: "I charge "[thee] in the presence of God and the Lord Jesus Christ, and "of the elect angels.—I enjoin thee in the presence of God "who giveth life to all things, and Christ Jesus who witnessed "before Pontius Pilate the good confession.—Remind of these "things, charging in the presence of the Lord.—I charge "[thee] therefore in the presence of God, and of the Lord "Jesus Christ, who will judge the living and the dead, at his

[49] As 2 Cor. i. 23, "I call upon God as a witness upon my soul:" xi. 21, "The God and Father of our Lord Jesus Christ, who is blessed for ever, know-"eth that I lie not." Gal. i. 20, "Behold, in the presence of God, I lie not."

[50] Rom. ix. 1. "*In Christ*, that is, *by Christ*. The like phrase is in Dan. xii. 7, 'He swore by (ἐν) Him that liveth for ever;' and Jer. v. 7, 'They swore by (ἐν) those which are not gods.'" *Grotius.* "Ἐν Χριστῷ, the formula of an oath, as in Hebrew *by Jehovah*. The sense is, 'I call upon Christ himself as a witness to the truth of what I now declare.' Ἐν or ב points out *the object by which the oath is taken;* as Matt. v. 34, etc. Rev. x. 6. Eph. iv. 17. Isa. lxii. 8.——Leclerc and some others regard *in Christ*, as signifying, *as a disciple of Christ, to speak truly as becomes a Christian;* which indeed may be maintained so far as the mere phrase is concerned, but it is quite incongruous with the strong feeling which reigns through the whole passage." *Koppe.* Michaelis, Stolz, and Van Ess translate it as a solemn oath. Morus, who was distinguished for his cautiousness and delicacy, says: "Ἐν Χριστῷ—*per Christum, testor Christum:* etenim dicere aliquid verè ἐν τινι, est nominatim formula jurandi; dicere aliquid verè, teste altero per quem deinde juratur. Similia sunt in Matt. v. 34, ubi in pluribus jurandi formulis occurrit illud, ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. Hæc ergo habet Hebraica lingua ut in jurandi formulis utatur illo [ב] dico ἐν τούτῳ, ἐν Θεῷ· Sequitur, οὐ ψεύδομαι, *non mentior.* Cum hoc connectendum illud ἐν Πνεύματι ἁγίῳ, ut et hæc asseverantis jurantisque sit formula: *Non mentior, per Spiritum sanctum;* hunc testor, per hunc confirmo me non mentiri. Sic e diametro parallela sunt; ἀλήθειαν λέγω, ἐν Χριστῷ, et οὐ ψεύδομαι, ἐν Πνεύματι ἁγίῳ." *Prælectiones in Ep. ad Rom.* p. 126. Leipz. 1794. The *Calm Inq.* p. 366, follows James Cappell, Crellius, Locke, Taylor, etc. in adopting the interpretation rejected by Koppe.

It was not without pain and repugnance that, in the first edition of this work, I brought myself to write the above translation of ἐν Χριστῷ, lest it should tend, in the smallest degree, to diminish the horror which every real Christian feels at the practice of profane swearing. This pain was much increased when I found that this version hurt the minds of some of the *Society of Friends;* a body of Christians whom, notwithstanding theological differences, I hold in great esteem and reverence. I can, however, only entreat their kind forbearance: for I cannot overcome the conviction that this is the true version of the words. But they will allow me to remind them that it is no profaneness, but a most religious, solemn, and awful expression; it is an act of worship.

[51] 2 Cor. xii. 19.

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"appearance and his coming.—This I say, and charge by the "Lord."[52]

These passages appear to me unquestionably to ascribe to our Lord and Saviour a *presence*, with the persons, and in the times and places referred to; and such a presence as is *personal* and *cognizant* of the transactions. The "elect angels" introduced in one of the passages (whether understood of men chosen to be messengers of the churches, or with much better reason, of celestial ministering spirits[53]), are evidently represented as *present* in the scenes and circumstances of Timothy's ecclesiastical duty. It remains, therefore, to be considered what kind of presence we are warranted to conceive of as belonging to Christ. Those who believe him to be merely a human being, cannot with consistency regard him as having the properties of angels; if indeed they admit the existence of such intelligences. The hypothesis of an occasional bodily presence during the apostolic age, will not apply to these cases, because they manifestly are not rare and occasional occurrences, such as the hypothesis supposes, but refer to the regular discharge of Christian duties, in religious communities, and in the ordinary practice of life. But, admitting the doctrine of the Divine Nature and Perfections of our Lord, these passages obtain a rational interpretation. They represent his holiness, power, and authority, enforcing the obligations of pastoral duty and of general obedience; encouraging and strengthening his servants with "grace sufficient for them;" warning, inspecting, commending, and disapproving, as becomes HIM of whom "all the churches shall know, that he searcheth "the reins and hearts, and will give to every one according to "their works."

IX. Jesus Christ is the OBJECT of religious obedience.

When the apostle looks forward to the conversion of the Jewish nation to the faith of Jesus, he describes it as "turning "to the Lord;" and the connexion evinces that "the Lord" here meant is Christ, the Head of the gospel dispensation. To

[52] 1 Tim. v. 21, which might justly be rendered, "—— the God and Lord Jesus Christ;" vi. 13. 2 Tim. ii. 14; iv. 1. Eph. iv. 17.

[53] A passage of striking resemblance to this, occurs in the speech of Agrippa to the seditious Jews: *Μαρτύρομαι δὲ ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα τὴν κοινὴν, ὡς οὐδὲν τῶν σωτηρίων ὑμῖν παρυφηκάμην.* "I call to witness your sacred temple and worship, and the holy angels of God, and our common country, that I have omitted no exertions for your benefit." *Josephi Bell. Jud.* lib. ii. sect. xvi. par. 4.

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Christ he attributes the operations of power and grace, which were to accomplish "the obedience of the gentiles;" and of that obedience, it is plainly implied that Christ is the Object. He describes the great design of the entire apostolic ministry, by the strong and impressive metaphor, "captivating every thought "to the obedience of Christ."[54] In accordance with this general principle, we find the particular acts of the Christian's obedience, both in the dispositions of the mind and in outward practice, commanded or described as being *to Christ*. "—— "Righteousness, peace, and joy in the Holy Spirit: for he who "in these things serveth Christ, is acceptable to God. Those "who make divisions and offences, —— serve not our Lord "Christ. ——[I am] under law to Christ. The things which "I write to you are commandments of the Lord. I received "from the Lord that which I also delivered to you. The love "of Christ constraineth (*συνέχει*, withholdeth) us,——that they "who live might live no more to themselves, but to Him who "died for them, and rose again.—Bear ye each other's burdens, "and thus fulfil the law of Christ.—Whatsoever ye do, do it "cordially, as to the Lord, and not to men; knowing that from "the Lord ye will receive the recompense of your lot, for ye "serve the Lord Christ."[55]

Here the most necessary dispositions and duties of the Christian life are represented as deriving their obligation from Christ, as being performed from an especial regard to him, and as being acts of homage and service immediately due to him. But it is by some affirmed that these and similar declarations are merely expressions of the official authority of Christ, as the prophet and messenger of God, in terms somewhat hyperbolical; and that, to reduce them to their proper meaning, they must be taken in a low and accommodated sense. But, if so, the accommodation or reduction from the fair meaning of the words, is unspeakably and infinitely great; so that we might reasonably have expected some notification of its proportion, some scale for calculating the drawback, some caution against committing the very probable error of estimating Christ too highly. Yet we have no intimation that such a reduction is necessary, or of the degree to which it must be carried. On the contrary, the style

[54] 2 Cor. iii. 16. Rom. xv. 18. 2 Cor. x. 5.

[55] Rom. xiv. 18; xvi. 18. Griesb. 1 Cor. ix. 21; xiv. 37; xi. 23. 2 Cor. v. 15. Gal. vi. 2. Col. iii. 25.

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of expression possesses the same unrestricted fulness, as when similar language is applied to GOD as the Object of religious obedience. It is also to be considered, that it is not the manner of the inspired servants and messengers of God, to take honour of this kind to themselves, or to give it to each other. The subjects of the Levitical or of the Christian dispensations, are not said *to serve*, or *to live to*, Moses, John, or Paul: and though Jesus, upon the Unitarian hypothesis, was officially their superior, they were *personally his equals*; and, in his highest exaltation, he *could be* only their fellow-servant. But if we take the matter on the other supposition, if we admit the Divine Nature and prerogatives of our Blessed Lord; then we find the system of the sacred writers freed from incongruity, and we can understand their language in its plain and just meaning.

X. In counterpart with this mode of representation, Christ is held forth to us as the Object against whom disobedience is committed; and this in marked distinction and pre-eminence above the way in which our fellow-creatures are, in many cases, the inferior objects of offence. Also such disobedience *under the express idea* of its being a crime against Christ, is represented as having the more terrible aggravation and exposing to the severest punishment. "Thus sinning against your brethren and smiting "their weak conscience, ye sin against Christ. Neither let us "tempt Christ, as some of them tempted and were destroyed by "serpents. How shall we escape, if we neglect so great salva- "tion, which at the first began to be spoken unto us by the "Lord—? Of how much sorer punishment shall he be judged "worthy, who hath trampled upon the Son of God? See that "ye reject not Him that speaketh: for, if they escaped not, who "rejected Him when delivering the divine oracles upon earth, "how much less shall we, if we turn away from Him when so "delivering them from heaven?"[56]

XI. Christ is represented as the Object of religious worship by invocation.

i. "The church of God which is at Corinth,—with all, in "every place, who call upon the name of our Lord Jesus "Christ."[57] The reasons of our understanding this expression

[56] 1 Cor. viii. 12; x. 9. The reading Χριστὸν stands upon at least equal authority to Κύριον, and superior to Θεὸν, and it is therefore retained by Griesbach, Knapp, Vater, Tittmann, and Scholz. Lachmann has Κύριον. Heb. ii. 3; x. 29; xii. 25.

[57] 1 Cor. i. 2. Michaelis and even Stolz so render it.

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in the sense of active address, and not of passive appellation, have been sufficiently stated before.[58] Those reasons appear to me to furnish complete satisfaction, that this passage lays down the devotional invocation of the Lord Jesus Christ, as a *known and undoubted designation* of his followers. So, likewise, the devout act of praise is applied to him: "I give thanks to him "who hath strengthened me, Christ Jesus our Lord."[59]

ii. "The Scripture saith, Whosoever believeth on him shall "not be confounded. For there is no difference between the "Jew and the Gentile; because the same Lord of all is rich "unto all who call upon him: for, Whosoever shall call upon "the name of the Lord shall be saved. How then shall they "call upon one, upon whom they have not believed? And how "shall they believe on one, of whom they have not heard?"[60] That the person here represented as *believed on* and *invoked* is the Messiah, appears plain from the obvious fact, that believing on him for obtaining salvation is the subject of the whole passage and its connexion. The citation from the prophet Isaiah is definitely applied to Jesus Christ, by the Apostle Peter,[61] as well as in this place by Paul. Whether they did so from regarding it as a prediction of the Messiah, or from their habit of applying to him, as general truths, many of the Old Testament declarations concerning the power and grace of Jehovah;[62] makes no difference to the argument. In either case, they were under the guidance of the same "Spirit of Christ which was in" the ancient prophets. The representation of the Messiah by the figure of a massive stone, laid at the angles of a sacred building, holding together its side-walls, and possessing the right of asylum to fugitives from the sword of a pursuer, appears to have been in established use among the Jews.[63] The immediate design of the declaration evidently was to afford an assurance of the preservation of Hezekiah and his kingdom from the impending invasion of the Assyrians; but that included the promise of the Messiah as a future descendant of Hezekiah.[64] The passage from the prophecies of Joel is satisfactorily referred, from both its internal evidence and the authority of the Apostle Peter,[65] to the opening of the Christian dispensation under the apostolic

[58] See p. 189 of this Volume. [59] 1 Tim. i. 12.
[60] Rom. x. 11–14. [61] 1 Pet. ii. 6. [62] See Vol. I. pp. 236, 250.
[63] See Vol. I. pp. 249, 252, and *Four Discourses on the Sacrifice, etc. of Christ*; Disc. II. Sect. II. 6. [64] Note C. [65] Acts ii. 16–21.

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ministry, and the destruction of the Jewish ecclesiastical and civil state by the signal judgments of God. Both these events, or rather classes of events, are depicted in the usual imagery of the Hebrew prophets.[66] Therefore the sense of the two predictions manifestly and naturally leads to the point of the Apostle Paul's argument, namely, the Messiah as promised, as having actually come, and as reigning in power and glory, the giver of salvation, to whom men are invited to apply for deliverance from all evil and the acquisition of all good. Upon the whole, it appears to me very clear that "the person here represented, as the Object of confidence and prayer, is CHRIST. It is HE, in whose name alone is salvation; on whom the gentiles are invited to trust; of whom they had not yet heard; and in whom, therefore, they could not believe till he was announced to them by the preaching of the gospel."[67] It is observable that the same appellation of the Saviour was used by Peter, when he announced the glad tidings to the family of Cornelius, the first fruits of the gentile world: preaching the gospel of peace by Jesus Christ: "HE is LORD OF ALL."[68]

iii. "There was given to me a thorn in the flesh, a messenger "of Satan to strike me, lest I should be too highly exalted. "On account of this I thrice entreated the Lord, that it might "depart from me. And he said to me, My grace is sufficient "for thee, for my power shows its perfection in [thy] suffering. "Most gladly, therefore, will I the more glory in my sufferings, "that the power of Christ may protect me."[69]

The connexion shows, and it is generally admitted, that "the "Lord," to whom Paul thus repeatedly and earnestly addressed his supplication, was the Lord Jesus Christ. The serious reader

[66] See Note D, at the end of this Chapter.

[67] *The Adoration of our Lord Jesus Christ vindicated from the Charge of Idolatry;* p. 21, published in 1811.——"The term *the Lord*, in this passage, stands for the Hebrew *Jehovah*.——This would be an extraordinary abuse of language, if Christ were nothing more than a mere man: but, if as Paul says in chap. ix. 5, he is 'God over all, blessed for ever,' then *to call upon Christ* and *to call upon Jehovah* are one and the same." *Michaelis Anmerk. zu* Rom. x. 13.

[68] Acts x. 36.

[69] 2 Cor. xii. 7, 9. Τρὶς, *thrice*, is often put to signify indefinitely, *often, repeatedly, many times:* τελειοῦσθαι, *to be perfected* in experiment and demonstration, to be manifested in its power and efficacy; the sufferings of Paul furnished the occasion for more glorious blessings from Christ to be bestowed upon him, and these were richly sufficient for his happiness, if even he were bereft of every earthly comfort: ἐπισκηνοῦν, *to spread a tent or pavilion over*, for the purpose of *protection* from rain or heat: ἀσθένεια, not only denotes physical or moral weakness, but any kind of *personal suffering;* and that this is the sense here is very clear from the whole connexion; see also chap. xi. 29, 30. Gal. iv. 13. Rom. viii. 26. Heb. iv. 15.

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will judge whether Mr Belsham's method of eluding the obvious inference from this fact, ought to be satisfactory to a mind which desires evidence for its belief.[70] To his hypothesis, I submit the following objections:

1. It is an assumption destitute of any rational proof, and invented (like the notion of the old Socinians, that Christ was translated corporally to heaven, and there instructed, previously to entering upon his ministry), to help the parties out of a difficulty. In a former part of this work it has been, I trust, satisfactorily shown that this notion is not only a mere fiction, resting upon no grounds of scriptural evidence, but that it is contradicted by plain declarations of scripture.[71]

2. If it were admitted, I apprehend that it would not answer its purpose; it would not free the apostle on the Unitarian scheme, from the guilt of idolatry. For the material part of the question turns upon the *nature* of the blessings which the apostle sought: whether they were not blessings which involved a peculiar exercise of providential agency and dominion; whether they were not of the class which reason and piety value above all others, *spiritual and holy influences* upon the mind; whether they were not such as in all ages the saints have sought from God alone, because HE *only* can bestow them.[72] It is beyond our reach to know the particular affliction which brought distress upon the

[70] "The person to whom he prayed was Christ, who had promised to remain with the apostles to the end of the age, who had repeatedly appeared to Paul in person or in vision, and to whom the apostle applied upon some occasion when it is evident that his Master was sensibly present with him, for he cites the very words of our Lord's reply. But this is no warrant to others who are not indulged with the same privilege." *Calm Inq.* p. 374. To precisely the same effect are Mr B.'s Paraphrase and Remark in his *Transl. and Expos.*

[71] See pp. 29-32, of this Volume.

[72] A comparison of the apostle's prayer with the devotional style of the Old Testament, may suggest an answer to the question.

"For this thing I besought the Lord thrice that it might depart from me." 2 Cor. xii. 8.

"And he said unto me, My grace is sufficient for thee: for my strength is shown to be perfect in weakness." ver. 9.

"When he was in affliction he implored the favour of Jehovah his God." 2 Chron. xxxiii. 12.

"O Jehovah, I beseech thee, deliver my soul!" Ps. cxvi. 4.

"The God of Israel is He that giveth strength and power unto his people. Blessed be God!" Ps. lxviii. 35.

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Psalm cxxxviii. 3.

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apostle: whether it was a bodily infirmity, or a mental suffering, or a combination of both, or the successful malignity of a false teacher.[73] But in any case, the argument remains the same. The petition of the suffering apostle was for such mercy, support, and deliverance as none but the Lord of providence and grace was competent to afford.[74]

To have asked *such favours as these* of any mere creature, visible or invisible, present or absent, would have been foolish and impious; it would have been "forsaking the Lord, and "trusting in an arm of flesh."

Some, however, suppose that the apostle's supplication to Christ respected the exercise of the *miraculous powers* with which God had invested him on earth, and which he might be presumed to be still more capable of employing in his exalted state. This idea wears some plausibility. But it labours under the disadvantage of being one gratuitous supposition built upon another: and if, as I conceive has been shown, the first be untenable, this is rendered useless.

iv. "When he again introduceth the First-begotten into the "world, he saith, And let all the angels of God worship him."[75]

"When I am weak, then am I strong." ver. 10.

"I can endure all things, through him who strengtheneth me." Phil. iv. 13. Though Χριστῷ is wanting in the best manuscripts and other authorities, yet it is manifest that *Christ* is the person implied in the participle, from ver. 10, and 1 Tim. i. 12. 2 Tim. iv. 16.

"God is the strength of my heart." Ps. lxxiii. 26.

"I will go in the strength of the Lord Jehovah." Ps. lxxi. 16.

[73] See Chap. xi. 13–15.

[74] "If the apostle was under a necessity of duty to 'have recourse' to Jesus, by the hypothesis a simple fellow man, for those very blessings which the saints of old always sought from the only Living God; was not his condition, though in the best and purest state of the New Testament church, incomparably more disadvantageous than that of the pious under the dark dispensation of the Mosaic law? They always sought to the Eternal God as 'a strength to the poor, a strength to the needy in his distress;' but behold the chief of the apostles, 'in necessities, in persecutions, in distresses,' crying out to an *invisible man* 'and praying unto him, and saying, Deliver me!' Would not a Jewish saint have applied the keen reproach, 'Lo, this is the man that made not God his strength!' Or, if the apostle lay under no such disadvantageous necessity, but had it in his option whether to pray for strength, protection and deliverance to the God of all power and grace, or to his fellow man: was not his choice of the latter an act of extreme folly, and contempt of God? Was it not virtually saying unto God, 'Depart from me?'" *Letters of J. P. S. to Mr Belsham*, p. 91.

[75] Heb. i. 6. Πάλιν, *again*, does not seem, from its position, to be used for introducing a new citation. Rosenmüller and Heinrichs understand by it, *on the*

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To the remarks before made on this passage,[76] I have only to add, that the chief point of consideration is the *nature* or *kind* of the homage here claimed for Christ. Unitarians conceive that it is only an acknowledgment of his superiority to all other prophets and messengers of God:[77] and, had we nothing from which to draw our conclusion besides the insulated words, it might be difficult to determine the question. Yet, even in that case, a closely attentive mind could scarcely avoid the conviction, that the assemblage of ideas represents an object greater and more glorious than any created excellency could be. We behold the Almighty Father, speaking by the voices and writings of his holy prophets, and by the course of his providence as it unfolds his eternal decrees; making known to principalities and powers in the heavenly places his counsels of righteousness and mercy: "introducing" to the admiration and praise of all holy intelligences HIM who is the great EFFECTOR of those counsels, the Surety of the everlasting covenant, the Only-Begotten, the Brightness of his glory, and the Express Image of his Essence,—when about to clothe himself in the likeness of sinful and suffering flesh;—and thus by act and authority saying to those loyal and delighted beings, "WORSHIP *HIM*, all ye gods!"

But we conceive that we have other evidence, abundant and decisive, to establish the Divine Nature and Glory of our Lord; and thus to furnish a satisfactory guide in the application of the words. It appears also to me, that the sense of the passage, in the Psalm from which it is cited, obliges us to understand it of a proper adoration, such as is due to no being but the Great Jehovah. For either that Psalm was originally intended, by the Divine Spirit, as a prophecy descriptive of the Messiah and his kingdom; or its application here shows that the New Testament writers did not scruple to apply directly and fully to Christ, passages of the Jewish Scriptures which describe the supreme perfections and honours of God, in the most absolute

contrary, on the other hand (a sense which it certainly does sometimes bear), making the contrast with the beginning of verse 5. It seems more naturally to belong to the verb, and leads our minds to the august exaltation of the Saviour, in his entrance upon the glorified state.

[76] See pp. 218–221, of this Volume.

[77] "The plain meaning is, that when God raised Jesus from the dead, by that signal testimony to his divine authority (by which he was 'declared to be the Son of God with power'), He enjoined on all his servants submissive allegiance to his spiritual sovereignty, or declared him superior to all other prophets and messengers." *Dr Carpenter on the Only Proper Object of Religious Worship*; p. 56.

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manner. Either way, the conclusion is the same. If the latter supposition be adopted, it must have proceeded on the general principle, that the Messiah is truly a Divine Person, and that therefore all that can be predicated of the Divine Nature is proper to him. But if this be denied, there appears to be no resource except to tax, not only this Epistle, but the undisputed writings of the apostles, with the habit of making most improper and down-rightly false applications of the Holy Scriptures, which they professed so highly to love and venerate. Some are not backward to admit this. Let the serious inquirer, however, weigh well whether, in those who were laying, for future ages and for all mankind, the foundations of the Christian system, such a practice could be innocent or excusable; and whether the belief that they acted thus does not nullify all the certainty of religion.

Before quitting this subject, it is proper to notice a general objection, that "in the apostolic age, the inveterate hatred of the Jews never charged the disciples of Jesus with any violation of the strict principles of the law and the prophets, which restrict religious worship to JEHOVAH."[78] To this I offer two replies.

(1.) That the statement is not equitably made. It takes for granted the very thing in dispute. Is it necessary to be always repeating, that we do not admit our views of the honour due to Christ to be contrary to any precepts or principles of the law and the prophets, or inconsistent with the Unity of God?[79] Unquestionably our opponents think that there is an irrecon cilable inconsistency between those first principles and the Trinitarian doctrine. They impute to us an idolatrous doctrine and practice, with the want of sense to perceive it or of integrity to avow it; and we charge them with the disregard of evidence, and the violation of candour and argumentative justice. The controversy is of a kind which goes down to the very foundations of religious belief, separating us by an awful chasm, and leaving scarcely any common ground to the two parties. The systems are opposite in the most momentous and essential respects: they admit no hope of conciliation: they cannot both subsist as mutually recognised forms of our common Chris-

[78] *Dr Carpenter*, p. 53.

[79] I beg again to refer the reader to former parts of this work: Vol. I. pp. 8–11, 336; and pp. 64–70, of this Volume.

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tianity: one must exterminate the other. Under this very painful state of things, there seems to be nothing left for us but to pursue the controversy, till the force of evidence shall give general prevalence to the truth, with all those results of practical piety which a solid conviction will produce, when it operates on a holy state of heart.—May Almighty Mercy hasten that blessed day! In the mean time, may every one become more anxious to maintain the highest purity and integrity of mind, to examine conscientiously, to refrain from partiality, respect of persons, and angry passions, to abhor misrepresentation and every kind of poisoned weapon, to "speak the truth in love," to live holily, and to pray fervently that "the God of our Lord "Jesus Christ, the Father of glory, may give to us the Spirit "of wisdom and revelation, in the acknowledgment of HIM!"

(2.) That we have reason to believe that the doctrine of the pre-existent, and even Divine, Nature of the Messiah, was received by many of the ancient Jews. The evidence of this has been submitted to the reader, in former parts of this work. However obscure and diversified their expectations might be, the indefinite opinion of a divine greatness would preclude the impression of surprise, and the imputation of impiety, which the objection assumes.

XII. "The grace of the Lord Jesus Christ, and the love of "God, and the communion of the Holy Spirit, be with you "all!"[80] This passage is of the class of *indirect prayers*, on the nature and implications of which some observations have been offered in a former part of this Chapter. That which is more especially observable in this passage, lies in the distinct induction of the Saviour, of God his heavenly Father, and of the Holy Spirit, as voluntary, sovereign, and effective Agents; and in the parity of powers which is manifestly attributed to these sacred Persons. No blessing can be greater or can imply higher perfections in its Author, than the GRACE which is uniformly celebrated in the apostolic writings as the *cause* of our deliverance from the greatest of all possible evils, and our acquisition of the greatest possible good. Yet this is the grace of Christ; and in this connexion, it is most evidently to be understood as the correlate of that LOVE which is prayed for as the gift of the Almighty Father. It is also reasonable to understand the COMMUNION, or *participation*, of the Holy Spirit, as

[80] 2 Cor. xiii. 14.

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falling under the same description of blessings as the *grace* and *love;* and consequently as denoting moral and spiritual influences on the mind: for, besides the argument from the nature of the other two objects associated, it is not credible that the apostle would pray for miraculous gifts to be communicated to all whom in this epistle he had addressed.

Mr Belsham, in his *Translation and Exposition*, explains "the favour of the Lord Jesus Christ," by "all the blessings of the gospel of our Master, Jesus Christ, which are the free gift of God through him:" and of the third term in the enumeration he says that "this text, so far from supplying an argument in favour of the distinct personality of the Holy Spirit, militates directly against it: for the participation of a *person* is absolutely unintelligible." Upon the first of these remarks, I need only to observe that it totally overlooks the essence of the argument, which lies in the nature of the blessings and the mode of their desired reception: and upon the second, that in the beginning of the former epistle, the apostle speaks of "the (κοινωνία) participation, or communion of Jesus Christ," whom that writer did not deny to have been a person. But, as the Holy Spirit is scarcely ever mentioned but in some connexion with his sacred operations and their effects, and as the very term *spirit* is derived from the idea of influence, the metonymy is most natural and easy. Both in this place and in Philip. ii. 1, the "communion "of the Spirit" is an evidently suitable expression to signify the impartation of those qualities to the moral susceptibilities of men, which are infinitely desirable and absolutely necessary to the restored purity and felicity of our nature. In this very way of impartation we are assured that, "if any one have not the "Spirit of Christ, he belongeth not to him."

XIII. The general meaning of the term "fulness," in Scripture, is *plenty, abundance,* or *all that is possessed* by the subject, which is the same thing as *all its properties:*[81] consequently the

[81] See 1 Chron. xvi. 32. Ps. xxiv. 1. Eccl. iv. 6. Isa. xxxiv. 1. Rom. xi. 12, 25; xv. 29. So, in classical Greek, the whole of what is on board a ship (crew, passengers, rigging, furniture, arms, and lading) is comprehended in this term. Dr Storr, in his usual manner of accurate and indefatigable investigation, has a large Dissertation upon this word, and the passages of the N. T. in which it occurs (*Opuscula Academica*, vol. i. pp. 144–187). His conclusions appear to be perfectly coincident with what is expressed above; and, with regard to the passage before us, he lays it down as signifying ("quicquid inest divinitati, omne attributum divinum"), whatsoever is essential to the divine perfections, every divine attribute. P. 162.

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idea often coincides with that of *perfection*. Sometimes also, though rarely, it is put for the subject itself in which the possession vests.[82] In the first and proper sense, I conceive it is used by the apostle in the two following passages.

"It is the good pleasure [of God] that all the fulness "should dwell in him:"[83] that is, the rich abundance, the perfection, of all those blessings which the context represents as bestowed by Christ upon those who believe in him. These the Divine Father (ver. 12) hath appointed in the eternal decrees of his wisdom and rectitude, to be the qualities of the Messiah, necessary for the performance of his work as a Saviour. These are adequate to meet all the exigencies of the case; to supply the wants of guilty and condemned sinners, to extricate them from the depth of moral corruption and misery, to elevate them to perfect holiness and felicity; and to effect all this, without invading or compromising the perfect justice and unimpeachable government of Jehovah. Let the reflecting reader judge, whether these are not qualities which imply Divine Perfections in him who can have and exercise them. The excellent Seiler remarks upon this passage; "In Christ as the Son of God, dwelt the entire fulness of the Divine perfections. In Christ as God-man, was the entire fulness of power and grace, by which we attain true blessedness. 'Out of his fulness,' saith John, 'we receive grace for grace.' Through him we receive the forgiveness of sins, peace with God, the powers of the

[82] I am aware of only one clear instance of this metonymy: Eph. i. 23, where *the whole body of Christians* is called "the fulness of Him who filleth all things "with all blessings," or "in all persons:" thus signifying that it is Christ the Saviour who supplies all the necessities of those who trust in him, and confers upon them all blessings in the richest abundance. Besides Col. i. 19, and ii. 9, two other passages are by some referred to this signification, but I apprehend without sufficient evidence. (1.) Eph. iii. 19; "That ye may be filled "unto all the fulness of God." The argument of the connexion and the flow of the ideas, appear plainly to suggest this as the true meaning; 'I pray—that God may grant to you such strength, comprehension, and elevation of knowledge, with regard to the transcendent love of Christ, that ye may advance more and more towards that immeasurable perfection which will be the immortal object of your ever-growing enjoyment.' See Vol. I. of this work, p. 49, and p. 240 of this Volume. (2.) Eph. iv. 13; "—Until we all arrive—at the measure "of the stature of the fulness of Christ." Here, also, as in the other passage, I conceive that πλήρωμα would be justly represented by *perfection* or *abundance*.

[83] Col. i. 19. The interpretation, "by him to inhabit all the fulness," *i. e.* 'to dwell, by his gracious presence, with the church, as in his spiritual temple;' seems to be less accordant with the connexion and design. This view of the expression is adopted by Mr Belsham.

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Spirit, joy in the Lord, the hope of eternal life. He is our Teacher and Expiator, our Protector and our Sovereign. All that our salvation requires we find in him."[84]

"In him dwelleth in reality all the fulness of the Deity: "and ye are filled by him, who is the Head of all principality "and authority."[85] I agree with the *Calm Inquirer*,[86] that the "fulness" here spoken of is that from which believers are "filled;" the reservoir, as it were, of all spiritual life and blessedness, from which true Christians are richly and for ever supplied.—Most cordially do I wish that all who adopt his views, would bestow a serious and impartial meditation on the extent of this admission and the other truths which it implies!—But I ask, Why should this be called, "All the fulness of the Deity?"[87] Could the communication of gifts, made to a mere creature, be with any propriety so denominated? Such a communication, however abundant, must be of necessity limited; and compared with ALL THE DIVINE PERFECTION, it is, in strictness, infinitely little. It appears to me, that an impartial consideration of both the terms and the connexion, will oblige us to understand the apostle as asserting that the Divine Nature and the essentially Divine qualities reside in Christ;[88] and that he

[84] *Grössre Bibl. Erb. B.* vol. xvi. p. 353.

[85] Col. ii. 9. Σωματικῶς, *bodily, i.e.* say some, *in the most intimate manner:* but the contrast appears very plainly to be formed with the shadows and mere resemblances, from which the apostle was desirous of drawing his readers to Christ, as the great object of knowledge and faith: see ver. 4, 8, 11, and particularly ver. 17. The adverb is therefore rendered with satisfactory evidence, *truly, really, essentially.* So Aristotle (*Rhet.* i. 1) says that "argument is the essence (σῶμα) of proof." Dr Storr, after long and cautious investigation, prefers the explanation which conveys the idea that the whole divine perfection "(—ipsa summa divinitatis, quæ in universi Creatore et Statore inest—) is in Christ, so that his human person is the visible image of the invisible Divinity." *Opusc. Acad.* vol. ii. p. 152; and compare vol. i. p. 162. For Dr Seiler's illustration, see Supplementary Note E.

[86] "The fulness of Godhead—which resides in Christ, is the fulness of divine knowledge, gifts, powers, and authority. This resides in him 'bodily,' *i.e.* in reference to his mystical body, the church of which he is the head." P. 253. "In him resideth substantially a fulness of divine communications." *Mr Belsham's Transl. in his Expos.*

[87] Θειότης occurs only here, in the whole N. T. and LXX. But no one can doubt, that it is the highest abstract term to express the *total perfection* of the Divine Nature. It is derived from Θειὸς, in the same manner as Θειότης (which occurs only in Rom. i. 20, and the Wisd. Sol. xviii. 9), is from Θεῖος. The latter requires to be rendered *Divinity*, and more particularly refers to the attributes or properties of God: the former is justly rendered *Deity*, and has its especial reference to the being and nature of God.

[88] Some interpret "the whole fulness of the Deity" to signify *the universal king-*

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lays down this fact, as the *reason* of his *authority* and the *source* of his *mediatorial grace*; as the *ground* of our expectation to be filled with all blessings by his bestowment; and as a most powerful and determining *motive* that we should ever adhere to him, in spite of the seducing representations of a vain and deceitful philosophy, or of human traditions and authority.

XIV. A variety of works are attributed by the Apostle Paul to Christ; which imply DIVINE PERFECTIONS. These subjects have severally come before us in other parts of this inquiry; and to them reference and comparison are entreated. A lengthened discussion will not, therefore, be here necessary.

i. The UNIVERSAL CREATION. "By whom also he made the worlds."[89] The unbiassed interpretation of this clause gives the same sentiment as in John i. 3, 10,[90] that the *material universe* was formed; or (if we take αἰῶνες in its primary sense) that the successive *periods*, marked by signal events in the divine government, with all their agents and actions, have been brought into existence, directed, and governed; by the Son of God, according to the design and counsel of the Father, and the essential Unity of the Divine Nature. But that αἰῶνες may, and very often must, signify the material universe, has been before observed.[91] In the passage under consideration, this signification

dom of God, that is the universal church; others, *the doctrine of Christianity*; others, *the blessings of Christianity concentrated in Christ*. These interpretations seem to me, I must avow, so extremely flimsy, that they fall to pieces at the first touch of an unprejudiced attention. Any sincere and serious thinker must see how inapplicable they are to the manifest meaning of the terms. Michaelis's Version and Annotation run thus: "*For God, wholly filling him, dwelleth in him, as the soul in the body.* I have thus a little paraphrased the adverb *bodily*, which, rendered literally, would be somewhat obscure. The divine nature dwells in Christ actually: in us only figuratively, so far as we belong to Christ and are through him a temple of God."—The eminently learned, acute, and judicious Storr, who was the ornament of the University of Tübingen, states the connexion of the argument to be this: The pretension of the Essenes to a higher moral perfection is empty and deceptive, though they dignify it with the false name of philosophy; "for no more perfect philosophy can be conceived of, than that which has Christ for its author, in whom alone is (—*divinitatis summa*——*divina omnis perfectio*—) supreme divine perfection." *Opuscula Acad.* ii. 152.

[89] Heb. i. 2.

[90] See pp. 321, 229, of this Volume.

[91] See pp. 4, 13, of this Volume. "The corresponding Hebrew word is used for the sensible world in Eccl. iii. 11, and so the Talmudists use their עלמא.—— At the time when the N. T. was written, this acceptation of the word was in frequent use." *Carpzov. Exercit. Ep. Hebr.* p. 12. "Αἰῶνες in the plural form can have no reference to the phrases *this age* and *the age to come* [denoting the periods before and under the gospel]. I conceive that the plural is used merely for the sake of emphasis and beauty, in this eminently sublime and indeed poetical passage." *Heinrichs in loc.*

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is, to say the least, proper and suitable; and it is scarcely possible to take the word otherwise in chap. xi. 3: where it is explained by "the things which are seen," the visible objects of nature. This sense is given to it by the most competent modern philologists, including some whose minds are far indeed from any prepossessions in favour of our views: Michaelis, Ernesti, Dindorf, Storr, Schleusner, Gesenius, Wegscheider, Vater, and Bretschneider.[92] Not to urge other passages of the New Testament, in which this sense appears to be strongly required, an example in the Apocryphal Wisdom of Solomon is very authoritative, because of a remarkable resemblance in many turns of sentiment, and in the use of words, which appears to me to subsist between that book and this Epistle: "If they could know so much as to be able to explore (τὸν αἰῶνα) the world, why did they not sooner discover the Sovereign of these things?" (chap. xiii. 9.) There appears then to be a great preponderance of evidence in favour of the common interpretation, "the whole material world:" while, if the other idea were admitted, the result would be presenting the Lord Christ in another character, as the Lord of providence, presiding, in his mediatorial capacity, over all the revolutions and adjustments of time.

Mr Belsham adopts the view partly suggested by Grotius, "For whom, or with a view to whom he constituted the ages," or "the [former] dispensations." Were we to admit that διὰ with a genitive might rarely be used to express the final cause (which however is extremely questionable), it would not be

[92] "*Through whom he also made the worlds.* He is the Creator of all things. The Jews and other Orientals, for example the Arabs, use the plural number when speaking of the universe; as also modern philosophers do." *Mich. Trans. and Annot.*——"The phrase οἱ αἰῶνες comprehends all created things, in the heavens and on earth, corporeal and incorporeal. The form of expression is not to be explained from the ancient Hebrew idiom, but from the Syro-Chaldaic or Rabbinical usage. The word עוֹלָם [answering to αἰὼν] was used in the singular to signify *the world:* but three applications of it were distinguished. (1.) The lower world, this earth. (2.) The middle world, the region of the air. (3.) The highest world, the abode of God and angels. [Hence the plural form became established.] The Arabian writers generally employ this word in the plural; as when they describe God as *Rab alâlamin, Lord of the worlds.*" *Dindorf. in Ernesti Lect. Ac. Ep. ad Hebr.* p. 19.——*Storr, Opusc. Acad.* ii. 132.——*Schleusn. Lex. in voce.* § 7.——"In Chaldee and the Talmuds it denotes *the world,* as αἰών." *Gesenius Handwörterb.* in עוֹלָם——*Wegscheid. Inst.* p. 253.——"The plural is used, as in chap. xi. 3; it denotes Creator of the world." *Vater, N. T. Adnot.* p. 658.——"The periods of time which are comprised in the existence and duration of the world; the world itself, and its changes." *Bretschn. Lex.* i. 28.

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proved that we ought to desert the proper and established sense of this construction in the passage before us; especially as not a single valid instance of the other is brought from the New Testament.[93] It is also the more improbable that the writer of this Epistle should introduce a common phrase in a sense so rare and anomalous, and so likely or rather certain to mislead; when, in the same sentence (ver. 3, *δι' ἑαυτοῦ, by himself*), he is using it properly; when his constant practice, in the very frequent occurrence of this preposition through the Epistle, is to observe most accurately the difference of signification with the two cases; and when, in one place, he adduces the two forms of construction for the express purpose of distinction.[94] I think, therefore, that the evidence clearly obliges us to adhere to the obvious and grammatically strict interpretation. It is worthy of notice, that Origen reasons at considerable length upon *δι' οὗ* in this passage, as denoting the instrumental cause: and gives not the smallest hint that it might, by any allowable deviation from the ordinary rule, be taken in the sense of *δι' ὅν*.[95]

Another passage of the same chapter, which appears to me a clear and invincible testimony to the Messiah as the Eternal Creator, has been already considered.[96]

[93] The following examples are called to support this use of *διὰ*, in both the *Calm Inquiry* and the *Exposition and Notes;* Rom. vi. 4, and 2 Pet. i. 3. But the sense in each is that of an efficient, or of an instrumental, cause. 1 Cor. xiv. 9, Mr Belsham (p. 296) says, "is more to the purpose:" but there, not a final, but an instrumental, cause appears clearly intended; "through, or by means of, my own understanding." The passage in Thucydides (vi. 57) does not appear to signify "*on account of* whom," but "*by means of* whom, they incurred the extreme risque;" *i. e.* the conduct of Hipparchus had driven them to these measures. The instances which the Inquirer adduces from Josephus (*Antiq. Jud.* XVIII. vii. 7, 8. x. 3, ed. Hudson), are *διὰ λόγων* and *δι' ὕψους ἰλάσῃν* or *ἀφικέσθαι*. These do, indeed, at first sight, appear to answer his purpose. But a little reflection will show that they involve no anomaly, but are adverbial phrases, such as have been explained in a Note on p. 231 of this Volume, where several examples of one of these very phrases are adduced. This grammatical doctrine is abundantly illustrated in the late Mr Blomfield's Translation of *Matthiæ's Grammar*, § 580, *e*. In fine, I apprehend that the construction pleaded for by Mr Belsham and those on whom he relies, is as much without support from any actual examples of Greek usage, as it is irreconcilable to the philosophy of grammar.

Since writing this Note, I have had the pleasure of finding my reasonings corroborated, and the whole question concerning the alleged use of *διὰ* satisfactorily put to rest, by Dr Hume Spry, in his *Sermons before the University of Oxford, on the Sense in which our Saviour is declared by St Paul to be the Son of God:* 1824, pp. 96–103.

[94] Chap. ii. 10.

[95] *Comment. in Joh.* i. 6. ap. *Opera, Delarue*, tom. iv. p. 60.

[96] Ver. 10. See Vol. I. pp. 222–226.

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ii. The EXISTENCE and the FELICITY of all happy creatures, both human and angelic. "Who is the Image of the Invisible "God, the First-born of the whole creation: for by him were "created all things, those in the heavens and those upon the "earth, those visible and those invisible, whether thrones or "dominions or principalities or authorities; all things have "been created through him and for him, and he is before all "things, and by him all things are supported."[97]

The connexion of this passage shows that the apostle's leading design is to impress the minds of Christians with admiration and gratitude, in consideration of the divine mercy conferred upon them, through their believing "the word of the truth of "the gospel." This design he prosecutes by representing the unspeakable greatness and value of redemption (ver. 13, 14); ——the dignity and perfection of the Redeemer (ver. 15–18); ——the rich abundance of the blessings which are at his disposal (ver. 19);——and the reunion of the two great parts of the moral universe, sinless angels and men recovered by a process of reconciling and restoring grace, in one holy and happy body under Christ as their glorious Sovereign (vers. 20–22).

This view of the design will assist us to conceive correctly of the *subjects* and the *nature* of the work here attributed to the Saviour.

1. The Subjects of this work are "all things" (*τὰ πάντα*), that is, by the safe rule before mentioned for interpreting the universal terms of Scripture, *all the things* referred to, whether the reference be made by direct specifying or by implication. In this instance, the reference is completed by an express enumeration. The repetition of the terms (*τὰ πάντα*,—*εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς*), in ver. 20, appears to put it beyond a doubt that "the all things" are those capable of moral union: the subjects of that happy reconciliation which makes peace between earth and heaven, and restores harmony between the two great classes of intelligent beings, the celestial natures which have never fallen, and those of mankind who are recovered, through "the blood" and grace of Christ, from their state of alienation and enmity; ver. 21. It is no objection that the terms are in the neuter gender; for that form is fre-

[97] Col. i. 15–17, *Ἐν αὐτῷ*, as the Heb. ב, *by* as well as *in*. *Δι' αὐτοῦ, through* or *by*, as the *proximate* cause. The terms *Image* and *First-born* will be considered in a following part of this Chapter.

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quently used in the New Testament to signify persons.[98] The apostle designates the one class, "those in the heavens,—the invisible;" and the other, "those on the earth,—the visible;" and, to show that Christ is superior to all created natures, even the most exalted either in earthly or in heavenly dignity, he amplifies his description by an enumeration of its designed contents in terms which, with slight variations, seem to have been used as a formula[99] to express all that was most great, exalted and powerful in the present and in the future state: "whether "thrones, or dominions, or principalities, or authorities."

2. On the Nature of the work, it appears to me impossible to follow, with honest submission, all the terms and declarations of the passage, without perceiving that it includes both the *being*

[98] See p. 222, of this Volume.

[99] See Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21; vi. 12. Col. ii. 15. 1 Pet. iii. 22. The terms are those of principal offices and titles of dignity, in the Jewish phraseology; and they were applied to all kinds of rank and eminence, civil or ecclesiastical, in the present life or in the future state. See *Schöttgen. Hor. Hebr.* vol. i. p. 759. "Omne, quicquid magnum et excelsum est, quocunque tandem nomine id venit, Christum Dominum agnoscit.—Quicquid in rerum naturâ magnum, insigne, potens reperitur." 'All that is great and exalted, of every description, is subject to Christ:—every thing in the universe that is grand, magnificent, and mighty.' *Heinrichs in loc.* Such he admits to be the meaning of the terms, though, in his explication of the passage, he prefers to apply the whole description to the new or moral creation, the formation of the church from both the Jews and the Gentiles. "These were names of dignity and high office which the Jews or the Gnostics attributed to angels.—Paul avails himself of them, to convey the sentiment that, whatever names might be given to angels, Christ is exalted far above them all. If it was his design to warn against error, it was requisite for him to use the language of the persons who maintained those errors, in order to be understood. They wished to introduce the venerating, or even the worshipping, of angels: but Paul's design was to draw them away from these notions about angels: to lead them to Christ as the only Sovereign, whom God himself had placed to be Lord of all angels and archangels, by whatever names men might choose to call them; and so to direct all our hopes, veneration, and worship to Christ alone." *Michaelis Anmerk.* on Eph. i. 21, 1791, published about three months before the illustrious author's death, and quite in consonance with his former work, from which I may therefore extract his paraphrastic illustration of the whole passage.

"This, our great Sovereign, is the all-perfect [Ebenbild] Image of the Invisible God. He is the Parent and Author of every thing created: for, by him were all things created which are in heaven and upon earth; the visible and the invisible, the material world and the spiritual; all the orders of angels, whatever they may be called, whether kings or lords or princes or commanders: all was created by him; and he is the ultimate end of the whole creation; he shall be honoured by every thing that is created. He consequently has been before all things; for they have their existence merely by him, and by him every thing is still governed and upheld." *Paraphr. u. Anmerk. in loc.* 1750.

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and the *well-being* of the subjects, both the *physical* and the *moral creation.*

(1.) The BEING of men and of superior intelligences, by their *original* and *proper creation.* Because,

[1.] This is the proper signification of *to create* and *creation* (κτίζω, κτίσις), and that which they always bear, except when some epithet or clause is added to qualify the terms and mark their figurative acceptation.[100]

[2.] The conformity of phraseology with the sublime description of the Divine Majesty in Rom. xi. 36, strongly establishes this interpretation. There we read, "Of him and through him "and to him are all things:" here, "By him were all things "created; all things have been created through him and to "him."[101] In each case, the originating cause is marked, with the appropriate difference of relation; and the proximate or operative cause, and the designed end, are denoted by the same words.

[3.] Christ is declared to be "before all things,"[102] or all the

[100] All the passages in which the figurative meaning is clearly to be admitted, appear to me to be these. LXX. "Create in me a clean heart:" Ps. li. 10. "Who make peace and create evil:" Isa. xlv. 7. "The Lord hath created sal- "vation;" Jer. xxxi. 22. "Great laboriousness is created for every man;" Wisd. Jes. xl. 1. "Death and blood and strife and the sword, calamities, famine, "and tribulation and the scourge; all these things were created [to fall] upon "the wicked;" v. 9, 10. "The Lord hath created abundant glory;" xliv. 2. ——*Heb. but not* LXX. "I create the utterance of the lips;" Isa. lvii. 19. "I "create new heavens and a new earth.——Behold! I create new heavens and a "new earth:——But indeed rejoice ye and exult for ever in that which I create: "for, behold, I create for Jerusalem exultation, and her people joy:" lxv. 17, 18.——*New Testam.* "If any one be in Christ, it is a new creation; the old "things are passed away; behold all are made new;" 2 Cor. v. 17. "In Christ "Jesus neither circumcision is any thing, nor uncircumcision, but a new crea- "tion;" Gal. vi. 15. "We are his workmanship, having been created in Christ "Jesus for the purpose of good works;" Eph. ii. 10. "That ye be renewed in "the spirit of your mind [*i. e.* your entire sentiments and feelings, your whole "mental character; *ganz neues Sinnes werden;* Koppe]: and that ye put on the "new man which is created according to [the likeness of] God in true right- "eousness and holiness;" iv. 24, and Col. iii. 10.

[101] Ἐξ αὐτοῦ, *of him,* as the Great First Cause in all the operations of the Deity: ἐν αὐτῷ, *by him;* for we conceive that, with respect to the order of the divine operations in creative energy, providential government, and gracious influence, the Scriptures uniformly lead us to conceive of the Son as performing the divine counsels. Δι' αὐτοῦ and εἰς αὐτὸν, in each passage. The sense of the expressions is remarkably confirmed by a sentence of the philosophic or rather pantheistic emperor: Πᾶν μοι καρπὸν φέρουσιν αἱ σαὶ ὧραι, ὦ φύσις· ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. "All that thy seasons bring, O nature, is fruit to me: of thee are all things, in thee are all things, to thee are all things." *Marc. Antonin.* lib. iv. cap. 23.

[102] Πρὸ πάντων. The regular and usual use of πρὸ is to express the relation of

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things under consideration; an expression which most properly refers to the order of *time*, and which, indeed, when predicated of *persons* in either the Septuagint or the New Testament, *always* hav that relation.[103] If it were here understood of dignity, it would it be a tautology with the succeeding verse. If then the Messiah were PRIOR to the greatest objects in the whole range of the intelligent creation, it will not be doubted that TO HIM their natural existence is justly attributed.

[4.] The logical principle, upon which the enumeration of the greatest objects in dependent nature is made, manifestly carries this deduction; that, if there is no rank of created beings so great, but He is its Author, Ruler, and Sovereign, he must be *à fortiori* in the same relation to all the inferior parts of the universe. Consequently, the whole passage bears as full evidence that the Lord Christ is the proper Creator of all things, as if that were the immediate topic of the apostle's disquisition.

[5.] The Greek fathers, who read the apostolic writings with the easy and quick apprehension of a vernacular tongue, during at least the first four centuries (and I have thought it superfluous to continue the search lower), uniformly understood this passage of the proper and physical creation. It is frequently quoted by them, and they seem never to have a suspicion that it was possible to deny this to be the sense of the words.[104]

(2.) The moral and everlasting happiness of men and angels, that is the NEW and SPIRITUAL CREATION, appears to be included in the apostle's design; for these reasons:

[1.] The connexion which is asserted with Christ's official

time: though it is sometimes applied to local position, and metaphorically to dignity. For examples of its *proper* signification, see Matt. vi. 8; xxiv. 38. Luke xxi. 12. John xvii. 5. 1 Cor. ii. 7. 2 Tim. i. 9. Eph. i. 4.

[103] See John v. 7; x. 8. Rom. xvi. 7. Gal. i. 17. In James v. 12, and 1 Pet. iv. 8, *πρὸ πάντων* occurs in the metaphorical sense, but it is there used, not of persons, but of qualities.

[104] The Inquirer (p. 287) quotes Grotius, in a way, ambiguously indeed, but seeming to assert that Chrysostom understood this passage as referring to Christ merely as a man, and to the new creation. Grotius probably wrote from the recollection of a passage of that father, which occurs in the collections of Photius, and in which he maintains that the epithets, "First-born of the whole creation," and "First-born from the dead," respect, not the physical, but the spiritual and new creation. *Photii Myriobiblon*, col. 1549, ed. Genev. 1612. *Suiceri Thesaur.* tom. ii. col. 881. But Chrysostom strongly asserted the scope of the whole passage to refer to the physical creation. Among other things he says, "(*οὐ μόνον αὐτὸς αὐτὰ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγεν, ἀλλὰ καὶ αὐτὸς αὐτὰ συγκρατεῖ νῦν.*) Not only did he bring them [*i.e.* the all things] into being out of nothing, but he also still preserves them." *Opera*, vol. xii. p. 173, ed. *Francof.* 1698.

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supremacy in the church. "He is the Head of the body, the church: who is the Chief, the First-born from the dead: that he may be brought into the highest place, among all."[105] These expressions obviously belong to our Lord's assumed and official character as Mediator; and they denote the exaltation of his human nature after its unparalleled sufferings, and the resumed manifestation of his divine glory. He is, though not in time the first, yet in eminence the CHIEF,[106] of those that have risen from the dead; having so risen as the Head and Representative of his church, never again (as Lazarus and the others did) to return under the dominion of death; and being the assurance and earnest of a glorious resurrection to all his faithful servants. This distinction, which I conceive the testimony of the divine word perpetually requires us to make, between the original and unchangeable Deity of our Blessed Lord, and his assumed and subordinate character, shows the irrelevancy of an objection adduced in the *Calm Inquiry*."[107]

[2.] The mutual reunion between holy intelligences and men recovered from the ruin of sin. This is introduced as an effect of the Blessed Saviour's mediatorial work: and the increase of happiness to the one class, and the immense bestowment of it on the other, form such a sum of good as well corresponds to the prophetic declaration, "Behold, I create new heavens and a "new earth!" Let the serious inquirer meditate upon the comprehension of this idea: the removal of all the obstructions which the apostasy of man had raised to the righteous, holy, and honourable exercise of pardoning and restoring mercy; the restoration of a right state of mind to offending and depraved creatures; the communication to them of the principles of holiness; a perfect knowledge and invincible command of their

[105] That is, 'among all his redeemed:' "ut inter omnes primas teneat." *Beza.*

[106] That this is the sense of ἀρχὴ here, is plain from the connexion and the turn of the argument. The word occurs in the sense of an *active cause* in the Apocryphal *Wisdom of Solomon*, a book rich in materials for the development of the Jewish theology at the period when it was written, about a century before Christ. "Thy power is the *beginning* of righteousness." xii. 16. "The worship of [ἀνωνύμων, which cannot signify properly *nameless*, for the idols of the heathen were truly πολυώνυμοι, but denotes having no *good* name, being *base* and *inglorious*] vile idols is the beginning and the cause and the boundary of all evil." xiv. 27.

[107] "To be the first who rises from the dead, though a high distinction for a human being, is but a poor addition to the pre-eminence of one who is the Creator and Preserver of all things, the Maker and Lord of angels and archangels." P. 288.

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minds, motives, and actions, and of all the circumstances in which they are placed, and all the influences to which they are exposed; the efficient preservation of them from sin and temptations and evil of every kind, and their final investment with the glory of moral perfection. This mighty work is indeed worthy of being called *a New Creation:* and this is the work of our Lord Jesus Christ, not as a passive instrument, but as a designing, effective, and triumphant Agent,—"It is the good pleasure" [of God] "that in HIM all the fulness" [of properties and perfections as a Saviour] "should dwell; and, having made peace through "the blood of his cross, through him to reconcile unto himself "all things, whether those on the earth or those in the heavens: "and you, who before were alienated and enemies in your mind "by wicked works, he hath now reconciled, by the body of his "flesh through death,[108] to present you before him holy and "spotless and free from accusation."[109]

In this figurative sense, therefore, as well as in that of a proper and physical production into being, all intelligent natures owe their mutual union and their perfection in holiness and happiness to Christ. By Him, in pursuance of the gracious will of his heavenly Father, they have been brought into this new and happy state, and by him they are preserved in it; so that, "by "Him all things consist," that is, are maintained and secured in their stations of order and blessedness. The connected clause, "He is before all things," strengthens this conclusion; whether

[108] That is, stripping the clause of its Hebraism, "by the means of death endured in his human nature." The expression carries a strong implication that our Lord had another nature, or mode of existence, to which it was impossible to die. Some think that the clause "of his flesh" was added to mark the application to the proper physical frame of Jesus, in distinction from the figurative use of the term, "body of Christ," to denote *his church*, as in ver. 18, 24, and Eph. i. 23.

[109] "For it pleased God the Father that the rich abundance of all the blessings, which he hath intended for his church, should be to be found in Christ and be derived from him. It was his will, through the blood which Christ shed upon the cross, to make the great covenant of peace; to reconcile every thing that is in heaven and upon earth, men and angels, who before had been made enemies by the apostasy of man from God; and thus to bring them, as citizens of one kingdom, under him as their common head. This his gracious determination applies also to you, who were before out of the kingdom of God, and were enemies to him; since your imaginations and contrivings [see this sense of διάνοια in Gen. vi. 5, viii. 21] were directed to nothing but evil. But now he hath reconciled you, through the death which Christ suffered in his own natural body; and, through that reconciliation, he hath granted to you to approach immediately to him and come before his presence, as holy and blameless persons." Ver. 19-22; *Michaelis's Paraphrase.*

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the phrase be taken in its native and most proper relation to *time*, or in that which it frequently assumes, of *rank and dignity*.[110]

This figurative sense of the verb *to create* had received examples in the Old Testament, for expressing both the influence of religion on the hearts and characters of individuals,[111] and its extensive diffusion and triumphs in the world at large.[112] It is evident that the *ground* of reason and propriety in this use of the word, is this; that these moral operations of divine grace are as great and decisive manifestations of the wisdom and power of the Deity as was the proper and original production of the physical universe. Indeed it is declared, that the displays of the divine perfections in the moral creation will actually *exceed* in excellency and glory, so as to eclipse, as it were, and throw into a comparative shade, those which have been afforded by the former and literal creation.[113] These are circumstances which deserve very serious consideration; and they prove that the attribution of the New Creation to Christ is ascribing to him the HIGHEST act, revealed to us, of Divine Perfection and Majesty. Yet this wondrous act, little reflecting upon its nature and comprehension, the generality of Unitarian writers readily attribute to Christ.

The preceding observations appear to me satisfactorily to answer or to supersede all that Mr Belsham has advanced on this passage,[114] and to render a specific reply unnecessary.

iii. The apostle also ascribes to Christ the *Sustentation* of the natural and of the moral universe, in their being, action, order, and determination to their proper end. It is manifest that this efficient preservation of dependent existence, is equivalent to a continued act of creation. "By him all things CONSIST;"[115] that

[110] Πρὸ πάντων occurs only twice besides in the N. T., James v. 12, and 1 Pet. iv. 8, in both places referring to the order of importance. So in Æschylus, Ἰὼ καὶ δώμασι καὶ χθονί· πρὸ πάντων δ' ἐμοί. *Sept. ad Theb.* 997, ed. Blomfield. The phrase is not in the LXX. but in the nearest approach to it, Prov. viii. 25, it denotes *time*. In this, which is undoubtedly its most proper sense if we regard the preposition itself, Morus understands the passage before us: "Prior omnibus, ante omnia fuit." *Comm. Exeg. Hist.* vol. ii. p. 18.

[111] Ps. li. 10. [112] Isa. lxv. 17, 18; lxvi. 22.

[113] "Behold! I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. lxv. 17.

[114] Pages 179–189, and his *Transl. and Expos.*

[115] Τὰ πάντα ἐν αὐτῷ συνέστηκε· "Omnia per eum constant, durant, permanent:" *Mor.* ubi sup. vol. ii. p. 239. "Omnia potentissime ab eo conservantur et reguntur;" *Schleusn.* Both understand the passage of the physical universe. Susten-

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harmonious system of holy and happy intelligences, concerning which the apostle has been speaking, is held together, sustained, and preserved. Some part of the evidence produced under the immediately preceding article, confirms our conclusion from this clause. Another passage, referring to the physical universe, describes the Son of God as "UPHOLDING all things by the word "of his power:"[116] a Hebraism for *his powerful word*, conveying the idea that he does not sustain the world with effort, but by his simple volition.[117] The "all things" are clearly the subjects of the possession or dominion just before mentioned, and which the whole turn or scope of the context show to be the natural universe. If however the sense be derived from *τοὺς αἰῶνας*, and that term be understood of the great periods and dispensations of the divine government, the passage will attribute to Christ the supremacy and efficiency of operation in the whole scheme of providential agency. Either interpretation is utterly inconsistent with the denial of his Deity.

Mr B. refers the pronoun to the Father,[118] of course reading *αὐτοῦ his*, instead of *ἑαυτοῦ his own*. But the latter is the reading of all known manuscripts, and of the ancient versions, so far as they can make the difference sensible. The former was inserted by Erasmus and Colinæus in their editions, but without any authority, and therefore very blamably. If it be alleged

tantur, *Storr;* auf ihn gebauet, was built for him, or hath him for its object, *Michaelis;* alles hält er zusammen, he holdeth altogether, *Stolz;* alles besteht durch ihn, all subsists through him, *Van Ess* and *De Wette*, who adds in a note, "By others (ist entstanden) arose, originated;" toutes choses subsistent en lui, *De Sacy;* elles [les choses] subsistent toutes par lui, *Genevese of* 1805.

[116] Heb. i. 3. *Φέρειν* is used as נָשָׂא, see Isa. lxiii. 9, and סָבַל, which the Rabbinical writers use in the sense of *supporting* and *preserving:* e. g. "The Holy and Blessed God supports his own world.——The Blessed Creator supports all worlds by his power." *Schöttgen, Hor.* ii. 919. "*Sustaining all things by his power.* Here the following things are attributed to Christ: 1. Creation. 2. Universal dominion. 3. One Divine Essence with the Father. 4. The conservation of all things, which is properly [optime] expressed by *φέρων τὰ πάντα*, etc. Omnia vi suâ sustinet, ne collabantur." *Ernesti.* "*Φέρειν* answers to the Hebrew נָשָׂא and here signifies *to rule, to govern, to preserve;* which is plain from Col. i. 16, 17. Abresch observes that *φέρειν* and *ἄγειν* are used by the Greek classical authors to denote *government*, and are put in conjunction. See Wesselling on Diodorus Sic. vol. ii. 390, 87. [ed. Strasburg, vol. viii. pp. 407, 557]. So Chrysostom explains it; *φέρων· συνέχων κυβερνῶν, τὰ διαπίπτοντα συγκρατῶν· governing, holding together parts which would otherwise fall to pieces.*" *Dindorf.*

[117] As in Ps. xxxiii. 6, 9.

[118] "Upholding (*φέρων*, directing or governing) all things by the word of his (the Father's) power: i. e. by authority received from God, and supported by miraculous works." Page 294.

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that the oldest manuscripts have no spirits, and that therefore we are at liberty to prefix either as we please; I reply that this is not universally true,[119] and that, though, in cases where manuscripts differ as to the spirit, a wider scope may be allowed to conjecture than in other respects, no such license is allowable where they do not differ.

iv. Christ is represented as BESTOWING on his servants ABILITY for the performance of difficult and trying duties. Now the cases in question evidently require the communication of both physical and moral powers. Let the serious mind reflect upon the *nature* of those powers, their *seat* in the mental capacities and in the organization of men, the *modes* of their necessary but indefinitely varied exercise, the immensity and complication of outward *facts* from which they are inseparable, the *purposes* to which they are to be employed, and the actual *results* which the testimonies of Scripture assure us that Christ will, without error or failure, bring into existence by them. Let the serious thinker then ask, without bias or prejudice, whether such communications, considered in all their circumstances, do not oblige us to ascribe DIVINE properties to their Author.

"He said to me, My grace is sufficient for thee: for my "power is perfected in [thy] weakness.——I labour, earnestly "striving according to his [*i. e.* Christ's] working, which worketh "in me with power.——The working by which he is able to "subject even all things unto himself.——The Lord is faithful, "who will establish you, and keep you from the wicked one.— "I am able [to do and to bear] all things, by him who strengthen- "eth me.—The Lord stood by me and strengthened me; that "through me the preaching [of the gospel] might be accom- "plished, and that all the nations might hear it: and I was "delivered out of the mouth of the lion: and the Lord will "deliver me from every wicked work, and preserve me unto his "heavenly kingdom; to whom be glory for ever and ever: "Amen."[120]

v. The system of imposture and wickedness which, it was predicted, should rise up to oppose the genuine religion of Christ, is to be abolished by HIS power and agency. The terms

[119] See *Bishop Marsh on Michaelis*, vol. ii. p. 891.

[120] 2 Cor. xii. 9. Col. i. 29. Phil. iii. 21. 2 Thess. iii. 3. Phil. iv. 13. The word *Christ* is absent from the best authorities; but the conformity of the sentiment with that of other passages, and the general strain of the apostle's writings, warrant our understanding the reference as it is here taken. 2 Tim. iv. 17, 18.

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in which this agency is described are indeed figurative; but it is evident that the figures are intended to excite the most lively image of the power exercised, as irresistible, immediate, and applied, not by efforts, but by the infinite ease of an almighty volition. If the *means* of this destruction of the antichristian system be understood to be the progress of knowledge and the moral influence of the gospel (though the imagery may seem more congruous with the infliction of awful and overwhelming judgments), still the argument is the same. The certain determination of these very means to the production of the effect, implies an intuition and command over the minds and actions of men, and a dominion over the whole range of providential affairs, which cannot be conceived of as compatible with any other than the Divine Nature. "Then shall that lawless one "be disclosed, whom the Lord Jesus will consume by the "breath of his mouth, and will destroy by the shining of his "presence."[121]

vi. The future RESURRECTION of the dead is attributed to Christ. In the splendid portion of the 1st Epistle to the Corinthians, in which the apostle largely discourses on the corporal resurrection of all true Christians, he points out its *active cause* by saying, "The last Adam [will be] for a life-effecting "Spirit.[122]——We are waiting for the Saviour, the Lord Jesus "Christ, who shall transform our humbled body, into the "fellow-likeness of his glorious body, according to the working "by which he is able to subject even all things unto himself. "——The Lord himself will descend from heaven with a com-"mand [that the dead should rise], with an archangel's voice, "and with the trumpet of God; and the dead in Christ shall "rise first."[123] What will be this "*changing* of the body," which shall accompany the resurrection? Does it not involve a power to command universal nature;—to marshal the myste-

[121] 2 Thess. ii. 8. The reading, *the Lord Jesus*, is supported by the decisive preponderance of the best manuscripts, the versions, and a remarkable number of fathers both Greek and Latin.

[122] Πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45. It will not be denied that the term *Spirit* is sometimes put to denote the Essence of the Deity (Ps. cxxxix. 7. John iv. 24); and in the 2d Epistle, not to insist upon other passages (Rom. i. 4. 1 Pet. iii. 18, 19), the term is applied to Christ, ch. iii. 17, 18.

[123] Phil. iii. 21. 1 Thess. iv. 16; κέλευσμα, the word of command, usually given with a loud voice. It is derived from military, nautical, and hunting usages. "*Die belebende Stimme Gottes;* the life-giving voice of God;" *Schleusner.* "A given sign." *Nähbe, De Wette,* and *Scholz,* in his Annot.

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rious array of material atoms, having preserved through all ages the probably impalpable corpuscle which never could be decomposed, and which will constitute the identity of the body;—to create anew and to infuse the *principle of life*, which the most profound physiologists acknowledge to be a secret impenetrable to human research? And of what kind will be that *command*,—from what authority, from what power, from what MIND, must it proceed,—in immediate obedience to which the armies of the dead shall arise and live? Can these be any other than the peculiar work of Omnipotence? Does not the apostle mark the *kind* and the *degree* of the power, when he gives, as the rule or measure of it, the (ἐνέργεια) *mighty working*, the principle of efficient power, which is shown in subjecting to his own dominion, whatever could or might oppose the happiness of his people? "The last enemy which shall be thus "destroyed is death:" and he who subdues that foe is surely able to triumph over every other. "He will do this according to his unbounded omnipotence, according to which all things must be subject to him."[124]

vii. To Christ, the apostle ascribes the authoritative and final ADJUDICATION of the eternal state of mankind. "Judge "nothing before the time, until the Lord come, who both will "bring to light the hidden things of darkness, and will make "manifest the purposes of the hearts: and then every one shall "have his award from God.——We must all appear before the "judgment-seat of Christ, that each may receive according to "the actions which he hath done in the body, either good or "evil. We shall all appear at the judgment-seat of Christ:—— "therefore each of us concerning himself shall give an account "to God.——Finally, is laid up for me the crown of righteous- "ness, which the Lord, the Righteous Judge, will award to me "in that day; and not only to me, but to all those also who "love his appearance."[125]

[124] *Michaelis's Paraph.*

[125] 1 Cor. iv. 5; ἔπαινος applies to either signification, *praise* or *blame*; as *elogium* in Latin. See *Rosenm. Scholia; Ernesti Ind. Latinitatis in Ciceronem*, voce *Elogium*; and *Pott.* "Judgment;" *Michaelis:* "what he deserves;" *Stolz:* "his deserved testimony;" *Van Ess.* 2 Cor. v. 10, τὰ διὰ τοῦ σώματος, a difficult phrase, but the best scholars agree in the interpretation, *the actions [performed] through*, i. e. by the means or instrumentality of, *the body*; equivalent to saying, *all that we have done while acting by our present organization:* "facta corpore durante peracta;" *Nähbe.* Dr Bloomfield happily cites a parallel from Ælian, supplying the ellipsis; τὰ διὰ τοῦ σώματος πραττόμενα. *Hist. Anim.* V. 26.

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viii. Among the works ascribed to Christ, both by the Apostle Paul, and by the united testimony of all the holy apostles and prophets, it is impossible to overlook the all-transcending WORK OF SALVATION. But this consideration, great and decisive as it must appear to a mind not prepossessed against it, cannot be urged immediately against the generality of our opponents; since what we deem to be the peculiar glory of Christ as the Mediator,—our deliverer from the greatest evil, a sinful state and character, and the Bestower of the greatest good, incorruptible holiness,——they refuse to admit, equally with his Deity. Yet the impartial student of the Scriptures cannot pass it by as a neutral or an unimportant question: he feels it to be weighty beyond all description, above all thought. He cannot fail to observe that the Scriptures attribute to the sufferings and death of Christ *specific* effects in the pardon of sin and the salvation of sinners, which they do not attribute to his life, doctrine, example, or miracles; or to any actions or any sufferings of any other person. Deity, indeed, is insusceptible of suffering and death; and therefore the Redeemer assumed the nature which was capable of those changes, and which had become by sin subject to them. Hence the Person of our Great Deliverer is so completely of its own kind, unresembled and unique, that it is very conceivable, or rather it is a necessary and inevitable conclusion, that to the obedience and sufferings of the human nature, a *value* is given which *could be imparted by only* DIVINE Perfection and Dignity.

The Great God challenges it as his exclusive prerogative to be the SAVIOUR of men. "I am Jehovah thy God, the Holy "One of Israel, thy Saviour. I [even] I, Jehovah; and besides "me is no Saviour. All flesh shall know that I, Jehovah, am "thy Saviour, and thy Redeemer, the Holy One of Jacob. Is "it not I, Jehovah; and there is no God besides me? The "Just God and the Saviour, there is none except me. Verily, "thou art God who hidest thyself, O God of Israel the "Saviour!"[126] That this distinguished honour should be attached to the term, when its immediate reference is to the temporal deliverances of the Jewish nation, strengthens the argument when it is applied to the GREATEST of all blessings, the spiritual recovery and everlasting felicity of sinful souls. There are indeed instances of the application of the word to inferior instru-

[126] Isa. xliii. 3, 11; xlix. 26; xlv. 21, 15.

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ments of deliverance; but they are few, and the limitation of their meaning is clearly marked.[127]

Let the candid inquirer reflect upon the nature of this work of salvation, the dreadful state from which it extricates, the blessings which it includes, the persons to whom it extends, and the power over all things in time and eternity which it implies;[128] let him keep in mind the language of the Old Testament just cited; and let him then consider such passages of the apostolic writings as the following: "The Father sent the Son, "the Saviour of the world. Christ is the Head of the church, "and he is the Saviour of the body. We believe that, through "the grace of the Lord Jesus Christ, we shall be saved. "Faithful is the saying, and worthy of all acceptation, that "Christ Jesus came into the world to save sinners. He is the "Author of eternal salvation to all who obey him. He is able "to save to the uttermost, those who approach to God through "him. Jesus who delivereth us from the wrath to come. This "is the stone that has been set at nought by you the builders, "but which is become the head of the corner: and in no other "is salvation; neither is there any other name under heaven "given among men, by which we can be saved."[129] He is declared by this apostle to be our Hope, our Peace, our Life; our Wisdom and Righteousness, our Sanctification and Redemption; "ALL in all," the centre, sum, and source of all blessings to all that receive him as their Saviour and Lord. What then must be the prerogatives, the attributes, and the rank on the scale of being, of HIM who has goodness to merit, power to effect, and authority to give, THIS GREAT, THIS EVERLASTING SALVATION?

XV. We proceed to enumerate the principal NAMES by which the apostle designates the Lord Jesus Christ.

i. We have before had occasion to remark that the appellative, THE LORD (ὁ Κύριος), is very frequently, in the Epistles

[127] They are only these; Judges iii. 9. 2 Kings xiii. 5. Nehem. ix. 27. Isa. xix. 20; but this may be justly understood as a prediction of the Messiah and the early propagation of the gospel. Obad. 21.

[128] See Vol. I. pp. 438, 457; and of this Volume, pp. 174, 263, 354, and other similar passages. On this branch of the subject, as well as on the others which it includes, I beg to recommend a small and excellent work *On the True and Eternal Divinity of our Lord Jesus Christ, by Dr Van Wynpersse;* translated from the Dutch by the late Rev John Hall, of Rotterdam, 1794.

[129] 1 John iv. 14. Eph. v. 23. Acts xv. 11. 1 Tim. i. 16. Heb. v. 9; vii. 25: εἰς τὸ παντελὲς, perfectly and for ever. 1 Thess. i. 10. Acts iv. 11, 12.

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of Paul and throughout the New Testament, put without any accompanying name or other specifying limitation. In such cases, it will usually be found that the connexion, or some other evidence, determines the reference to be to Christ. The following are some instances: others have been before introduced under different heads.

"If we live, we live to the Lord; and if we die, we die to "the Lord: whether therefore we live or die, we are the Lord's." The awful season of future retribution is called "The day of "the Lord." The apostle prays for his friend, "The Lord "grant that he may find mercy of the Lord in that day!—— "I received from the Lord that which I delivered unto you.—— "Be stedfast, unmovable, always abounding in the work of the "Lord, knowing that your labour is not in vain in the Lord." Christians are to be careful to "please the Lord. They serve "the Lord,——they do what is acceptable to the Lord,—— "they understand what is the will of the Lord,——they make "melody in their hearts to the Lord,——they rejoice in the "Lord,——they are of the same mind in the Lord,——and "they know that from the Lord they shall receive the reward "of the inheritance, for they serve the Lord Christ." The Saviour is styled "The Lord of all,——the Lord of glory, "——the Lord from heaven."——"Our God and Father him- "self, and our Lord Jesus Christ, direct our way unto you! "And the Lord make you to increase and abound in love to "each other, and to all!——The Lord direct your hearts into "the love of God!——The Lord of peace himself give you "peace, always, in every way!——The Lord be with you all! "——the Lord Jesus Christ be with thy spirit!"[130]

In these passages Christ is, in the plainest terms either of direct assertion or of inevitable implication, described as the proper Object of religious homage, obedience, and devotedness; as possessing a pre-existent and celestial nature; as exercising universal dominion, judicial authority, and the right of eternal decisions; and as bestowing mental happiness and the purest spiritual enjoyments: and the whole flows in that style of reverence, dependence, and devout desire, which is the characteristic

[130] Rom. xiv. 8. 1 Thess. v. 2. 2 Tim. i. 18. 1 Cor. xi. 23; xv. 58; vii. 32. Col. iii. 23. Eph. v. 10, 17, 19. Phil. iii. 1; iv. 2. Col. iii. 24. Rom. x. 12. 1 Cor. ii. 8; xv. 47. 1 Thess. iii. 11, 12. 2 Thess. iii. 5, 16. 2 Tim. iv. 22. Three clauses are added in which the reference to Christ is expressed, as they elucidate some of the others.

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manner of the Scriptures towards THE LORD, the Living God, and which is, in fact, the *essence* of religious adoration.

ii. SON OF GOD. Some important passages of the Apostle Paul, in which he gives this denomination to the Saviour, have fallen under former branches of this inquiry:[131] and I trust that the evidence before adduced has been competent to show that it is not a mere synonym of the word *Messiah*, but that it is a distinctive and pre-eminent name,[132] denoting not the office, but the peculiar and personal nature of Him who, though, "for a short "time, put below angels," is "the Son of the Father in truth and "love; the Son of his love, by whom we have the redemption; "the acknowledgment of" whom as "the Son of God" is necessary to the perfection of character and happiness; and conformity to whose likeness is the grand object of eternal benevolence.[133] A few other passages now come before us.

(1.) "His Son, Jesus Christ our Lord; who according to the "flesh was made of the posterity of David, [but] according to "the Spirit of holiness, was powerfully evinced to be the Son "of God, by his resurrection from the dead."[134] Here there is an evident and marked opposition, between "the flesh," the mortal and suffering nature; and *another principle*, the miraculous action of which in his raising himself from the dead, proved Christ to be the Son of God. This superior principle is called "the Spirit," in contrast to "the flesh," the human nature; and "the Spirit of holiness," adducing the moral excellency of the Divine Nature, its crowning perfection, as the most suitable compendium for denoting that Nature itself.[135]

[131] Vol. I. pp. 197, 210, 224, and p. 114 of this Vol.

[132] Vol. I. p. 434.

[133] Heb. ii. 9. 2 John 3. Col. i. 14. Eph. iv. 13. Rom. viii. 29.

[134] Rom. i. 4.

[135] "In the Hebrew idiom *honour* or *strength* or *holiness* are expressive of the Divine Majesty, what we call (*die Gottheit*) the Godhead or Deity. See Ps. cxlv. 5; xcvi. 6; xcvii. 12." *Koppe in loc.* "Christ is here the subject of attention in two distinct respects: first, 'according to the flesh,' his mean and low condition as a man; with respect to this, he was 'the Son of David:' secondly, 'according to the Spirit of holiness,' with respect to that higher and more perfect kind of being which was in him, that which was (θεῖον) divine; and with respect to this he was 'the Son of God.'" *Knapp's Vorlesungen*, vol. i. p. 219. Halle, 1827. The same interpretation is given by Seiler.—"*Translation;* Who was distinctively declared as SON OF GOD, with power [hinsichtlich des Geistes der Heiligung], in respect of the Spirit of sanctification.—*Comm.* The expression κατὰ σάρκα denotes not merely the body [or flesh, *Fleisch*], but the humanity considered as a whole; and equally so, κατὰ πνεῦμα denotes not merely the spirit [a superior, celestial nature], but the Deity of Christ as a whole: and

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This idea seems to furnish the most satisfactory interpretation of the declaration that Christ, "through the Eternal Spirit, of-"fered himself spotless to God."[136]

(2.) "If God be for us, who [can be] against us? Who even "his own Son spared not, but delivered him up for us all, how "shall he not with him also freely give us all things?"[137] The "all things" here mentioned (ΤΑ πάντα) reach to an overwhelming amount. They are undeniably all and singular, without exception, the possessions, advantages, privileges, and blessings of every kind, which can be the causes or means of any real good to the faithful Christian. In another instance of the phrase, the apostle enumerates these objects as included; "the world, life, "death, things present, things to come;" clearly all that is useful, great, and excellent, in the present state and to eternity. Mighty total! Can imagination grasp it?—Yet the unutterable donation is represented as small and scarcely to be consi-

this is especially evinced by the annexing of ἁγιωσύνη, for this ἁγιωσύνη is *the power of Christ*, by which he is constantly sanctifying individuals of mankind so as to make them members of his [social or spiritual] body. With respect to this power of Christ, which he is continually putting forth, and which is the same thing as the power of the Deity, it is predicable of [or belongs to, zukommt] God only, and consequently designates Christ as Son of God." *Glöckler's Brief d. Ap. P. a. d. Römer, erklärt;* z. d. O. Frankfort, 1834.

[136] Heb. ix. 14. In like manner I think that we have good reason to follow Cameron, James Cappell, the younger Vitringa, Schöttgen, Stapfer, and others, who apply this remark to 1 Tim. iii. 16, and 1 Pet. iii. 18. "When the term *Spirit* refers to Christ, and is put in opposition to *the flesh*, it denotes his Divine Nature." *Schottgen. Hor. Hebr.* vol. i. p. 1043. Decidedly sanctioned by the late Dr Arnold; *Sermons* (that on 1 Tim. iii. 16), vol. ii.

[137] Rom. viii. 31, 32. The common rendering of ὅστις, *he who*, is, I humbly conceive, unauthorized either by the principles of the language or by sound authority. Indeed examples of this elliptical use may be found in the oblique cases, for there the governing word associates with the idea of the antecedent, so as to supply it to the mind: but a satisfactory instance of a nominative I have not been able to find. The meaning usually assigned to this compound is *whosoever:* and, if the generalizing idea be necessary, the sentence must be resolved in some such way as this: *He, whosoever he may be*, who has not withheld such an astonishing and almost incredible act of benevolence, may well be expected to grant that which is a less costly sacrifice, a less transcending favour. But I am strongly disposed to think that the true idea of this form of the pronoun is not so often to express an indefinite person, as to add strength and emphasis to the natural relative by the enclitic, upon the same principle as ὅγε, and in the translation given above I have so taken it, regarding ὁ Θεὸς, in ver. 31, as the antecedent. Instances really analogous are not very readily found; but the following appear to me to be such. *Eurip. Orestes*, v. 81, *ed Pors.* where Ἑλένη is the antecedent to ἅγε. *Lysias, ed. Taylori.* 8vo, 1740, p. 120, ὅσγε in like manner follows Agoratus; according to Toup's emendation in his *Notæ in Longinum*, p. 346. Πατὴρ—ὅσγε—. *Dionys. Halic. Antiq. Rom.* iv. 36, Ὁ σίνα-θλος ὅσγε—. *Longin. de Sublim.* § 34.

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dered, *in comparison with* GOD'S *gift of* HIS OWN SON. The reasoning is from the greater to the less: and it is put, not as an argument at all precarious or venturesome, but as a thing the most self-evident and certain. It plainly tells us, that the bestowment of the universe would be a lower act of munificence, a less demonstration of the kindness of the Infinite Being, than his having "given his Only-begotten Son, that whosoever be- "lieveth in HIM may not perish, but may have eternal life." What, then, must be the dignity of the Son of God?—I implore the reader to press upon himself this question; and to pursue, with his coolest reason, the train of thought which must arise in his mind.—What must be that Person of whom this superiority can be assumed? Let Paul's assertion and argument be taken up, on the Unitarian, or the Socinian, or the Arian scheme: and how does it appear? Can any reflecting man say, that it even approaches the height of this great argument; or yields a sense which reason can call tolerable?[138]

(3.) "God—hath spoken to us by his Son; whom he hath "constituted Possessor of all things, by whom also he made the "worlds; who, being the Brightness of his glory, and the Exact "Impression of his manner of existence, upholding also all "things by his own mighty word, when he had by [διὰ, through "the means and causes of efficiency which stood at his com- "mand] himself made purification of our sins, sat down at the "right hand of the Majesty in the lofty [heavens]."[139] When

[138] I transcribe Mr Belsham's Exposition. If even his talents have failed to infuse the grandeur which the sentiment so evidently requires, I know not where to look for a better auxiliary to the Unitarian interpretation.

—"Why should we doubt the mercy of God? why should we hesitate at the accomplishment of his promises, however rich and wonderful? He has done that for us which we could least have expected: he has sent Jesus, the Son of his love, the holiest and best of men, and the greatest of the prophets, to proclaim the joyful tidings, to publish the new covenant, to invite all without distinction to come to him for rest; and more than this, he delivered him up to his enemies to put him to a public and ignominious death, to seal his doctrine with his blood, and to open the way to life: can you, after this, doubt whether God is sincere? will he not now fulfil all his promises, and exceed all your hopes?"

[139] Heb. i. 2–4, Κληρονόμος and the cognate words, refer to *possession* generally, especially that which is complete and perpetual, and are by no means restricted to the primary meaning of *possession by descent*. See *Biel, Schleusner*, and *Bretschneider*. The Latin *hæres* has a similar extent of signification. Mr Belsham justly explains it by "lord of all things," and refers to Gal. iv. 1, as an illustration. *Transl. and Expos.* Evidently then, as the "all things" there refer to the whole patrimony, so here the same universal term must be taken according to the intimations given by the subject and the context, the universe of created

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Christ is said to be *made, given, appointed,* or *constituted,* with respect to any act or function, the reference is always to his Mediatorial office, an assumed and delegated charge, as we have before repeatedly observed. The first epithet, therefore, in this passage expresses our Lord's universal DOMINION, as the head of his body the church: by which he presides over, directs, and rules all beings and events, for the moral and eternal good of his people. This *constitution* must refer to the *exercise* and *relation* of this authority; while the original ground, without which such exercise could not take place, is the actual possession of Divine Powers and Perfections. To the objection that this is supposing that to be given to Christ which he fully possessed before, we have already replied.[140]

The description, "BRIGHTNESS[141] of his glory," conveys to us that the Redeemer is the *true and proper representation* of the infinite perfection of the Deity. May we be permitted to understand the metaphor as signifying, that He is THAT to the Divine Father, which the solar light, incident on our world, is to the same

beings.—*Word of his power,* "Omnes res voluntate, quâ est, potentissimâ sustinens;" *Nähbe.* "Word of his omnipotence;" *Scholtz* and *De Wette.* "Powerful word;" *Stolz.* "His own powerful word;" *Stuart.* All admit that, by the common Hebraism, *heavens,* the seat of supreme dignity and felicity, must be understood with τὰ ὑψηλά.

[140] Vol. I. pp. 446, 447; and p. 2, of this Vol.

[141] Ἀπαύγασμα, *off-shining, effulgence.* Philo, laying down his opinion that the inferior universe, which he calls the *sanctuary,* is a resemblance of the celestial regions, says, "The sanctuary is, as it were, an *effulgence* of the holy [places], an imitation of the archetype." Τὸ δὲ ἁγίασμα, εἶον ἁγίων ἀπαύγασμα, μίμημα ἀρχετύπου. *Op. ed Mangey,* vol. i. p. 337. The ideas of Philo seem to be that the one was a perfect likeness of the other. The apocryphal author of the *Wisdom of Solomon,* has this remarkable passage: "She (*i. e.* wisdom) is the *effulgence* of the eternal light, and the spotless mirror of the active power of God, and the image of his goodness." Chap. vii. 26.——Some commentators, among whom is Michaelis, think that the apostle intended an allusion to the *visible glory* (called by the Rabbinical authors the *Shechinah,* i. e. the *glory inhabiting,* a term probably derived from Ex. xxiv. 16), which represented the Divine Presence in the pillar of fire and cloud, in the sanctuary, and over the mercy-seat. If this be admitted, it strengthens the interpretation proposed above. In this passage, "*glory,* according to the Hebraistic sense of the term, denotes *the attributes* and *perfections* of God:—ἀπαύγασμα, not a partial resemblance, but such as is most perfectly conformable to its archetype, a *clearly expressed, living,* and *complete likeness.*" *Dindorf in loc.*—"Refulgence [Abglanz] of his glory;" *Stolz, De Wette, Scholz* but with *der* instead of *seiner* for τῆς. "Lumen Majestatis divinæ repercussum;" *Nähbe.* "Radiance of his glory;" *Stuart.* "He is from eternity a refulgence of God, and therefore with just right claims his throne;" *Tholuck,* as explanatory, *Komment.* 1836. "Der Abglanz seiner Majestät (der göttlichen Vollkommenheit);" *Meyer.* "The outshining splendour from the inherent splendour;" *Rev. Wm. Beal,* an ornament of the Methodist Church.

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light at the source of its emanation?—The "glory of God" is the supreme beauty of his perfections; his holy, righteous, wise, and benignant excellency; that moral goodness, without which power, duration, and immensity would be awful, but not lovely. This perfect glory, this total Divine majesty, is in Christ, really inherent; so that it *shines forth from him*, and he is the communicator of its knowledge and enjoyment to mankind.

"The Exact Impression of his manner of existence." This rendering seems to me not more paraphrastic than is requisite to convey, or rather imitate, the genuine sense of the words.[142] The sentiment is indeed too vast and high for our ideas to reach; nor can we be surprised if we are unable to lay down synonymous or explanatory expressions. This, however, seems to be fully implied, that the Son is *personally* distinct from the Father, for the impression and the seal are not the same thing; and that the essential *nature* of both is *one and the same*, for the manner of the existence of the Deity admits of no resemblance in any other than a *necessary* and *infinite* nature.

iii. "IMAGE of the Invisible God."[143] This seems to coincide

[142] Χαρακτὴρ signifies the *precise likeness*, the *exact correspondence*, as of an impression with the seal, or of a coin with the die. To translate ὑπόστασις, *manner of existence*, may appear paraphrastic; but I conceive it to be the nearest approach to the exact meaning of the word in this place. See a passage of Philo, in Vol. I. p. 368. Budæus shows that ὑπόστασις signifies the same as ὕπαρξις, and denotes *a real subsistence*, or *the nature* or *essence* of a being. *Comment. Ling. Gr.* pp. 688, 689; ed. Bas. 1557. "On the word ὑπόστασις there is no ground of hesitation. Its known signification is the *substance* or *essence* of any existing thing. Here we call it *the Divine Essence*, which is the same as *God himself*." *Schöttgen. Hor. Hebr.* vol. i. p. 912. "The perfect expression of the Divine Nature and Essence." *J. A. Ernesti, in Ep. ad Hebr.* "An exact resemblance [*Ebenbild*] of the Divine Nature." *Morus* and *Van Ess.* "It denotes God himself. The Son is called the absolutely perfect Image of the Father, because he is like him in power, wisdom, goodness, and other perfections; since, by a *son*, we understand one of the same nature as the father." *Rosenm. sen. in loc.* "The impression of his Essence (der Abdruck seines Wesens)." *Michaelis;* and so *Stolz, Scholz,* and *De Wette.* "The very substance of a thing; essence; reality." *Heinrichs.* "The express resemblance of the essence or nature of God, and of his unchangeable majesty." *Schleusner.* "Exemplar ejus naturæ;" *Nähbe.* "The exact image of his substance;" *Stuart.* Tholuck regards ἀπαύγασμα and χαρακτὴρ as each expressing the idea of [*Bild*] image, likeness, representation. "*Hypostasis* —is obviously a technical term, denoting that ultimate point of metaphysical analysis, in which we conceive the bare existence of anything apart from its properties." *Hampden,* in *Bampt. Lect.* p. 132. "Seines Wesens Abbild." *Meyer.*

[143] Col. i. 15. 2 Cor. iv. 4. Εἰκὼν, *a perfect and exact resemblance*, so far as the nature of the subject, in any given case, admits. Thus, in 1 Cor. xi. 7, *the man* (ἀνὴρ) is called "the *image* and glory of God," on account of his conjugal dominion: the Levitical law (Heb. x. 1) is said to have had only "a shadow,

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with the terms just considered. Christ is the complete and absolute likeness, and the intelligible representation to holy minds, of the Divine Perfections: so that this view of his person and character is connected, in the one place of its occurrence, with his being the Author of "the redemption, the remission of sins;" and, in the other, with "the illumination of the glorious gospel." Let us bring into comparison the declaration of another apostle: "No one hath ever beheld God: the Only-"begotten Son, who is in the bosom of the Father, he hath fully "declared" all that we can know concerning him. But this he hath done, not only as he is the messenger of God, sent to teach his truth; but by being himself a living and personal manifestation of the Deity to men. The opinion appears to flow naturally and justly from these declarations, that the miraculous appearances and intercourse of God with the patriarchs and prophets of the Old Testament, were made in the person of the Son.

iv. "FIRST-BORN of the whole creation."[144] In the early ages of mankind, the first-born son possessed extraordinary privileges and honours. He was the deputy of his father in the government of the family, he was dignified above his younger brethren by the appellation of *master* or *lord*, he had a double share of the inheritance, he was the priest of the family, and he was ordinarily (such is the weakness and injustice of men) the most distinguished by parental affection. Hence the Hebrew term, and its correspondent word in other languages, acquired the secondary meaning of *that which is chief and most excellent* in its kind, *peculiarly loved and valued or endowed with greatness, dignity, and authority.*[145] Of this secondary meaning

and not the very *image* of spiritual blessings:" and holiness in believers is described as a conformity to the *image* of God and of Christ: Col. iii. 10. 2 Cor. iii. 18. Rom. viii. 28. "This expresses the same as in Heb. i. 2. He is the Brightness of his glory; he hath equally the same properties and perfections as the Father." *Seiler*, vol. xvi. p. 351.

[144] Col. i. 15.

[145] See *Drusius, Cameron*, and *Grotius in loc., Simonis and Eichhorn* on בְּכוֹר; *Schöttgen. Schleusn. Bretschn.* and *Wahl;* who give *primus, princeps, dux*, on πρωτότοκος. "Figuratively the word is used in the same tropical sense as the appellative *son*, but with the difference of denoting the *superior* or *most distinguished son*, which the first-born was considered as being. Job xviii. 13, בְּכוֹר מָוֶת, *the first-born of death*, i. e. the most alarming disease. The Arabs are accustomed to call diseases, and particularly the malignant typhus, *daughters of fate*, or *of death:* here, *sons;* as if to say, *forerunners and satellites of death.* Isa. xiv. 30, בְּכוֹרֵי אֶבְיוֹנִים *the first-born of the poor*, i. e. the poorest, the most miserable; while the phrase *sons of the poor* denotes the poor in general. Such is the interpretation

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there are many examples in the Scriptures: and in the Rabbinical style, "the Holy and Blessed God" is called "the "First-born of the world," to signify his supremacy over all created beings.[146] In this sense it is clearly most reasonable to understand the word in the instance before us as the immediate sequence shows: for the position that Christ "is the First-born" in the literal signification, that is, *the first created* being, "of the "whole creation," would be no ground of proof or of reasonable presumption that "by him all things were created;" and it would really be a contradiction to such an idea: but this fact very naturally follows from the position which the other acceptation affords that Christ is *the Chief, the Head, the Supreme in worth, dignity, and authority.* I conceive, therefore, that the proper translation would be, "CHIEF of all the creation:" and, when upon this the apostle rests the immediately following position, "for by him were all things created, those in the heavens and "those upon the earth, the visible and the invisible," the fair and just inference appears to me to be, that Christ is SUPERIOR *to all creatures*, whether taken distributively, in all the modes and orders of being, or collectively, forming the connected total of the divine works; and that consequently, in his proper and original nature, he cannot be a creature.

v. "The BEGINNING:"[147] the Chief in dignity, authority, and influence, with relation to the church mentioned in the immediately preceding clause; or the author of all blessings.[148]

vi. "The FIRST-BORN from the dead:"[149] synonymous with "the First-fruits of those who have slept;"[150] and denoting that

of the Targum and the Septuagint. But the expression more properly signifies the first descendants of the oppressed race." *Gesenius Wörterb.* "An expression of endearment, similar to the expressions, *beloved* and *only-begotten.*" *Mr Belsham's Transl. and Expos.*

[146] Exod. iv. 22. 1 Chron. v. 12. Job xviii. 13. Ps. lxxxix. 27. Isa. xiv. 30, meaning *the extremely poor.* Jer. xxxi. 9. Rom. viii. 29. Heb. xii. 23.

Isidore of Pelusium (and the great critics Erasmus, Zeger, and John David Michaelis, inclined to the opinion) proposed to make the word a paroxyton, *πρωτοτόκος*, that it might have an active signification, *First-producer.* But the objections to this reading appear sufficient; viz. that it is a form of the word unknown in the scriptural Greek, it is of very rare occurrence in the classical authors, when it does occur it is of the feminine gender, and the ancient versions and all accented manuscripts are against it.

"Quis est dignus ut sit primogenitus? Magna est hæc dignitas, et ipse respondet Deo Sancto et Benedicto qui est primogenitus mundi." *Bechai in Exod.* xiii. 13, *ap. Wetstenii in N. T.* vol. ii. p. 282.

[147] Col. i. 18.
[148] See p. 281 of this Volume.
[149] Col. i. 18.
[150] 1 Cor. xv. 20.

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Christ is the first who has risen from the state of the dead never more to return to it. Some, among whom are Erasmus and Griesbach, propose to join Ἀρχὴ πρωτότοκος as substantive and adjective, *the First-born Chief.* This would make no difference in the sense.

vii. The infinitely holy and venerable name, *GOD.*

(1.) "—— For the sake of my brethren, my relatives ac- "cording to the flesh; who are Israelites: whose are the adop- "tion and the glory and the covenants and the institutions of "the law and the services of worship and the promises; whose "are the fathers; and from whom is the Christ, as it respects "the flesh, he who is over all, God blessed for ever; Amen."[151]

In the reading of this passage there is an unusually full consent of manuscripts, versions, and fathers. The manuscripts perfectly agree in verse 5, except that two have a variation, which was probably accidental, and does not affect the sense.[152] Mr Belsham, however, says; "Erasmus, Grotius, Dr Clarke, and others, observe that, though the word *God* is found in all our present copies, it was wanting in those of Cyprian, Hilary, Chrysostom, and others, and is therefore of doubtful authority."[153] But his authorities, respectable as they are, have misled him. Erasmus first fell into the error, though he intimates a doubt whether he might not be mistaken with respect to Hilary:[154] Grotius copied the remark from his countryman, leaving out the hint of hesitation: and Clarke probably thought himself safe under such illustrious guides. But the facts of the case are, that the word is absent in only the earlier editions of Cyprian, from the evident ignorance or inattention of transcribers or editors; that it is found in the manuscripts and in the best editions; that the truth of this reading is manifest from the context, and because Cyprian in his citations follows Tertullian, who twice has the passage with *Deus;* and that in the best editions of Hilary the word is present, the connexion also showing that he so read. Of Chrysostom we shall say more presently.[155]

[151] Rom. ix. 3–5.

[152] The omission of τὸ before κατὰ σάρκα, in the MSS. Augiensis and Bœrnerianus.

[153] Page 222.

[154] "S. Cyprianus *adv. Jud.* lib. ii. cap. 5, adducit hunc locum, omissâ *Dei* mentione. Itidem Hilarius enarrans Ps. cxxii. quod incuriâ librariorum esse omissum videri potest. Etiam Chrysostomus nullam dat significationem se hoc loco legisse *Deus.*" *In loc.*

[155] *Millii N. T. in. loc. Koppe Adnot. in Rom.* p. 196, Gotting. 1806. See also Note F.

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With respect to the ancient versions, the Æthiopic omits ἐπὶ πάντων, *over all;* and the Armenian seems to have read ἐξ ὧν καὶ, *of whom also:* the former variation is not material to the principal point, and the latter only renders the sentiment more emphatical. The old Syriac and the Vulgate are peculiarly strong and clear, and incapable of being turned aside by any device of punctuation or construction. "And-from-them was-manifested Messiah in-the-flesh, who-is God that-is-over all" [every thing or person, in the singular form], "whose-are praises "and-blessings to-the-age of ages; Amen." *Syr.* "And from "whom is Christ according to the flesh, who is over all things, "God blessed for ever; Amen. (Et ex quibus est Christus "secundùm carnem, qui est super omnia, Deus benedictus in "secula; Amen.") *Vulg.* Yet, in the Annotations of Grotius, the Syriac is adduced as authority for the omission of the word *God.*[156]

The words being impregnable, Erasmus and most modern Arians and Unitarians have recourse to a change in the punctuation. Some put a period after σάρκα, others, after πάντων. Thus, the former read, "And of whom is the Christ, according to the flesh. God, who is over all, be blessed for ever!" The others, "And of whom is the Christ, according to the flesh, who is over all. Blessed be God for ever!" They adduce Rom. i. 25, and 2 Cor. xi. 31, as similar instances of construction.[157]

[156] He does not indeed actually affirm that the Syriac omits θεὸς, but his words have no meaning if that be not implied. "Ex Syro apparet veteres codices habuisse, ὁ ὢν ἐπὶ πάντων εὐλογητὸς εἰς τοὺς αἰῶνας." There is no various reading of the Peshito in this place; and the Philoxenian is equally determinate, of which however Grotius could know nothing. Glocester Ridley generously hopes that this clause, savouring so strongly of either falsehood or finesse, did not proceed from Grotius, but was interpolated by some other person. *De Syr. N. T. Versionibus Diss.* p. 18. The Annotations on the Epistles were in the press at Paris, at the time of Grotius's death, Aug. 29, 1645; and the printers complained of the difficulty of making out the hand-writing.

[157] "—— These words —— it is indeed possible so to translate, by supplying the word *be*, as to convert them into a doxology, or ascription of praise to God. ——But the manner in which the phrase is used, in other instances, prohibits such a translation.——If the meaning were 'God be blessed for ever,' the order of the words would be different; as 2 Cor. i. 3; Luke i. 68; Eph. i. 3; 1 Pet. i. 3. No instance can be found, in which an ascription of blessedness to God is expressed, in the order of words which is used in the place before us.——An irrefragable argument in support of the Deity of our Lord Jesus Christ." CURÆ ROMANÆ, *by the Rev. Wm. Walford;* (Lond. 1846): a work, small in size, but in which learning, a cautiously rigorous judgment, candour, and piety, are remarkably combined. Another recent and valuable contribution to the happiness of bible-searchers is *An Essay towards a New Translation of the Ep. of St Paul*

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But every Greek scholar must admit that the fair and just construction of the sentence is that which is generally received. Each of these schemes is also contrary to grammatical propriety. The first cannot stand; for ὁ ὢν must refer to the foregoing noun as the subject, while that which follows is the predicate;[158] except in cases in which there is no preceding nominative, but the article contains the predicate and becomes in effect a pronoun.[159] To render the construction tenable, the form of the sentence must have been considerably different.[160] The same objection lies against the second proposal:[161] and it is open to another difficulty: that Θεὸς, coming without the article immediately after ὁ ὢν ἐπὶ πάντων, cannot be severed from that phrase, but must be construed in apposition with it.[162] Let it also be remembered that the way in which this passage is quoted by the early Fathers, demonstrates that they, their predecessors, and their contemporaries, did not pause as these methods of punctuation prescribe, but read the clause as we do.[163]

I conceive also, that there is reason in the observation, that the clause, "as it respects the flesh" (τὸ κατὰ σάρκα), is one part

to the Rom. on the basis of the Authorized Version; with a Paraphr. and brief Notes; by the Rev. Basil H. Cooper, B.A. Intended for ENGLISH *Readers.* Lond. 1844. It gives —— "of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever."

[158] See examples of the construction in John i. 18; iii. 13; xii. 17; xviii. 37. Acts v. 17; for, though ἡ οὖσα agrees with αἵρεσις by attraction, the subject is in the preceding clause. 2 Cor. xi. 31. Rev. v. 5. Eph. ii. 13. Col. iv. 11. The late Dr Vater, who was far from generally approving orthodox views, says, "Nequeunt vocabula ὁ ὢν εὐλογητὸς, ita jungi ut 2 Cor. xi. 31. *Sit* suppleri debet." *N. T. Adnot. in loc.*

* Making it a doxology!

[159] As in Matt. xii. 30. Mark xiii. 16. John iii. 31; vi. 46; viii. 47.

[160] Either Ὁ δὲ Θεὸς ὁ ὢν ἐπὶ πάντων εὐλογητὸς εἴη εἰς τοὺς αἰῶνας· or, Εὐλογητὸς ὁ Θεὸς ὁ ὢν ἐπὶ πάντων, εἰς τοὺς αἰῶνας. *Koppe*, p. 198. *Middleton on the Greek Art.* p. 460. See all the instances of this form of expressing gratitude, in the N. T. which are Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3; and in LXX. Gen. ix. 26; xiv. 20. 1 Kings (Sam.) xxv. 32, 33, 39. 2 Kings v. 7; and other places of the O. T. The form occurring in Ps. lxvii. (lxviii.) 20, Κύριος ὁ Θεὸς εὐλογητὸς, εὐλογητὸς Κύριος, may seem an exception. But, if the reading be correct, the first clause must be rendered in the declarative form, "The Lord God is blessed." The second Κύριος is wanting in the Alexandrian MS. But it is clear that an erroneous reading, or a mistake of some kind, crept in very early; and that Κ. ὁ Θ. was improperly separated from the end of the preceding sentence, though probably by the original translator. The Oxford Septuagint by Holmes and Parsons, retains the common reading.

[161] It must have been Εὐλογητὸς ὁ Θεὸς κ. τ. λ.

[162] The construction is the same as in such sentences as these, Ὕδωρ μὲν ὁ ἄνω Θεὸς παρέχει. *Xenoph. Œcon.* cap. xx. sect. 11. Δυοῖν ἐφάνη τριήραρχος, ὁ τῆς μιᾶς ἕκτος καὶ δέκατος ὢν πρότερον συντελής. *Demosth. Or. de Coronâ*, sect. 30.

[163] See Note F, and especially the citation from Dr Burton.

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of an antithesis, the other member of which is to be sought in the sequel of the paragraph:[164] for, though *κατὰ σάρκα* occurs in verse 3, and elsewhere, in other senses, the prefixing of *τὸ* gives emphasis, and suggests the probability that an antithesis with the immediately annexed description of another and superior mode of consideration, was intended.[165] This reasoning is

[164] "Non secundùm *τὸ θεῖον* quod in ipso, sed secundùm *τὸ ἀνθρώπινον*." 'Not with respect to the Divinity which was in him, but referring to the humanity.' *Grotius, in loc.* "Veterum et recentiorum interpretatio ea, quâ hæc verba ad Patrem referuntur, nec contextui nec regulis grammaticis est conveniens." 'The interpretation of some ancient and modern writers, which applies these words to the Father, is incompatible both with the context and with the rules of grammar.' *Rosenm.* Morus largely vindicates the common punctuation and interpretation of the passage; in his *Prælectiones*, pp. 128–131. Leipzig, 1794. Of him Dr Scheibel (Prof. Theol. at Breslaw; till lately ejected by an arbitrary exercise of authority, for his conscientious adherence to the Lutheran Confession) writes,—"The most accomplished philologist, the candid Morus,—who had more exegetical tact than some more recent explainers,—says, any person reading this passage, supposing him to have no bias upon his mind, and to be unacquainted with the controversy relative to it, *would without doubt apply it to Christ.*" *Untersuchungen über Bibel- und Kirchengeschichte*, pp. 14, 40. Bresl. 1816. Koppe takes the same course; and, after showing the futility of the methods resorted to by some for evading the grammatical sense of the passage, intimates that "those methods cannot be adopted without destroying all the truth and certainty of interpretation." *In Ep. ad Rom.* p. 198. Nösselt also has powerfully evinced the unshaken solidity of the orthodox interpretation, both by direct arguments and by a detailed refutation of Wetstein's and Abauzit's objections, in his *Interpretatio Grammatica, cap.* ix. *Ep. ad Rom.* forming one article of his *Opuscula ad Interpr. SS.* vol. i. Professor Stuart has fully shown the grammatical untenableness of both the modes of distinction. *Comment. in loc.* Lachmann puts the stop after *σάρκα*. John Aug. Hen. Tittmann, whose exquisite judgment in matters of grammar and style was never surpassed, adheres to the usual punctuation. His cheap pocket Gr. Test. (Tauchnitz, Leipz. 1820), is not known and valued in this country as it deserves. He disclaims the giving of a thoroughly revised text; but his modesty kept him from justly describing the degree of approximation which he had made to it. A learned Roman Catholic, Prof. Jaumann, in the Preface to his critical ed. of the Gr. Test. (Neuburg, 1835), speaks in terms of much respect upon the labours and editions of Griesbach and some subsequent editors; but he decidedly gives the preference to Tittmann's. —De Wette, though he gives the two other modes of distinction in the margin, adheres to the common way in his text; "(—der da über Alles Gott ist, gepriesen in Ewigkeit), who is God over all, blessed for ever." Scholz, whose critical impartiality is everywhere most honourably conspicuous, summarily observes; "The propriety and use of language, the connexion of thought, the stream of interpretation from the earliest times, and the analogy of doctrine, speak for the interpretation given.—It would be contrary to all the use of language, to detach the latter member from the preceding, and make it into a doxology to God the Father: and with as little propriety would *ὁ ὢν πάντων* be separated from *Θεὸς*." *N. T. die Br. des Paul.* Frankf. 1830. For the opinion of Michaelis, see Supplementary Note G.

Not so in his 3d and 4th eds.

[165] This form is used only here and in Acts ii. 30, where the same idea of antithesis appears to be intimated.

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strengthened by the fact, that such an antithesis occurs in other places, with relation to Christ.[166]

"But," it is said, "admitting the common translation to be the true one, the Arians and Socinians understand it, not of the proper divinity of Christ, but of his supposed dominion over the created universe."[167] We reply, that the terms clearly express a proper divine dignity and a supreme and universal dominion; and that they cannot, without arbitrary and violent interpretation, be applied to ideas which, however loftily they may be represented, are infinitely inferior. Whether the phrase "over "all," be understood of the ancestors of the Jewish nation, or of all mankind, or of the universe properly speaking, it is in conformity with other declarations concerning Christ. "All "things were made by him. All things consist by him. He "upholdeth all things." He is the "One Lord, through whom "are all things." He is (ἐπάνω πάντων) "above all," and (ὑπὲρ πάντα) "over all." The Father "hath subjected all things "under his feet," and hath given to him "all power in heaven "and upon earth; angels, principalities, and powers are made "subject unto him; unto him every knee shall bow, and every "tongue confess; and he is Lord of all."[168]

The last resource is to a conjectural alteration of the text;[169] on which I submit some remarks.

[166] Rom. i. 3. 1 Tim. iii. 16. 1 Pet. iii. 18. "Whenever the expression, 'according to the flesh,' is used in the apostolic writings, it always represents ANOTHER *light*, or *method of consideration*, under which the subject may be viewed, *in addition* to that which is immediately spoken of. Thus (Rom. ix. 3), Paul had *other* brethren than those who were descended from Abraham, viz. his fellow-christians: there was *another* Israel (1 Cor. x. 18) than the nation so denominated from natural descent [see Rom. ii. 28, 29. Gal. vi. 16. Phil. iii. 3]; and Christian servants (Eph. vi. 5) have *another* Master to serve and please, than their earthly lords. Thus, also (Acts ii. 30), there is *another* point of view under which Christ is to be considered, than that which consists in his descent from David." *Royaard, Diatr. de Div. Jesu Christi Verâ;* pars ii. p. 139; Utrecht, 1792.

[167] *Calm Inq.* p. 223.

[168] John i. 3. Col. i. 16. Heb. i. 3. 1 Cor. viii. 6. John iii. 31. Eph. i. 22. Matt. xxviii. 18. 1 Pet. iii. 22. Phil. ii. 10. Acts x. 36.

[169] "Schlictingius proposed a most happy and plausible conjecture; the transposition of a single letter, ὦν, ὁ for ὁ ὤν, which gives a new and beautiful turn to the whole sentence, viz. 'Of whom is the adoption,——of whom are the fathers, ——of whom is the Messiah,——OF WHOM is God over all blessed for ever.' Thus the climax rises gradually, and finishes where it ought. Whereas, in the Received Text, while the apostle is professedly reckoning up all the privileges of the Hebrew nation, the greatest of all, and that which would ever be uppermost in the mind of a Jew, is totally omitted,——that God owned himself in a peculiar

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(1.) The writer takes no notice of the alteration in the spirit, which the conjecture requires; and indeed he has printed it, by a strange oversight, as if such a change were not requisite.[170] But though the *spiritus asper* is often neglected in very ancient manuscripts, it is not in all; and we are not entitled to conclude with confidence that it was always neglected in the original writing of Paul or his amanuensis. Foreigners were less likely than natives, to omit auxiliary and diacritical marks. On this point, the rule, before mentioned, appears to be fair and good; that, where there is an actual variation in the spirit, resting on good and nearly equipollent authority, we may exercise a liberty in adopting either reading, according to our most impartial notions of the sense required; but that, when the position of the spirit is supported by all authorities, we have no right to disturb it, but have all the reason that the case admits of to regard it as the genuine reading of the place.

(2.) Had this been the construction, the conjunction *and* ought not to have stood before "of whom is the Christ;" but should have been reserved, to introduce the final member of the climax, "AND "of whom is the God who is over all, blessed for ever." The actual position of this particle appears to be an objection to the conjecture, absolutely insuperable.[171]

sense *their God.* See Heb. xi. 16. This conjecture, ingenious and even probable as it is, not being supported by a single manuscript, version, or authority, cannot be admitted into the text. But one may almost believe that the present reading might be owing to an inadvertence in one of the earliest transcribers, if not in the apostle's own amanuensis." *Ib.* In his more recent work, the *Translation and Exposition*, Mr Belsham has, however, decided to admit this conjectural reading into the text, though he has no other reasons to bring than those just cited from his *Calm Inquiry.*—The *Monthly Repos. Reviewer* has this candid passage; "Dr Smith has taken due pains to guard against the supposition of the word *God* not being genuine, as well as against the conjectural emendations of Schlictingius and Taylor, which we lament to see adopted by Mr Belsham.——Thus far he has our entire concurrence, as well as that, we suppose, of nearly the whole body of Unitarians in the present day." P. 91.

This conjecture had been supported by Whiston, Samuel Crellius (*Initium Ev. Joann.* vol. i. cap. 42, where he cites *Whiston's Three Essays* in a *Coll. of Anc. Monum.* p. 107), and Dr Taylor of Norwich. It was zealously maintained by Mr Wakefield; and was approved by Dr Law, Bishop of Carlisle, whose continuance in the Church of England, with his known religious opinions, marked him as a paragon of inconsistency, to call it by the mildest term. See the *Memoirs of Gilb. Wakefield*, vol. i. pp. 441, 447.

[170] "——ὢν ὁ for ὁ ὢν——."

[171] *Venemæ Disp. Crit. contra S. Crellium*, p. 312, published with the *Opuscula* of the younger Vitringa; Leovard, 1735.

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(3.) The order of words produced by this hypothesis, is utterly irreconcilable with the propriety of the Greek idiom.[172]

(4.) The idea on which Schlictingius and his followers lay so much stress, that of a finishing to the climax, is altogether superfluous: for the sentiment, so far as it was true and proper to the occasion, is already provided for in the articles enumerated, the *adoption*, the *covenants*, and the *promises*, which clearly INCLUDE the great privilege that Jehovah was, in an especial sense, THE GOD of the Israelites. The supposition which some make of a designed counterpart to this passage in Eph. ii. 12, is much too feeble and uncertain to be a ground of argument: and, to say the best of it, it proceeds altogether upon the principle of assuming what the apostle *ought* to have written, instead of ascertaining, with Christian simplicity and integrity, what he actually has written. The passage appealed to by the Inquirer (Heb. xi. 16), respects not the Israelitish nation, but individuals of exemplary piety in the patriarchal ages. It is, also, a further objection to this notion of completing the climax, that, in this epistle, the apostle strongly disclaims the exclusive doctrine, assumed by the advocates of the conjectural reading and the meaning which it would give,—the doctrine of Jehovah's being the God exclusively of the Jews, though understood of their theocratical constitution only,—as being no longer true under the gospel dispensation.[173] If, in rejoinder, it be said, that the passage under consideration describes the past and extinct privileges of the Jews; we reply, that this assumption is incorrect, for the apostle is evidently speaking of the existing condition of things, the Messiah being stated as having actually come.

Thus, I think, it satisfactorily appears that this conjecture, boasted of as so ingenious, happy, and plausible, is not only without evidence, but is contrary to all evidence, grammatical and critical, external and internal.

There is, however, another objection to our interpretation of this passage, which it is not proper to pass by; as it wears an appearance of plausibility, and was strongly urged by Jackson

[172] See *Middleton on the Greek Article*, pp. 145, 456, and *Koppe in loc.* Upon the admission of the conjecture, the clause must have been, either Ὢν ὁ ἐπὶ πάντων Θεὸς, ὁ εὐλογητός· or Ὢν ὁ Θεὸς, ὁ ἐπὶ πάντων καὶ εὐλογητός· or more properly still, Ὢν δὲ καὶ ὁ, etc. as in either of the other forms.

[173] "Is he the God of the Jews only? Is he not also of the gentiles? Yes, indeed, of the gentiles also." Chap. iii. 29.

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of Leicester, Samuel Crellius, and Wetstein.[174] It is, that the early Christian writers (and Origen, Eusebius, Basil, and Gregory of Nyssa, are particularized, besides the spurious Ignatian Epistles and Apostolic Constitutions), definitely appropriated the designation "God over all" (ὁ ἐπὶ πάντων Θεὸς) to the Father, only and exclusively.

This argument the learned Venema has examined at length, and has, I think, satisfactorily shown, that the passages adduced have generally a reference to the doctrine of the Praxeans and Sabellians; the writers, in their endeavours to vindicate the distinct personality of the Father and the Son, having been accustomed to use the phrase in question as their current designation of the Father, but without the intention of denying its application to the Son, provided that he be understood as, in the order of the Deity, subject to the Father.[175] It is also to be considered that those Christian writers were much less solicitous to avoid apparent inconsistencies of expression than moderns usually are, and that their taste frequently led them to adopt hyperbolic and paradoxical forms of language. But that, either in this or in some similar mode, the expressions in question must be accounted for, is rendered probable or even certain, by the fact, that by several of the most important and the earlier of the fathers, and even by some of those whom Wetstein had too hastily alleged for the contrary purpose, this passage is actually, and in the plainest manner, cited as a testimony to the Deity of Christ.[176]

From this careful, and I hope impartial examination, I trust that it satisfactorily appears, that the rules of fair criticism and interpretation will not permit us to understand this important text in any other sense than that in which Christians of all ages have generally taken it; namely, the attribution to the Messiah of a superior nature, besides that in which he was descended from the Hebrew fathers, a nature to which the *highest denomination* and the *universal dominion and honour* of DEITY properly belong: "OVER ALL, GOD BLESSED FOR EVER."

(ii.) "But unto the Son [he saith], Thy throne, O GOD, is "for ever and ever!" I beg the reader's renewed attention to the observations upon this passage in a former part of this

[174] In *Jackson's Annot.* in his edition of *Novatian; Crellii Init. Ev. Johann.* vol. i. p. 232. *Wetst. N. T. in loc.*

[175] *Disput. Critic*, pp. 285–293.

[176] See Note F.

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work:[177] adding only the observation of Ernesti, who decidedly applies the address to Christ: "It is a Hebrew form of expression denoting eternity; the sense is, *Thy kingdom, O God, is for ever!*"[178]

(iii.) "Consider the Messenger and High-Priest of our reli-
"gion, Jesus; who was faithful to him who appointed him, as
"also Moses [was] in the whole of his household. Because
"this [person] is judged worthy of more glory than Moses, in
"the proportion that the Constructor of the household pos-
"sesseth more honour than the household: for every household
"is constructed by some one, and he who hath constructed (*τὰ*
"*πάντα*) all the things is God. Further: Moses, on the one
"hand, was faithful in all his household, as an attendant, in
"order to the testimony of the things which were to be spoken"
(*i. e.* the divine laws and institutions of which he was the vehicle to his countrymen); "but on the other hand, Christ as a Son
"over his household, whose household we are."[179]

This passage represents the constitution of revealed religion, in the different modes of its administration and progress, under the figure of a well-arranged domestic establishment. Of this establishment, God the Supreme Father is the primary Author and Sovereign Head (*ὁ ποιήσας*); it is therefore, throughout, called "*his* household."[180] In describing the arrangements of

[177] Heb. i. 8. See Vol. I. pp. 209–218.

[178] *Lectiones Ep. Hebr.* p. 44. Kuinöl, after giving his decided objection to the interpretation, *God is thy throne* (see Vol. I. p. 210), says, "I accede to those who take *ὁ θεὸς* in the vocative; the nominative, as is usual with both Hebrew and Greek writers, being put for *ὦ θεέ*. This mode of understanding is supported and confirmed by the authority even of Aquila, who in Ps. xlv. 7, expresses the Hebrew (rendered in the LXX. *ὁ θεὸς*) by *θεέ*." *Comment. in Ep. ad Heb.* Leipz. 1831. It is disappointing and painful to find this learned man then proceeding to declare himself in favour of the interpretation which regards the Messiah as here called *God*, in the improper sense, as sovereigns and magistrates are, and as Egyptian and Asiatic flattery ascribed divine titles to kings. I cannot but think, that an impartial view of the connexion in the Psalm, *with a devotional participation of its spirit*, must convince a serious student of the extreme incongruity of this interpretation. The case does not lie merely in the application of the term *God*, which, *if* the circumstances of the connexion were *clearly such as to demand it* (as in the passages, Ex. iv. 16; vii. 1; xxii. 8, 9, Engl. vers. 7, 8. Ps. lxxxii. 1, see Vol. I. p. 215), we should readily admit in the lower sense pleaded for: but it consists in the whole tenor of the connexion, all the association of the ideas, the exalted style of adoration, and the ascription of *everlasting empire*: "Thy throne, O God, is for ever and ever!"

[179] Heb. iii. 1–5.

[180] Some printed editions read *αὐτοῦ* in ver. 6, and the Common Version has adopted that reading ("*his own house*"); but without due authority. The possessive term, therefore, must be referred to the remoter antecedent.

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the household, the apostle pursues a train of resemblances and differences, between Moses, the leading person under one administration, and Christ, the Chief of the other. Moses was *appointed* to his station by the competent authority; so was Christ. Moses was *faithful* to his charge; so is Christ. Moses was (θεράπων) an *attendant* or *ministering officer*, and therefore, eminent and dignified as was his station, he was only a *servant;* but Christ is the *Son* of the Sovereign Lord and Supreme Father of this holy family. Moses was a part of the household; but Christ was (ὁ κατασκευάσας) the immediate *Constructor* of the establishment. Moses was honoured suitably to his capacity; Christ had higher honour, in the proportion to the superiority of the Lord above the domestic: and, since HE is the Constructor of "all the things," all the parts and arrangements of this economy, HE "IS GOD."

This appears to me to be the argument of the passage, as it flows from the fair construction and necessary sequence of its terms. The expression, "all the things," is taken according to the rule of interpretation which has been repeatedly mentioned, to denote all the things treated of. The sentiments, stripped of their figurative dress, are plainly the universal doctrine of Scripture concerning the economy of human salvation; that God the Father, "of whom are all things," hath so loved mankind as to send his Son to be their Saviour; and that he "hath "blessed them with all spiritual blessings by Christ Jesus," who is the immediate Author of all their happiness, "the Head "of his body the church." In this his official supremacy and efficiency, the passage represents His Divine character as elicited; "He who hath constructed all the things, is GOD."

Those who conceive ὁ τὰ πάντα κατασκευάσας Θεὸς, to signify the universal position, "He who built all things is God;" express indeed by this version an undoubted truth, but a truth which appears altogether foreign from the connexion and scope of the passage, and of which, it would be hard to conceive why it should be inserted here; since it does not conduce to the design of the sacred writer, and the fact which it expresses could not be doubted by any Jew or Christian, or even an intelligent heathen. It may, however, with more appearance of reason, be thought that the reference is to the agency of the Divine Father in the economy of revealed grace; a doctrine which has undoubtedly

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a prominent place in the passage, and the renewed allusion to which is highly suitable to the general design. But to this interpretation it appears to be an insurmountable objection, that ὁ δὲ κατασκευάσας in the present clause cannot, without committing a manifest and arbitrary violation of the rules of construction, be understood of any other than the ὁ κατασκευάσας in the clause immediately preceding. If, then, the first of the two refer to Christ, which is self-evident, the second must do so likewise. It is also eminently proper, and congruous, that Christ, as the Lord of the gospel-economy, should be exhibited in his original and Divine Nature; for we have seen with, I trust, abundant evidence,[181] that the functions which he performs as "the AUTHOR of eternal salvation," are such as *require* Divine perfections and prerogatives. With evident reason, and in a very natural association with the foregoing sentiments, is the sentence introduced, "Every household is constructed by some one:" every well-ordered domestic society has its head, on whose wisdom, authority, and care it depends, who manages its affairs and supplies its wants; and so it is in the bestowment of everlasting blessings upon mankind: "he who hath constructed all the things" of which I am treating, who hath built his church upon the immutable rock of his own power, who bestows all its present blessings, and who will realize its everlasting hopes,—"HE IS GOD."

(iv.) "That the name of our Lord Jesus Christ may be "glorified in you, and ye in him, according to the grace of our "GOD and LORD, Jesus Christ."[182]

Though I have admitted[183] that the last clause of this verse is not *necessarily* to be construed as it is here given, of one and the same person; yet I should be culpable, on the other hand, were I not to state that there are reasons in favour of this construction, which render it not only equally probable with the other, but indeed far more so, to the effect that it would be at once adopted by a fair translation in a case that involved no con-

[181] See Article I. and sect. ii. of XIV. in this Chapter; and many other parts of the work.

[182] —— τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. 2 Thess. i. 12.

[183] Page 323 of this Volume. The reason of the admission is, that the appellative Κύριος became by usage so associated with Ἰησοῦς Χριστὸς, that the three coalesced, as it were, into a compound proper name. Now, it is a fact in the Greek idiom, that proper names not only may be, but require to be, without the article, in many cases in which it could not be absent from common nouns. See *Middleton on the Gr. Art.* pp. 109, 112–120.

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troversy. The first of these I derive from a learned and careful investigator, Dr Royaards, Professor of Divinity in the University of Utrecht.

Where designations of God and Christ occur, united by the copulative conjunction, they *must* be understood of two persons when the article is prefixed to *both*; they *may* be understood of two when the article is prefixed to *neither*: but, when the article is prefixed to the first and not repeated before the second, they *must* be referred to *one and the same* person. This is the constant usage of the New Testament writers.[184]

A second reason arises from the connexion. The paragraph of which the words are a part, is an inference from a most impressive display of the judicial authority and punitive power of Christ, and of the glory which he will receive from the holiness and ultimate happiness of his people. On another occasion we find the apostle looking forward to the eternal world, and according to the ordinary acceptation of the appellative *Lord*, in the apostolic writings, praying *to* CHRIST for one of his friends, "The Lord grant unto him, that he may find mercy "of the Lord in that day!" So there seems to be here a strong propriety that we should recognise a rising association of thought and feeling, an ascending of the mind from the effect to the cause; from prayers, for the advancement of faith and holiness in the characters of his Thessalonian brethren, to an express recognition of the DIVINE NAME OF HIM, on whose "grace" he is expressing an entire dependence for the attainment of that highest good.

(v.) "—— The kingdom of [him who is] the CHRIST and "GOD."[185]

[184] *Royaards Diatribe de Div. Jesu Chr.* par. ii. p. 154. Utrecht, 1792. It is to be observed that this brief but valuable work was published several years before Mr Sharp's Letters.

Examples, which the reader is requested to consult in his Greek Testament. Of the first class: 1 Thess. iii. 11. 2 Thess. ii. 16. 2 Cor. i. 3. Rev. xx. 6; xxi. 22. Of the second class: 1 Tim. i. 1; and the introductory salutations to most of the Epistles. Passages of the third class are such as 2 Pet. i. 11, and the following, on the controversy relative to the construction of which see pp. 295-297, of this Volume: Eph. v. 5. Tit. ii. 13. 2 Pet. i. 1. Jude 4. But for a full justification of the rule, and illustrative examples from classical authors, see *Middleton*, p. 80. And a most valuable collection of passages from the Greek Christian writers, from the first to the thirteenth centuries, elucidating and confirming the idiom, is annexed by Dr Wordsworth to his *Six Letters to Mr Granville Sharp*.

[185] —— ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. Eph. v. 5. "Not only the princi-

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If this text had no relation to any disputed point, and were judged of solely by the common law of Greek construction, no person would ever have contested the propriety, or rather the necessity, of considering the two concluding nouns as referring to one and the same object. And the argumentative suitableness of this compound designation is not difficult to perceive. The Head of the gospel-dispensation excludes from the final blessedness of his kingdom, all the sensual and impure; for, while he is "the Christ," the Saviour of all true penitents, who abhor and forsake every sin, he is not the less the Great Being who is of purer eyes than to behold iniquity, in whose sight the wicked shall not stand, the "God" of spotless righteousness.

(vi.) "Waiting for the blessed hope and glorious appearance "of the Great God and our SAVIOUR Jesus Christ."[186]

In this passage, also, the coalescence of the two nouns "God "and Saviour," as the attributives of the one person "Jesus "Christ," is maintained upon the above-mentioned rule of the Greek idiom. We are *obliged* to construe it so, unless we would violate the determinate use of the language, the constant practice of the sacred writers, and the evidence arising from the uniform testimony of the Christian fathers to whom the language of the New Testament was vernacular.[187]

ple of the Rule,—and the invariable practice in the N. T. with respect to Θεὸς, and all other attributives, compel us to acquiesce in the identity of Χριστοῦ καὶ Θεοῦ, but the same truth is evinced by the examination of the Greek fathers so ably conducted by Mr Wordsworth." *Middleton*, p. 528.

Dr Wordsworth has shown by his valuable collection of passages, that in all the instances of the citation of this clause down to the twelfth century, which are determinate as to the sense of these particular words, they are referred to *one* object. The learned Dean has also travelled through the Greek fathers, noting the passages in which, though not professedly quoting the apostle, they have used the same phrase in reference to Christ; and he says, "I have observed more, I am persuaded, than *a thousand* instances of the form ὁ Χριστὸς καὶ Θεός." *Six Letters*, pp. 36, 132. Nothing can set in a clearer light the verity of this rule of idiom, and the justness of the construction.

The evidence of the Ancient Versions cannot be brought out to satisfaction: which can excite no surprise when it is considered that scarcely any language, even of those which have articles, can, without some periphrasis, express the precision of the Greek phrase. The Peshito Syriac and the Vulgate are ambiguous: the Coptic appears to refer the nouns to the two persons; but the Æthiopic and Arabic decidedly understand the passage of one person. See *Middleton*, pp. 530–533.

[186] —— τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Titus ii. 13. Perhaps the true construction will be more apparent to the English reader if translated thus; "Waiting for the blessed hope and glorious appearance of our Great God and Saviour Jesus Christ."

[187] I cannot but earnestly request the candid searcher after truth to consult, on

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Upon this text, the Inquirer thought it sufficient to copy Clarke's observation, which is, in fact, a begging of the question, a mere evasion.[188] With respect to the grammatical principle

this and the other texts in which the use of the Greek Article is concerned, the two works of Dr Wordsworth and Bishop Middleton, to which I have repeatedly, but not too often, referred. Their evidences of the reality and application of the rule in question appear to me sufficient to turn back, in triumphant confutation, whatever objections have been, or can be invented. For the sake, however, of such as may not have ready access to those volumes, I subjoin some citations.

In relation to Tit. ii. 13. "The Latin writers,—as many as convey their sense of the meaning of St Paul's words, strictly agree, unless perhaps in two poor exceptions" (Hilary and Pelagius; but the last is doubtful, and it is almost certain that Hilary did not understand Greek), "with *the uniform voice* of the Greek interpreters: so that it is the more to be regretted and wondered at, that our English translators should have deprived us of that interpretation which was the only one ever preached in all the ancient churches." *Wordsw.* p. 90.

"By the sacred writers, the rule, both as it respects diversity and identity, has been observed: and where is the instance in which it has been violated? It is idle to tell us, that a certain canon is applicable to other Greek writings, but not to these, without attempting to prove so remarkable a difference by a single example." *Middl.* p. 571.

"Whatever may be thought of the fathers in some respects, it may surely be presumed that they knew the use of one of the commonest forms of expression in their native tongue." *Id.* p. 94.

"Almost every chapter of the N. T. contains some exemplification of the rule in question; with which, therefore, the sacred writers were well acquainted, and must have supposed their readers to have been acquainted also; and if, in Tit. ii. 13, they did not mean to *identify* 'the Great God and the Saviour,' they expressed themselves in a manner which [could not but] mislead their readers." *Id.* p. 529.

"Respecting Mr Granville Sharp's Canon, much more need not be said. The spirit of it appears *throughout all Greek authors, as well* as the writers of the N. T. It will be sufficient to point out a few passages, wherein the doctrine is unquestionable. See, then, Eph. v. 20, τῷ Θεῷ καὶ Πατρί. Rom. xv. 6, τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν. Phil. iv. 10, τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα. As particularly applicable to the two instances respecting Christ which I have already given from St Paul" [Tit. ii. 13. Eph. v. 5], "and indeed to others, as 2 Thess. i. 12. 1 Tim. v. 21. 2 Pet. i. 1; iii. 18, we may adduce the authority" [and example] "of Suidas:—Χριστὸς, ὁ Κύριος καὶ Θεὸς ἡμῶν. Wolfius thus remarks on Tit. ii. 13, 'Articulus τοῦ præmittendus fuisset voci Σωτῆρος, si quidem hic à μεγάλῳ Θεῷ distingui debuisset.' This same idiom is observable *throughout the works of the Fathers* (see Dr Burton's *Ante-Nicene Fathers, passim*); so that, in whatever point it be viewed, it is as it were a strong stone in the foundation of Christian doctrine." *Examination of St Paul's Doctrine respecting the Divinity of Christ; by the Rev. T. S. Hughes, B. D. Christian Advocate in the University of Cambridge:* 1828, p. 73.

[188] Page 229. The crude and unfounded assertions of Erasmus, Grotius, and Clarke, are sufficiently exposed by Dr Wordsworth, pp. 66, 100–103. Dr Benson was inconsiderate enough to write, "This title, *the Great God*, is never in Scripture applied to Jesus Christ! but frequently to the Father, and to him alone." Now the fact is, as Dr Wordsworth observes, that *this title occurs in no other place of the N. T.*, except in Rev. xix. 17, according to the *textus receptus;* but Griesbach has satisfactorily shown that the reading by far the best supported is, τὸ

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on the insertion and omission of the article, he has briefly noticed it; but in a manner which I think he would not have done had he taken the pains to understand the matter. He had apparently received and relied upon some inaccurate statement; and he took for granted that the idiomatical practice on this point belongs to the class of philological "niceties," and may be paralleled with a perfect skill "in the metres of the Greek dramatic writers."[189] Whereas those usages, or laws, as they may strictly be called, entered as much and as necessarily into the constant, colloquial, and vulgar use of the Greek tongue, as into the studied compositions of the most elegant writers.

(vii.) Another and very important passage has been the subject of long and anxious controversy, with respect to the genuine reading of its principal term. "Great is the mystery of godli- "liness, God [Θεὸς; *other reading*, ὃ which; *other*, ὃς who] "has been manifested in the flesh," etc.[190]

To arrive at a satisfactory determination between the first and the last of these readings (for the second has not such evidence in its favour as to leave any strong doubt), the author of this work has found more embarrassing than he can express. He was long so far impressed with the statements and reasonings of Griesbach, Heinrichs, and others, as to deem the last the safer reading. Now, after long protracted and painful suspense, he is brought to the conclusion, that the *preponderance* of evidence is on the side of the common text; while he is bound to confess, that the reasons in favour of the third reading are so weighty, as to render the whole case very perplexing, and, he apprehends, incapable of being determined so as to extirpate all

μέγα τοῦ Θεοῦ, "be ye gathered together unto the great supper of God." If the reader will examine the context, he will find that this mystical supper is the symbol of the awful destruction which will be inflicted on the enemies of the gospel, by CHRIST himself, "the King of kings and Lord of lords;" ver. 16; and, in ver. 9, it is called "the marriage supper of the LAMB." It would, therefore, be no unreasonable thing if any one should argue that this passage supplies an additional instance of the Divine Name applied to Christ.

[189] *Calm Inq.* pp. 5, 6; and see Vol. I. p. 112.

[190] The first is the common reading; the second is that deemed to be genuine by Wetstein and Bowyer; the last by Griesbach, Vater, Heinrichs, Stolz, Lachmann, De Wette, Tischendorf, and many others. Knapp, Tittmann, Nähbe, Scholz, Henderson, Bloomfield (whose Notes on this passage merit peculiar consideration), with other critics and interpreters of a high order, maintain the common reading. Profes. Moses Stuart intimates his opinion, when he says, "—the controverted, but seemingly well authenticated reading (Θεὸς), 1 Tim. iii. 16." *Comm. on Ep. to the Rom.* ed. 1833, p. 367. Also in Supplementary Note H.

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the doubts of a conscientious inquirer. If we regard the authority of manuscripts alone, in every mode of estimating that branch of the evidence, and upon every system of families, recensions, or classes, he is quite satisfied that the reading, GOD, should be decisively preferred. But, on the other hand, the evidence from the Ancient Versions, and that from citations or allusions in the Fathers, is almost entirely on the side of *which* or *who*.[191] All those Versions, excepting the three which are the most recent, and therefore of the least authority, take this course: and, with respect to the Fathers, the major part of them, and the most important as to antiquity and authority, either present to us *which* or *who;* or they have given no intimation how they read the clause, appearing to pass it by entirely, notwithstanding its obviously great importance, and the powerful motives under which they must have lain, to produce this reading (if they had it), in their zealous efforts against those who denied the doctrine of the Deity of Christ.[192] Learned and ingenious attempts have been made to account for the reading of the Peshito Syriac, and then inferentially for some of the others; but they appear to me unsatisfactory, upon this ground, that the importance and dignity of the clause would have prevented the slurring over the capital word by the mere reference in the pronominal prefix.—Feeling, perhaps too acutely, the greatness of the difficulty arising from these considerations, I am most satisfied to regard them as trials of our moral dispositions, impartiality, and sympathy with other minds; and to rest upon the decision

[191] Yet we may greatly lighten the pressure of this difficulty by recollecting that many of the writings of Christian authors, especially during the first three centuries, have not come down to us. The only certain passage belonging to that period, which the learned diligence of Dr Burton could find, is that of Dionysius of Alexandria, who flourished about 270; but it is a clear testimony, and evidently proceeds on the assumption of being a known scripture-passage: "The Christ is one; he who is in the Father, the coeternal Word: his person, one; God invisible, and becoming visible, for [θεὸς ἐφανερώθη ἐν σαρκὶ] *God has been manifested in the flesh.*" *Epistle ag. the Doctr. of Paul of Samosata*, cited in Burton, p. 401. Theodoret, in the fifth century, indubitably has the reading, and comments upon it: "θεὸς ἐφ. ἐν σ., for, being God and Son of God, and having the nature which is invisible, he became manifest to all [ἐνανθρωπήσας] by his becoming man. Thus he [the Apostle] has clearly taught us the two natures; for he saith that in the flesh the Divine nature has been manifested." *Interp. in loc.* So, in the *Quest. and Ans. on Genesis*, p. 82, he founds his argumentation on this reading. And we find him likewise arguing from this reading, in his *Reprehensions of Cyrill*, Epilysis ii. See *Theodoreti Op.* ed. Nösselt et Schultze, vol. iii. p. 697, i. 92, v. 9.

[192] See Note H.

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of the *highest* rank of critical authorities, the Greek manuscripts.[193]

Many learned men, some of them Unitarians, have expressed their disapprobation of the mode in which Dr Griesbach conducted his investigation upon this text, and their dissent from his conclusion; conceiving that his wonted sagacity and impartiality had, in this instance, failed him. The sincere lovers of truth, whatever may be their respective sentiments, unite in a cordial wish that the province of criticism may always be kept free from any partial influence of theological, or other prepossessions.

If, however, the text be taken with the reading, *who* [ὅς], it involves some questions which deserve attention.

1. Upon the Unitarian interpretation of the particulars enumerated in the passage, is there any thing which will satisfy the fair meaning of the declaration, "Great is the mystery of godliness?" By this remarkable term, we are bound, I conceive, to understand some part of the Christian doctrine, which is assumed to be far above the dictates and anticipations of the human mind, and to be, even when revealed, above the reach of a perfect

[193] An able and judicious statement of the question, and its peculiar difficulties, occurs in a very valuable critique upon the late *Archbishop Laurence's Remarks on Griesbach's Classification of MSS.* in the *Eclectic Review, Aug.* 1815, *New Series*, vol. iv. pp. 179–187. The following paragraph is quoted from the *Remarks*:—

"Yet, even admitting his [Griesbach's] principles, but correcting his inaccuracy, ought we not to draw a very different conclusion? Should we not rather say, that, because the Byzantine text, with an infinity of manuscripts and Fathers, reads Θεὸς, and because eight (viz. 6, 10, 23, 31, 37, 39, 46, 47), out of eleven Alexandrine manuscripts coincide with it, while only one *certainly* opposes it, the other two being doubtful, therefore the preponderance of classes is against the Western; and that ΘΕΟΣ, not Ὁ or ΟΣ, seems to be the genuine reading?"

The Reviewer then gives his own judgment: "The external evidence, we think, does actually preponderate in favour of Θεὸς, which is the reading of upwards of 150 manuscripts, several of them written in the tenth and the eleventh centuries, and, it is to be presumed, copied from ancient codices, of different countries and of great value. It is also supported by the positive testimony of Greek Fathers of the fourth and fifth centuries. The sum total of the *direct* and *positive* evidence for Ὅς, is the testimony of the four manuscripts, F, G, 17, 73; not one of which is more ancient than the ninth or tenth century, and it is even questionable whether F and G are to be considered as distinct witnesses." —We scarcely need to say that the designation of manuscripts, by letters and figures, is common to Wetstein, Griesbach, and subsequent editors, except Matthäi, who have very properly adhered to this system introduced by Wetstein; and when manuscripts not before collated are brought in, denote them by continuing the series.

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comprehension by man. If we believe, that he "who was mani-"fested in the flesh," and to whom "the church," mentioned in the immediately preceding context, is repeatedly and very emphatically in the New Testament declared to belong, is indeed "over all, God, blessed for ever;" we have that which answers to the description, and we have a parallel to our Lord's own assertion, "No man knoweth the Son but the Father."

2. This reading obliges us to understand "the mystery" as a description of Christ *personally*. Such a description is rational and intelligible, upon the admission of our doctrine concerning the person of the Saviour: but I would ask any candid Unitarian, what there is of *mysterious*, recondite, or surpassing our comprehension, in his doctrine?

3. Many distinguished scholars and Bible-critics have considered the following as the proper division and punctuation of the paragraphs:[194]

"I write these things to thee, hoping to come to thee very soon; but that, if I "should be delayed, thou mayest know how it becometh thee to conduct thyself in "the house of God, which is the church of the living God.

"A pillar and basis of the truth, and confessedly great, is the mystery of godliness, "God [*or* who, *or* which] has been manifested in the flesh, declared righteous by the "Spirit, shown to angels, announced among the nations, believed on in the world, "received up in glory."

[194] It has been adopted by some of the early Basle editors of the N. T. and by Cameron, Erasmus Schmidt, Episcopius, James Cappel, Le Clerc, Mosheim, Bengel, Schöttgen, Doddridge, Michaelis, Storr, Hezel, Griesbach, Heinrichs, Knapp (who retains the reading Θεὸς, yet acknowledging a want of full satisfaction, in his *Vorlesungen*, vol. i. p. 219), Vater (who thinks that the καὶ before ὁμολογουμένως is a strong proof), Stolz, Nähbe, De Wette, and Göschen. On the other hand, Dr Burton says, "I can see no reason for this new punctuation, nor does the sense seem so good:" and he adds what is of more importance, that Origen, who "quotes the words five times, in each case connects *the pillar and ground of the truth* with *the church of the living God*." Athanasius also and Epiphanius used the same division of the sentence.

The illustrious Mosheim, whose learning and sagacity have rarely been equalled, justifies his adoption of this division and punctuation by saying, "I here tread in the steps of the most eminent expositors, and maintain that which the principal divines of our church have already acknowledged. If we annex the words, *a pillar and ground of the truth*, to those, *the church of the living God*, we are plunged into a mass of difficulties, and we make the order and connexion of the apostle's words very hard and obscure. Passing by other reasons, it is not easy to convince one's self that the apostle, in a passage consisting of so very few words, should first compare *the church of God* to a *house*, and immediately after to the *pillar* of a house. Let every student of the Scriptures enjoy his own sentiments: I only request the exercise of candour and moderation in judging of an interpretation, which affords an excellent sense, is perfectly in accordance with the apostle's evident design and order of thought, is supported by strong reasons, and has in its favour the judgment of many of the best interpreters of the Bible."—*Sämmtliche Heilige Reden;* vol. i. p. 95. Hamb. 1765.

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If this method of distinction represent the genuine position of thought intended in this passage, it follows that Christ is placed before us under another image, comporting with those passages of Scripture which describe him as a rock or a foundation, upon which the salvation or happiness of men must rest. This further establishes the personal reference; and it strengthens the idea of the dignity and majesty attributed to our Blessed Lord, on account of which, in connexion with his manifestation in our nature, the term *mystery* becomes applicable.

4. Dr John Andrew Cramer[195] proposed a distribution of the entire text; which seems to be just and plain, strictly according with grammatical propriety, and conformable to the characteristically parenthetic style of the Apostle Paul. The only objection which I can adduce to it is its being, so far as is known, altogether modern. The quotations of Origen, occurring five or six times, the Homilies of Chrysostom, and the collections of Œcumenius, connect "the pillar and foundation of truth" with "the church of God;" and there end the sentence. Yet I cannot regard this as a decisive objection. The comments of the Fathers, of even the second and third centuries, are frequently so far remote from the demonstrable meaning of a passage, that no man of a truly Christian and enlightened mind will think himself bound to adhere to them. The absence from those writers, of any particular interpretation, cannot be held as a presumption against its goodness. To begin with καὶ ὁμολογουμένως, and to have ὃς without an antecedent, appear to be so contrary to the reason and construction of the sentence, and to the style of Paul, that nothing but an insuperable necessity should induce us to admit them.[196] From the best attention that I can give to

[195] Chancellor of the University of Kiel, who died in 1788. He was not, however, the first to suggest it: for though Cramer was probably not aware of the fact, it had been brought forwards by our countryman, Dr William Berriman.

[196] When the relative ὅς stands independently, or by ellipsis of any antecedent, it appears to me, in all the cases that I have been able to discover, *never* to signify what the exigency of this passage requires in order to dispense with an expressed antecedent, namely, *he who;* but always to denote a generalized indefinite, *he, whosoever he may be, who*——. In such cases also, there is an enclitic γε or τε, or some other particle such as ἄν, γὰρ, δή, μὲν, or δέ. After considerable pains spent in the search, both heretofore (*see Discourses on the Sacrifice of Christ*, etc. Sup. Note xvii. ii. 2) and lately, I have not succeeded in finding a single example that will justify the rendering of our passage, "*He, who* was manifested in the flesh, was justified by the spirit," etc. *Impr. Vers.* and *Mr Belsham's Transl. and Exposition.* Archbishop Newcome has adduced Mark iv. 25, Luke viii. 18, and Rom. viii. 32, as parallel instances. But the first two fail at first sight, as,

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the subject, it appears indispensable to find an *expressed* antecedent. Let the impartial scholar think which is the more likely to be that antecedent; the abstract neuter noun, or the agreeing and personal one; *the mystery, or the Living God.*

According then to Cramer's ideas, the passage will stand thus:

"These things I write to thee, hoping to come to thee very soon; but, if I should be "delayed, that thou mayest know how it becometh thee to conduct thyself in the house "of God, which is the church of the Living God (—a pillar and basis of the truth "and confessedly great is the mystery of religion!——), who has been manifested in "the flesh, declared to be righteous by the Spirit, beheld by angels, proclaimed among "the nations, believed upon in the world, received up in glory."[197]

5. The expression "was manifested in the flesh," properly suggests the idea of a *previous condition* of existence.[198] Such an expression is never used with regard to any other person than Christ; and if it be not understood as *implying* pre-existence, it seems to me impossible to vindicate it from the charge of affectation and extreme absurdity. There is not an instance in the New Testament, and we may certainly add in any other rational writings, in which any person or thing is said (φανερουῦσθαι) *to be manifested*, which had not an existence previously to such manifestation. A similar passage has been considered

beyond all doubt, the pronoun there is the general indefinite, *whosoever*. Upon Rom. viii. 32, I beg to refer to the observations in a former Note: p. 364. In the Iliad, Φ. 198, we find ὅς used simply for *he:* but, not to say that the extreme difference in the kind of language and in the style would prevent our transferring a pure and rare Homeric idiom to the Greek of the N. T., the signification yielded is quite alien.

[197] The same reading, arrangement, and interpretation are followed in an interesting work, just published, and attributed to Mr Granville Penn: *The Book of the New Covenant of our Lord and Saviour Jesus Christ; being a Critical Revision of the Text and Translation of the English Version of the Old Testament, with the Aid of most ancient Manuscripts unknown to the Age in which that Version was last put forth by Authority.* London. 1836.

"These things I write to thee, hoping to come to thee shortly; but, if I should "delay, that thou mayest know how thou oughtest to conduct thyself in the house-"hold of God; which is the church of the Living God (the pillar and ground of "the truth, and confessedly great, is the mystery of godliness!), who was mani-"fested in the flesh, was justified in the Spirit, was seen by angels, was preached "to the gentiles, was believed on in the world, was received up into glory."

I have followed Luther, Calvin, Diodati, De Sacy, Michaelis, Stolz, Scholz, De Wette, etc. in the mode of rendering the aoristic verbs. Our English form, *has been manifested*, and understanding the same tense throughout, appears more closely to express the meaning of the original than is done by the imperfect. Nähbe's version appears to me to be just and happy. "Columna et fulcimentum veritatis et, qua in re uno ore consentiunt, magnum est illud pietatis arcanum: Deus corpore indutus apparuit, comprobatus per Spiritum divinum, geniis conspectus cœlestibus, alta voce annuntiatus, creditus [fide dignus declaratus] in mundo, splendide [*al.* ad gloriam] sublatus [in cœlos]."

[198] See Book III. Chap. IV. sect. ii. and Chap. III. sect. i.

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before, in which Christ is said to have been "manifested," and is denominated "the Life, the Eternal Life, which was with the Father."[199]

The antithesis, also, between "the flesh" and "the Spirit" demands attention. In the one, the nature and condition of mortal man, Christ was first manifested to the world, "made of "a woman," and "in the likeness of sinful flesh:" in the other, a SUPERIOR, HEAVENLY, and truly DIVINE, nature (as we think that ample evidence has shown) he "was justified," *i. e.* proved to be all that himself and his servants claimed, powerfully declared to be the SON OF GOD.[200]

XVI. It remains to consider the class of passages in the writings of the Apostle Paul, which refer to the *distinction* between Christ and the Father. Many of these have occurred in the progress of our inquiry, and have been considered in their places. Those which we shall now mention are important, as they are regarded by Unitarians to be formidable objections to the doctrine of a Divine Nature in Christ.

i. "To us, there is one God, the Father, from whom are all "things, and we unto him; and One Lord Jesus Christ, through "whom are all things, and we through him."[201]

The connexion shows the design of the apostle to have been to refute the polytheism of the gentiles, in whose opinion there were "gods many and lords many." Now the latter of these two terms[202] was not, indeed, in very frequent use among the Greeks, as a designation of their deities; but, when it was used, it by no means marked an *inferior* class, but was on the contrary a most emphatic designation of the greatest gods.[203] The apostle might also, not improbably, have in view the *Baalim* (to which the term κύριοι exactly answers) of the Phœnician nations, with which the readers of the Old Testament were familiar. In either of these cases, the observation is substantiated, that the name *Lord* is not put as a designation secondary and inferior to *God*. Its proper meaning is to attribute *dominion;* and the extent of

[199] See p. 222 of this Volume.

[200] See Supplementary Note H.

[201] 1 Cor. viii. 6.

[202] Κύριος, properly an adjective, and denoting *chief, capital, directing, mighty, pre-eminent, sovereign.*

[203] See *Pind. Isthm.* ver. 67. *Arrian. in Epict.* ii. 7, p. 186, ed. Cant. 1655, and other instances in Passow's *Handwörterbuch. Cicer. Lucull.* 41. *de Finibus.* iv. 5. *Hor. Od.* I. i. 6. *Ov. Epist.* iv. 12. That this is the sense of the oriental term *Baal*, Selden has shown; *de Diis Syris, Syntagma* ii. cap. i.

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the dominion attributed, in any given instance, must be according to the nature of the case. Is there any thing, then, in this case, to direct our conception? Yes: all things are (δι' αὐτοῦ) "by him," or "through him," as their immediate and efficient Cause. The identical phrase is used, which is twice by the same writer employed with regard to the Divine Father.[204] It is important further, to consider the universal term. The connexion shows it to be intended of the universe of nature, "the heaven "and the earth" (ver. 5), which, as to its *matter*, the polytheists, to whom the scope of the passage points, maintained to have had an eternal existence; they having no conception of a proper creation. This object "the all things," which is OF the Father, as the Supreme and Primary Cause; this *very same* object, be it observed, is BY the Lord Jesus Christ, as the Immediate Cause. Thus there is an entire accordance with the uniform testimony of Scripture, which regularly attributes all the operations of the Deity *ad extra*, according to an established constitution of divine wisdom, to the Father as the Supreme Origin, and to the Son and the Spirit as Immediate and Effective Agents.[205]

From this, which I submit on the conviction of its being the fair view of the case, it follows, that the *Deity* of Christ can no more be denied, because the Father is here called the "One God," than the *dominion* of the Father can be denied, because the Son is called the "One Lord."[206]

But further: the design of this passage, and of others similar to it,[207] is not fully apprehended if we overlook its *especial relation* to the great doctrine of the Christian system, the Mediatorial DOMINION of the Messiah. On this capital truth, observations have been repeatedly submitted, in former parts of these volumes. We have found that the accumulated declarations of prophets and apostles present to us Christ, as THE LORD, occupying the throne of both the physical and the moral universe, subjecting all things unto himself, filling all things, directing all events, reigning over the very hearts and souls of men; universally extending his doctrine and precepts, rendering them invincibly efficacious, and making them eventually trium-

[204] Δι' αὐτοῦ——τὰ πάντα. Rom. xi. 36. Δι' οὗ τὰ πάντα. Heb. ii. 10. Comp. Is. xlii. 5. Acts xiv. 15.

[205] Heb. i. 1, 2. John i. 3, 10. Col. i. 16, 17. 1 John iv. 14, etc. etc.

[206] See Supplementary Note I.

[207] As John xvii. 3, 4. Rom. xiv. 9–12. Eph. i. 19–22; iv. 5, 6, 10. 1 Pet. iii. 22.

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phant; subduing all the powers and principles of evil; watching over, governing, protecting, and for ever SAVING his church; exercising his unbounded dominion over the invisible world; and bringing the whole constitution of the divine government and grace to the most glorious completion, "that GOD may be ALL IN ALL." When we suitably reflect on this DOMINION of our ever Blessed Saviour, we perceive the justness and force of the declaration, "No man can say, Jesus is LORD, but by the Holy Spirit;"[208] as if the apostle had said, 'None can *duly* honour HIM, in his august capacity as Lord and Head over all things; unless they are imbued with that vital, spiritual, and practical religion, which is the work of heavenly grace on the soul.'

The whole doctrine of the Scriptures on this subject (and I appeal to the copious induction of evidence which has been brought forwards) holds forth to us an ESTABLISHMENT of divine wisdom, righteousness, and goodness, for the recovery of lapsed mankind to holiness and happiness. In this constitution, the Almighty Father is the First Cause and the Supreme Object of the whole, sustaining the *legislative* honours of the Divine character: and therefore he is *peculiarly* denominated GOD, "OF whom are all things," in the creation and sustentation of the universe, and in the redemption and salvation of the church, "and we TO Him," as our highest End; "the God of our Lord "Jesus Christ;" also "the ONE God," "the ONLY GOD," and "the TRUE God," in opposition to the fictitious deities of the world. On the other hand, the SON of GOD is the Mediator, Saviour, Redeemer, and Lord, in the actual execution of the eternal and gracious purposes, by his humiliation in assuming our nature, by his exaltation in that nature and in his official capacity, and by the works of his Holy Spirit. Thus the Father is glorified in the Son, the Spirit of Truth glorifies the Lord Jesus, and GOD IS ALL IN ALL.[209]

[208] Chap. xii. 3.

[209] These views are contained in such passages as the following. "God so "loved the world, that he gave his own Son, the Only Begotten; that whosoever "believeth on him, may not perish, but may have eternal life.—Blessed be the "God and Father of our Lord Jesus Christ, who hath blessed us with every "spiritual blessing in the heavenly [places] in Christ; according as he hath "chosen us in him, before the foundation of the world.—God,—who hath saved "us and called us with a holy calling, not according to our works, but accord-"ing to his own purpose, and [his] grace which was given to us, in Christ Jesus, "before the ancient dispensations.—The grace of our Lord superabounded, with "the faith and love which are in Christ Jesus.—The law of the Spirit of life, "in Christ Jesus, hath made me free from the law of sin and death.—The Spirit

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When these scriptural principles are duly understood, the meaning is illustrated, and the propriety is rendered manifest, of various other expressions which occur in the divine word, and which have often been supposed to involve a difficulty. As it is the great end of revelation to make known to man, so far as is necessary for the purposes of salvation, this glorious system of mediatorial grace; we see *a reason* for the usual style of the apostles, in making distinct mention of "God our Father, and "Jesus Christ our Lord;" and for the declarations, "Ye are "Christ's, and Christ is God's;" and "God is the Head of "Christ."[210] All such expressions fall under the general principle laid down by our Lord himself, when he said, "I can, of "myself, do nothing: My Father is greater than I."

The same principle gives illustration to another important passage: "God is one: and one is the Mediator between God "and men, Christ Jesus, a man, who gave himself a ransom for "all [men]."[211] The grounds of these particular expressions are manifest, in the correspondence of the *terms* with the *argument* of the connexion. This may, I conceive, be expressed thus: 'Pray for *all men:* because all without exception are accountable to *one* supreme moral authority, and have only one way of hope and salvation; to all men, there is no other than ONE GOD, the Sovereign, Lawgiver, and Vindicator of the honours of his law; to all men there is no other than ONE SAVIOUR, the Only Deliverer from the guilt of sin and the wrath to come: and the obligation to this duty is strengthened, from the consideration that this Blessed Redeemer is himself a man (he was "made in the likeness of sinful flesh, and found in con-"dition as a man"), and that which he *gave* as the (*ἀντίλυτρον*) *redemption-price* for all men, was his own spotless humanity, which alone could suffer and die.'

"of God dwelleth in you:—the Spirit of Christ.—The glorious riches of this "mystery,—which is Christ in you, the hope of glory.—He shall abide with you "for ever; the Spirit of truth;—he abideth with you, and will be in you.—He "will glorify me; for he will take of mine and declare it unto you. All things, "whatsoever the Father hath, are mine.—I have glorified thee on the earth; I "have completed the work which thou hast given me to do; and now, glorify "me, thou O Father, with thine own self, with the glory which I had, before "the world was, with thee.—Of him, and through him, and to him, are all "things. Unto him be the glory, for ever."—John iii. 16. Eph. i. 3, 4. 2 Tim. i. 9. 1 Tim. i. 15. Rom. viii. 2, 9. Col. i. 27. John xiv. 17; xvi. 14; xvii. 4. Rom. xi. 36.

[210] 1 Cor. iii. 23; xi. 3.

[211] 1 Tim. ii. 5, 6.

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Such is the evidence of the Apostle Paul:[212] and here we close our allegation of Apostolic Testimonies concerning the Person of OUR LORD AND SAVIOUR JESUS CHRIST.

SUPPLEMENTARY NOTES TO CHAP. IV.

Note A, page 327.

This usage and its correspondent phraseology were known to other nations. Ælius Aristides refers to a lost passage of Pindar describing Minerva as "sitting at the right hand of her father to receive his commands for the gods." His comment is worthy of notice: "For she is greater than a messenger (or angel), since she distributes to each of the messengers their respective commands, first receiving them from her father, being to the gods in the place of an interpreter and introducer [to the presence of Jove]." Πίνδαρος δ' αὖ φησι δεξιὰν κατὰ χεῖρα τοῦ πατρὸς αὐτὴν καθεζομένην τὰς ἐντολὰς τοῖς θεοῖς ἀποδέχεσθαι· Ἀγγέλου μὲν γάρ ἐστι μείζων ἤδη, τῶν ἀγγέλων ἄλλοις ἄλλα ἐπιτάττει, πρώτη παρὰ τοῦ πατρὸς παραλαμβάνουσα, ἀντ' ἐξηγητοῦ τινος οὖσα τοῖς θεοῖς καὶ εἰσαγωγέως. *Orat. in Minerv. Opera, ed Jebb*, tom. i. p. 10. *Pindar, Heyne*, tom. ii. p. 88. Another very remarkable passage occurs in Callimachus:

> Τὸν χορὸν ὦ Ἀπόλλων, ὅτι οἱ κατὰ θυμὸν ἀείδω,
> Τιμήσει· δύναται γὰρ, ἐπεὶ Διῒ δεξιὸς ἧσται.

"Apollo will reward the choir, when they sing so as to please him; for he is able, since he sitteth at the right hand of Jove." *Hymn. in Apoll.* v. 29, on which see the Notes of Madame Dacier, Ezech. Spanheim, and J. A. Ernesti; and *Wetstein on Matt.* xx. 21.

It is observable that the apostle explains the phrase (evidently referring to Ps. cx. 1), by *reigning;* 1 Cor. xv. 25, and in Heb. i. 13, 14, he represents the sitting at the Father's right hand as a manifestation of *dignity, contrasted with* the station and employment of the most exalted of created intelligences. I conceive therefore that the learned and judicious Ernesti had solid reason for his remark on the above-mentioned passages of Callimachus and Aristides: "These passages may be suitably compared with Matt. xx. 21; but not with those in which Jesus Christ is said to sit at the right hand of God, which in the sacred writings, signifies something far different, and much greater than this phrase in the Greek authors."

It is not, however, discordant with this illustration of the phrase, to admit the singularly beautiful and happy idea (as it appears to me) of Michaelis; who supposes that the reference is to the symbolical presence of the Divine Majesty in the most holy place, upon the mercy-seat, and between the cherubim. This was the Theocratic *throne* of Jehovah, on which he reigned over his selected people, and received their homage in the sanctuary-worship; and from which he sent forth the mandates of his authority and the messages of his grace. In relation to this

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[212] I have carefully examined Mr Belsham's large work, published in 1822, *The Epistles of Paul the Apostle, translated, with an Exposition and Notes*, upon the passages under consideration in this Chapter; but I have found scarcely any criticism, argument, or observation, that had not been produced before, and, as I trust, due attention paid to it in these pages. But wherever there appeared a reason for specific notice, such notice has been taken. The internal evidence of those volumes verifies the notification in the Advertisement prefixed to them, that, though published ten years after the *Calm Inquiry*, they had been drawn up, excepting a few additions and insertions, many years before it.

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only, says that eminent biblicist, "can a right and left hand be ascribed to Him who filleth all things. No mortal dared to venture upon entering the most holy place, excepting the high priest alone; who, once a year, not without apprehension of death——and with the blood of expiation, entered into this terrible and sacred darkness. To sit down at all in the most holy place, would have been a rashness and insult unheard of: but, for a person to place his seat close to the cherubim, at the right hand of the invisible God who dwelt above them, would have been strictly equivalent to *declaring himself God*, and requiring to be *adored as God*.——When, therefore, Jehovah says to 'the Lord,' the King and Priest of the race of David, 'Sit thou at my right hand;' it is, in the highest sense, equivalent to saying, *Enjoy with me divine honour and adoration; be the object of all the religious service of my people.*" *Annotations on Ps.* cx. This passage is cited at length, and applied to the illustration of Heb. i. 3, viii. 1, in *Four Discourses on the Sacrifice, etc. of Christ;* Disc. II. Part I. ii.

Note B, page 330.

These and similar statements have been advanced by Paulus,[213] Schuster, Röhr, and more recently and audaciously, Dav. Fred. Strauss; and there is too much reason to think that Wegscheider, Gesenius, and De Wette, and others, who still call themselves Christian divines, hold the same opinions. Their theories have been ably refuted by two eminent physicians, the Gruners, father and son, who have shown, on physiological principles, the certainty of the death of Jesus; and by many other German writers. See *Kuinöl in Libros Hist. N. T.* vol. i. pp. 799-802; vol. iii. 680-683. *Heinrichs in Acta Apost. Excursus* i. *Wegscheiderl Inst. Theol.* § 121, 131, 195. Among the many English authors who have illustrated the certainty of the facts denied by the Antisupernaturalists, it is no little pleasure to recommend *Dr Priestley's Discourse on the Evidence of the Resurrection of Jesus.*

On this subject I beg to repeat (see p. 46 of this Volume), that I do not charge these depths of impiety on the Unitarians of England: but I cannot suppress the apprehension that the genuine tendency of their principles leads in this direction. A learned and ingenious writer in the *Monthly Review*, to whom we are indebted (within a few years, prior to the total change in the principles and literary character of that journal, which took place about 1822) for many interesting articles on Assyrian, Persian, and Hebrew archæology, has afforded very frequent and not obscure indications of entertaining these opinions. Such expressions as the following supply matter for very serious reflection. Speaking of the philosophic Hindoo, Rammohun Roy, the reviewer says that his "plan for reforming the religion of Hindustan bears a close resemblance to that which Philo imagined for the reformation of the Jewish religion. The system of both these writers consists in adopting *Unitarianism* OR *Pantheism*, for their radical theology.——In the evangelic German church *Pantheism* is already becoming the favourite theology, and is believed to be that of the Christian Scriptures by very eminent and very learned commentators. Among the Protestants, Servetus, Bishop Berkeley, and Professor Paulus, have severally acceded to this theology." *Monthly Rev.* June, 1820, vol. xcii. N.S. pp. 174, 176.

[213] In his more recent work ("Handbuch über die drei ersten Evangelien;" pp. 813, 835-7; Heidelberg, 1842), Paulus appears, unless there be some subterfuge, of which I cannot indulge the suspicion, *definitely to acknowledge* the *actual death* of Jesus, and his *real resurrection* to life.

Upon this important subject, I should be guilty of inexcusable negligence, were I to omit earnestly commending to the Christian student a work just published by a learned physician: "A Treatise on the Physical Cause of the Death of Christ; by William Stroud, M.D." Lond. 1847. That which Paulus makes a difficulty, the *loud outcry* just before death, the experienced physician shows to be a *characteristic* symptom of the *rupture of the heart*, which he regards as having been the immediate cause of the death of Jesus.

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Bishop Berkeley would undoubtedly have disavowed with abhorrence this imputation upon his metaphysical system. With respect to the Brahminical theology, a gentleman whom, without any disrespect to the reviewer, we may believe to be the better acquainted of the two with the Hindoo system, and with the tenets of Rammohun Roy, writes thus: "From all that I have hitherto read and heard on the doctrines of the Vedas, I cannot but conclude that they do not teach the existence of One Supreme Being, *distinct from* the world, the Creator, Preserver, and Moral Governor of the world;——but that they propose a kind of Pantheism, which is only a species of Atheism; according to which God is the only being which really exists,"——creation is not a voluntary production of an intelligent and free volition, but a *necessary* energy of the divine nature; and the *moral* attributes and government of the Deity are denied. This system "flatters the natural pride of the human heart, by teaching man to consider himself as a part of the Godhead; while it delivers him from the fear of a HOLY and JUST God, because it takes away his accountableness, and thus it opens a door to all vice and licentiousness. It is in consequence of this nature of the Pantheistical system, that, even after the full and plenary revelation of God in the person of Jesus Christ, it has been embraced by many who, 'professing themselves to be wise, became fools.' Thus it was taught, about 150 years ago, by a certain Portuguese Jew, called Spinoza.——In modern times the very same system has been proposed again, with some variations, by two celebrated philosophers of my native country, Germany." See the admirable *Letter of the Rev. Deocar Schmidt to Rammohun Roy;* Madras, May 4, 1818; in the *Nineteenth Report of the Church Missionary Society;* 1819, p. 330. In Mr Schmidt's opinion, that extraordinary Hindoo did *not* adopt the Pantheistic impiety. The reader who delights in eminent displays of truth and wisdom, will find a high gratification in a *Letter to Rammohun Roy*, Jan. 1, 1823, by the late Dr Ryland, published in the posthumous *Pastoral Memorials* of that judicious divine and devoted Christian: vol. ii. I select one passage.

"You may, from a partial and speculative acquaintance with the Scriptures, derive a light like the twilight, which will enable you to correct some abuses, which, without this aid, you would not have corrected for many ages to come; but we wish you to enjoy the meridian light of gospel-day, and to follow whithersoever he goeth, him who has illuminated life and immortality. Thus, being justified by faith, you shall have peace with God, through our Lord Jesus Christ, by whom believers have access by faith into that grace wherein they stand, and rejoice in hope of the glory of God; and find that the hope maketh not ashamed, because the love of God is shed abroad in your heart, by the Holy Spirit, which is given unto you. Do examine if genuine Christianity is not intended to introduce the true believer to sublimer enjoyments and expectations than you have yet realized, and not merely to correct men's outward morals."

The Rajah Rammohun Roy came to England in 1831. During the succeeding two years, he attracted much notice by his intelligence, acquirements, amiable disposition, and blameless deportment. He died at Stapleton, near Bristol, Sept. 27, 1833, at the age, it was believed, of about 55. I think it right and just to annex the following extracts, from Dr Carpenter's *Memoir*, and Mr Aspland's *Sermon on the Death of the Rajah*:—

"While in London, he repeatedly attended the worship of the Unitarians, at their different chapels in or near the metropolis; and he twice attended their anniversary meetings: but it was his system to avoid so far identifying himself with any religious body, as to make himself answerable for their acts and opinions; and he also wished to hear preachers of other denominations who had

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acquired a just celebrity. He appears to have most frequented the church of the Rev. Dr Kenney (St Olave's, Southwark), who peculiarly interested him by the Christian spirit and influence of his discourses. In Bristol, he attended worship at the Unitarian chapel in Lewin's Mead; and there he had directed his son statedly to attend. If he had lived, however, he would have visited other places of worship at their second services.—Where he was best and fully known, the simplicity, candour, explicitness and openness of his mind were striking and acknowledged; and from these, together with his profound acquirements, his extensive information, his quick discrimination of character, his delicacy and honourable sentiments, his benevolent hopes and purposes for human welfare, his benignant concern for the comfort and happiness of all around him, his affectionateness and humility of disposition, his gentleness and quick sensibility, there was a charm in his presence and conversation which made one feel love for him as well as high respect. It was impossible to be much with him in the narrow circle of private life without entertaining attachment to him; or without feelings approaching to reverence, for the greatness of his endowments and the way in which he had devoted them to the welfare of his fellow-men, for the high excellencies of his character, for the purity and refinement of his sentiments, and for the earnest and elevated piety of his spirit. —Those who had the best opportunities of knowing him, say that the perusal of the Scriptures was his constant practice; and that his devotion was habitual, manifested by stated prayer, and by a frequent absorbedness of soul, the external expression of which left no room for doubt as to the direction and object of it."—*Dr Carpenter.*

"The result of his inquiries appeared in a work printed in 1820, in the Sanscrit, the Bengalee and the English, containing selections from the gospels, and entitled 'The Precepts of Jesus the Guide to Peace and Happiness.' This work contained enough to satisfy candid minds that he was becoming a Christian. It gave birth to a controversy, in which he was constrained both to inquire further and to state his views more explicitly, and the consequence was, that he avowed himself a believer in Christianity, and in the general views taken of it by Unitarian Christians, which, indeed, he luminously illustrated from the Scriptures and defended with an ability rarely exceeded by the best English theologians. —He died composedly, and though he spoke little, was observed to be frequently engaged in secret prayer. In Bristol, he expressed strongly his faith in Christ as the resurrection and the life. There can be no doubt, therefore, of his being a Christian, in the fullest sense of the term. As little doubt can be entertained of his being a Unitarian in the general acceptation of the word, although it is highly probable that he did not adopt all the opinions which are commonly supposed to be entertained by Unitarians, who differ almost as much from one another, as from the other various Christian sects.—He was accustomed to say, that *his heart was with the Unitarians.*—How far his embracing the Unitarian system in its general outline, considering his education, talents and research, is a testimony in its favour, I am willing to leave to others to decide; but I cannot help saying, that his becoming a Christian, after long, patient, and competent inquiry, appears to me to be a strong presumption in behalf of its internal evidence, by which he was impressed before he felt the force of the external evidence; and I may perhaps understand the motive, but I do not admire the wisdom, or admit the justice, much less the charity, of those Christians that would deprive our religion of so distinguished, able, and impartial a witness.— He was forward to express his gratitude to the supreme providence, for having placed India under the power of Great Britain, by which it had been preserved from the desolating tyranny of the northern barbarous powers of that vast continent, and under which, as he believed, the seeds were sown of social and civil reforms, of science, liberty, and moral and Christian truth."

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" Mr Arnot,—who was in habits of daily communication with him for years, both in India and this country,—says, that during the greater part of the period of his residence at Calcutta, 'the whole powers of his mind were directed to the vindication of the doctrine of the unity of God. In this, he maintained, the sacred books of Hindus and Mussulmans, Jews and Christians, agreed; and that all apparent deviations from it were modern corruptions. He propagated it day and night, by word and writing, with the zeal of an apostle and the self-devotion of a martyr. He was ever ready to maintain it against all gainsayers, from the believer in thirty-three millions of gods to the denier of one: for both extremes are common in the East. The writer remembers finding him at his garden house, near Calcutta, one evening, about seven o'clock, closing a dispute with one of the followers of Budh, who denied the existence of a Deity. The Rajah had spent the whole day in the controversy, without stopping for food, rest, or refreshment, and rejoicing more in confuting one Atheist than in triumphing over a hundred idolaters: the credulity of the one he despised; the scepticism of the other he thought pernicious; for he was deeply impressed with the importance of religion to the virtue and happiness of mankind.'"—*Mr Aspland.*

That the Antisupernaturalism into which the German scholars above alluded to have laboured to metamorphose Christianity, by a most awful prostitution of their great talents and endowments, has been actually carried to the length of Pantheism, or, which is the same thing, Atheism, a general testimony was adduced in a former part of this work (of this Vol. p. 158). I have recently met with a special confirmation of the melancholy assertion in Dr Hengstenberg's valuable periodical work, *Die Evangelische Kirchen-Zeitung;* vol. i. part vi. p. 371; Dec. 1827, Berlin. He gives the following citation from a Theological Journal, which was published in twelve successive volumes, from 1798 to 1803. The editor, Dr Gabler, lately dead, was Prof. Div. in the University of Jena. " Mr Fichte expressly says, p. 15, 'God himself is the vital and operative moral order: we need no other God, and we can comprehend no other.' This passage alone is sufficient to determine, how far Mr Fichte is justly chargeable with Atheism, and how far not. He admits a moral constitution of the universe, and this he calls God. Thus he does not altogether deny the Deity, and therefore is not an absolute Atheist. But he denies point-blank that God is a separate subsistence, a self-existent being; and thus he directly denies what the whole world has always understood to be meant by the term GOD, and so far he is certainly an Atheist. Or, in other words; Mr F. may represent himself, according to his own system, as not an Atheist; for he admits a God so far as his system will permit. But other persons, keeping to the universally received notion of God, must hold him to be an Atheist; for he denies, not only some incidental positions with respect to the Deity, but even the essential properties of God, in their proper and universally received sense; for instance, his personality, his individual existence, his being the Creator of the world, and the like. If these be denied, God ceases to be God. *Neuestes Theologisches Journal;* vol. iii. part ii. p. 212."

John Theophilus Fichte, the person here spoken of, was Professor of Philosophy, in the Univ. of Berlin, and died in 1814, at the age of 52. He attempted to form a new school of metaphysics, in rivalship to that of Kant. His system appears to have been a pure Idealism. His fundamental principle was that consciousness is the primary and indubitable ground of the proposition, *I am;* incapable of proof, because nothing is clearer: I *cannot* disbelieve it. To this, which is called *I or myself,* the laws of my nature [—Can there be laws, without a lawgiver, an intelligent and active personal being?—] *oblige* me to attribute a *real* and *certain* existence, that which establishes itself, *absolute being.* By experience I learn that I have a power of acting: but this power is limited on all sides by insuperable and incomprehensible obstacles, which are the *Not I;* and this is the whole of

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objective idea, that is, it is the external world, the product of my power to form ideas, or a creation made by my own necessary activity.—The *I*, thus seeing itself surrounded by the *Not I*, desires and strives after some *arrangement*, by which the objects forming its idea of an external world may be brought into proper relations to itself. This principle of arrangement, applied to moral ideas and relations, is the *Moral Order* of the Universe, that is, it is GOD. Experience teaches that a consistent practical observance of this moral order brings to the conscious *I*, certain feelings or a state, which are agreeable; and this is *Happiness*. Hence arises the idea and the practical principle of *Moral Obligation:* and *Religion* is a vital and active belief in the moral order of the universe, which further produces a confident expectation of the ultimate success of every good action.—According to this philosophy, I have no evidence of the existence of any other being than myself:—my own existence is a phenomenon which has occurred without a cause, unless the *I* be self-caused;—the external world is a product of myself, an idea, a phantasm, a nothing;—and it follows that there is no real, intelligent, conscious being which I may call God, since the moral order of the universe is but a group of ideas.

There is some reason to hope that Fichte renounced, at least, the worst parts of his insane and impious system: for, in some of his later publications, he transposed his *absolute I* into a One absolutely self-existent Being, pure Life, the rational I, at the summit of the universe, the only real Existence.—The following remarkable passage is cited from Fichte, but without mentioning the work, by Brentano and Dereser on Genesis ii. 15: "Who then educated the first human pair?—A spirit took charge of them; as an ancient, venerable, primeval writing represents, which, taking it altogether, contains the profoundest and sublimest wisdom, and discloses results to which all philosophy must come at last."—More extended and valuable observations on the life, character, and works of Fichte are in the *British Quarterly Review*, May, 1846; page 297, etc. an article entitled *The Priesthood of Letters*, an ample Essay of great interest and power, which I have no hesitation in ascribing to Dr Robert Vaughan.

Is it not then better and wiser to come to the Bible at first; and with our freshest faculties to drink at the well-head of TRUTH?

As proper to the subject of this note, I may quote a paragraph from another periodical publication, which has become extinct, but was, in its day, notorious for its habitually contemptuous treatment of serious religion, for its scarcely disguised infidelity, for its numerous and disingenuous cavils against the records of revelation, and for its very marked and frequent commendation of Unitarians and Unitarianism. Let the candid and upright account, as he may be able, for this conjunction of characteristics: the *fact* is unquestionable.

"APELEUTHERUS. A member of the Rev. Thomas Belsham's congregation in Essex Street, has written this book, and he dedicates it to his pastor, with some gentle apologies for dissenting from the dissenting church. It is written with the elegance of a gentleman, and the temper of a philosopher; but it aims at proving that the doctrine of a supernatural origin of Christianity is neither consonant with reason nor useful to virtue." *Monthly Magazine*, July 1820, p. 537.

Note C, page 336.

"Therefore thus speaketh the Lord Jehovah, Behold, I have laid in Zion a foundation-stone, a proved one, a corner-stone costly and fast fixed: whosoever trusteth on it needeth not fear." *Literally rendered from Gesenius's Version of* Isa. xxviii. 16.

"By the *corner-stone*, king Hezekiah is here to be understood, to whose person the prophet, in these oracles, often pays homage: chap. xxxii. 1; xxxiii. 17. This image was familiar to the Hebrew poets (Ps. cxviii. 22), so that the term *corner* could be used as a direct and intelligible appellation for *the chief persons*

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of a nation: see chap. xix. 13. 'The princes have misled Egypt, the *corner* of her tribes.' The New Testament writers (1 Peter ii. 6-8. Rom. ix. 33; x. 11) understand the passage of the Messiah, which its connexion hardly admits; as the *corner-stone* spoken of was laid already in the prophet's own time, and was to be the refuge of the pious." [But this is no objection, for the reasons which have been just intimated, and on principles which have, I trust, been abundantly established in these volumes.] "In Raymund Martini (*Pugio Fidei*, lib. ii. cap. 5) the Chaldee Targum is cited thus: 'Behold, I set in Zion a king, the Messiah, a king great and mighty.' But the word המשיחא, *the Messiah*, is wanted in our present editions: indeed I think it a spurious insertion, for the Targumist would have written *Messiah*, without the definitive ה, *the*, as is his practice. Yet this variation of reading shows that some of the Jews, among whom Jarchi is to be reckoned, have so understood the passage; while others, from a polemical motive against the Christians, have rejected that interpretation, and applied the passage to Hezekiah." *Gesenius Anmerkung.* in his *Comm. über d. Jesaia*, vol. i. p. 842.

"By the *stone*, some understand Christ, others king Hezekiah. My persuasion is that this stone, to which they were to flee and find protection from it, was the royal house of David, which it was the purpose of God to preserve amidst all these calamities. This privilege indeed that family enjoyed, not for its own merits, but on account of the Messiah who was to descend from it." *Michaelis Anmerkung, in loc.*

Note D, page 337.

Joel ii. 28–32 (in the Hebrew, iii. 1–5). The prophet presents two facts. First; the commencement of the gospel-dispensation, its spiritual nature, the divine influence which would sustain it, and its extension to all ages, classes and nations of men. This general fact is depicted, according to the established manner of the prophets, by grouping a number of particular images derived from the modes in which the inspiration of God was communicated under the Jewish theocracy. To me it appears evident, that the most certain principles of Bible-interpretation compel us to understand the application of this prediction to the church under the New Testament, as consisting in the *general fact* of the operations of the Holy Spirit, and by no means in the identical modes specified, namely prophesying, dreams, and visions. That influence was given by the glorified Redeemer, in a new and more copious manner; but in *such modes* as should be suitable to the new state of things. Those modes would of course include, (1.) The temporary and miraculous operations, of the kinds which divine wisdom judged best fitted for their purpose, and which were conferred upon the apostles and some others, with a *marked disregard to those distinctions and exclusions* which the corrupt traditions and proud prejudices of the Jews had set up: (2.) The permanent operations of the Holy Spirit, in giving success to the ordinary ministry of the gospel and other means of instruction; by his calm, secret, persuasive, and effectual influences on the human mind, acting in the most intimate association with all the faculties of perception, understanding, reasoning, and feeling.

The second fact predicted was the Jewish war, with all its horrors; the desolation of the country, the massacres and distresses of every kind, the burning of the city and temple, and the subsequent miseries which fell upon the Non-Christian part of the nation. These are described by those images and symbols which were generally employed by the prophets to convey the most awful ideas of revolutionary calamities. As evidence that this kind of imagery was the established vocabulary, if I may so speak, of the Hebrew prophets, for denoting events brought about, not miraculously, but by the constant providence and power of God in the changes

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of human society, I refer to Isa. xiii. 10; xxiv. 19, 23; xxix. 6; xxxiv. 4; Jer. iv. 23–26. Ezek. xxxii. 7, 8; xxxviii. 20. Amos viii. 8, 9.

The candid reader will pardon this digression to a subject not necessarily connected with that of these volumes, but on which I apprehend portentous mischiefs to sound theology and practical religion, from the recent diffusion of such notions concerning the prophecies of Scripture, as can be upheld only on principles which would destroy all certainty of interpretation and all hope of gaining a satisfactory understanding of the sacred word.

Note E, page 345.

"Certain philosophers suppose that Christ, with respect to his superior nature, is nothing more than a spirit that has emanated from God. But, on the contrary, Paul has already shown (chap. i. 16), that Christ is the actual Creator and Sustainer of all spirits; yea, of the whole world. He now confirms the same truth by saying, 'In him the whole fulness of the Deity dwelleth.' The term *fulness* is generally used in the sacred writings to signify the possessions or properties with which a person or thing is filled.——For example, Psalm xxiv. 1. Micah i. 2. Amos vi. 8.——With what then is Christ filled? With the fulness of the Divine Perfections. He is almighty, as the Father: infinitely wise, good, righteous, and holy, as the Father. He could say of himself, 'He that hath seen me hath seen the Father. John could write of him, 'We beheld his glory,' a glory of the Father, in the Only-begotten Son. Christ had not only some resemblance to God, as a shade-profile to the living figure: but 'bodily,' that is *really* and in deed and truth, he possessed all the Divine perfections; and that not in some respects and occasionally, but they for ever 'dwell' and abide in him. He upholds all things; he rules all things; he leads to eternal salvation all who believe in him." *Grösseres Bibl. Erb. Buch.* vol. xvi. p. 364.

Note F, pages 370, 372, 377.

Error

IRENÆUS, professedly establishing the Divinity of Christ, says, "Et iterum ad Romanos scribens, de Israel dicit, 'Quorum patres, et ex quibus Christus secundùm carnem, qui est Deus super omnes, benedictus in sæcula.'"—"And again, writing to the Romans, he saith concerning Israel, 'Whose are the fathers, and of whom is Christ according to the flesh, who is God over all [persons], blessed for ever.'" *Ed. Grabe*, p. 239.[214]

TERTULLIAN. "Apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius, Deum patrem appellem et Jesum Christum Dominum nominem. Solum autem Christum potero Deum dicere; sicut idem apostolus, 'Ex quibus Christus, qui est,' inquit, 'Deus super omnia, benedictus in ævum omne.'"——"I will follow the apostle, so that, if I have occasion to mention the Father and the Son together, I will use the appellations, 'God the Father, and Jesus Christ the Lord.' But, when I am speaking of Christ alone, I may call him God; as the same apostle says, 'Of whom is Christ, who is,' saith he, 'God over all things, blessed for ever.'" *Adv. Praxeam*, cap. xiii. *Ed. Seml.* vol ii. p. 218. In cap. xv. he cites the passage thus, "Quorum patres; et ex quibus Christus

[214] "Irenæus quotes the text as expressly asserting the divine and human natures of Christ. The Latin translation of Irenæus (which alone remains, and which reads *ex quibus Christus secundum carnem, qui est Deus super omnes benedictus in sæcula*), cannot of course admit of the punctuation and division which the Unitarians propose: to which I would add, that Irenæus is to be cited, not only as giving his own opinion, but as the witness to a fact. He must often have read the passage himself: he must often have heard it read: it is perhaps not assuming too much to say, that he may have heard it read by Polycarp himself, the immediate disciple of St John. He must therefore have known the manner in which it was customary to read the sentence in the churches; and we have seen that he reads it, not so as to make the doxology at the end a separate and independent clause, but so as to affirm that Christ, who came from the Jews according to the flesh, was also God over all, blessed for ever. We may conclude therefore, that the text was always read in this way, in the churches which Irenæus frequented." *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ;* p. 70; Sec. ed. 1829, p. 88.

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secundùm carnem, qui est per [*al.* super] omnia, Deus benedictus in ævum." P. 225.

CYPRIAN adduces the passage as a testimony to the Deity of Christ: "Quorum patres; ex quibus Christus secundùm carnem, qui est super omnia, Deus benedictus in sæcula." *Ed. Fell*, p. 27.

Dr Burton has fully shown that Hippolytus, Noëtus, Novatian, and Dionysius of Alexandria, gave their clear testimonies to the passage as a decisive declaration of the Deity of Christ. *Ante-Nicene Fathers*, pp. 77–83, 2d edit. pp. 88–93. The last paragraph of these passages is; "I would now ask, what grounds can Mr Belsham, or any other person, have for saying 'that this text was read so as not to appear to belong to Christ, at least for the first three centuries?' If it is ever quoted by the Ante-Nicene Fathers so as to support this assertion, I am not aware of the passage. I have looked carefully for it through all their writings; and I wish the reader to decide" [upon the copious induction of citations from the earliest Fathers down to Irenæus], "whether there is any trace, even the remotest suspicion, of any of these Fathers having understood the passage in any other way, except as *plainly declaring that Christ is GOD*."

The late lamented Professor was well entitled to use this language, the modest profession of which goes for a great deal more than its literal purport. From his private correspondence, I am enabled to assert that he was a most close and unwearied student of the Fathers, and that he had read those especially of the first five centuries with exact attention. He was appointed Regius Professor of Divinity, upon the death of Bishop Lloyd, in 1829; and died, after the illness of three or four days, on Jan. 19, 1836, at the early age of forty-two.

It is quoted in the Epistle of the Synod of Antioch to Paul of Samosata. *Routh Reliq. Sacr.* vol. ii. p. 467.

ATHANASIUS cites the passage many times, and in the most definite manner, according to the usual acceptation.

GREGORY the Nyssene. Ὃς οὐ μόνον Θεὸν, ἀλλὰ καὶ μέγαν Θεὸν, καὶ ἐπὶ πάντων Θεὸν, ὀνομάζει τὸν Κύριον· "Who [Paul] not only called our Lord *God*, but 'the Great God' and 'God over all.'" He immediately subjoins the three passages, Rom. ix. 5. Tit. ii. 13. 1 Tim. iii. 16. *Op.* vol. ii. p. 265, *ed. Par.* 1615.

Chrysostom has been adduced as an evidence against the reading Θεός. He has a course of Homilies on the whole Epistle; and, though he is in general, and very observably on the context of this passage, extremely diffuse, yet when he arrives at ὁ ὢν ἐπὶ πάντων Θεὸς, he is suddenly silent upon so striking and important a clause and every word in it, and passes immediately to the next words (εὐλογητὸς, etc.) which cannot stand alone, but are unavoidably dependent upon the preceding. But let us consider the prodigious number of his Homilies or Sermons (about a thousand) which were published, by being transcribed and circulated, in his lifetime or after his death; that these were taken from his mouth by (ἐξυγράφοι) *short-hand writers*; that, as he died at the early age of 53, after a life of astonishing hardships, labours, and sufferings, it is impossible that he could have written these productions, and to the last degree improbable that he could even have read many of the copies taken by his hearers; and that their diffuse, digressive, and declamatory character of composition affords reason to believe that they were generally extemporary discourses. Putting together these considerations, I would ask, whether it is not *in a very high degree probable*, that a passage *has been here lost* through the error of copyists. The reader will the better judge of the validity of this conjecture by reading the paragraph as it is now extant.

Ὅταν γὰρ λέγῃ, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, οὐδὲν ἄλλο φησὶν, ἢ ὅτι ὁ Θεὸς μὲν αὐτοὺς ἐβούλετο σωθῆναι, καὶ τοῦτο ἰδήλωσε δι' ὧν ἔμπροσθεν ἐποίησε, καὶ δι' ὧν ὁ Χριστὸς ἐξ ἐκείνων ἐγένετο, καὶ δι' ὧν τοῖς πατράσιν ἐπηγγείλατο. Αὐτοὶ δὲ ἐξ εἰκαιοσύνης ἀγνωμοσύνης ἀπεκρούσαντο τὴν εὐεργεσίαν· διὸ καὶ ἐκεῖνα

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τίθησιν ἅπερ τῆς τοῦ Θεοῦ δωρεᾶς ἐστιν ἐνδεικτικὰ μόνον, οὐκ ἐπείνων ἐγκώμια. Καὶ γὰρ ἡ υἱοθεσία τῆς αὐτοῦ γίγονε χάριτος, καὶ ἡ δόξα καὶ αἱ διαγγελίαι καὶ ὁ νόμος. Ἅπερ ἅπαντα ἐννοήσας, καὶ λογισάμενος πόσην ὁ Θεὸς μετὰ τοῦ Παιδὸς ἐποιήσατο τὴν σπουδὴν σῶσαι αὐτούς, ἀνεβόησε μέγα καὶ εἶπεν, ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν· τὴν ὑπὲρ πάντων εὐχαριστίαν ἀναφέρων αὐτὸς τῷ Μονογενεῖ τοῦ Θεοῦ. "For when he says, 'Of whom is the adoption and the glory and the giving of the law and the instituted worship and the promises,' it is the same thing as if he had said, 'God indeed was willing to save them, and of this he gave full manifestations by the works which he wrought of old, by the Christ's being descended from them, and by the promises which he made to their fathers; but they, from their own ingratitude, rejected his kindness.' Wherefore he [the apostle] brings forward those particulars which were not encomiums upon them, but only declarative of the bounty of God. For 'the adoption and the glory and the promises and the law,' were the offspring of his grace. Reflecting on all these blessings, and considering what great care God with his Son had exercised for their salvation, he utters this strong exclamation, and says, 'Who is blessed for ever, Amen:' referring his thanksgiving for all these blessings to the Only-Begotten of God." *Hom.* xvi. *in Ep. ad Rom.* vol. x. p. 229, *ed. Front. Ducæi.*

The last clause in this paragraph must strike the reader. It carries demonstration that Chrysostom regarded the words which were in concord with the terms of the ascription, but which are wanting in the Homily as it has come to us, as descriptive of the Saviour.

But if any doubt should still remain what was Chrysostom's reading of this text, that doubt will, I trust, be removed by another passage of this father; for the pointing out of which I am indebted to Dr Wordsworth. He is professedly establishing the Deity of Christ; and, after quoting Matt. i. 23, as a fulfilment of Isaiah vii. 14, also Isa. ix. 6, and the apocryphal passage, Baruch iii. 36, 37 (see Vol. I. p. 353, of this work), he proceeds, "Ὁ Παῦλος δὲ, Ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, φησὶν, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. Πάλιν· Πᾶς πόρνος ἢ πλεονέκτης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. Καὶ πάλιν· Κατὰ τὴν ἐπιφάνειαν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ." "And Paul testifies, 'Of whom is the Christ according to the flesh, who is over all, God blessed for ever, Amen.' Again; 'No whoremonger or covetous man hath any inheritance in the kingdom of the Christ and God.' And again; 'At the appearance of our Great God and Saviour, Jesus Christ.'" *De Incomprehensibili Dei Naturâ, Hom.* v. vol. i. p. 340.

It cannot be surmised that the text has been retouched to be in conformity with a desired reading: for the argument of the connexion proves the integrity of the citation, and the free mode in which the other passages are quoted, shows that there has been no retouching.

Note G, page 373.

Though the Annotation of Michaelis upon this verse is very prolix, I am disposed to annex it, both for its intrinsic utility and as it perhaps is the fullest specimen which I have had occasion to introduce into these volumes, of his peculiar and characteristic manner.

"*From whom, according to the human nature* (literally, *according to the flesh*) *Christ descendeth, who is God over all, blessed for ever. Amen!*" Here again the human and the superior or divine nature in Christ, are put in contrast; as the apostle had done before, in chap. i. 3, 4.

"Though it is not my object, in this work, to discuss doctrines of faith, yet, as this is the principal passage in Paul's Epistles which treats on the Deity of Christ, I think that it may be expected of me to say something upon it, by a large part of my readers, especially those who have not access to learned and critical commentaries on the Ep. to the Romans, or who from being unacquainted with the Greek language and with the principles of criticism, are not able to make use of such

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commentaries; while yet they desire to be informed upon certain important points. I am indeed aware that hereby I shall displease many persons in the present day, who look upon the Deity of Christ as an exploded doctrine: but, notwithstanding that, I cannot give up saying what, in my opinion, the Apostle Paul thought and taught upon this subject. If it be so demonstrably false as those who hold the opposite opinion maintain, there are two ways left for them to get rid of it; either that they reject the whole New Testament and the Christian religion, and that expressly because therein are contained doctrines which they believe to be so irrational; or that they do what they are pretty much in the habit of doing, namely, assert that it is an error which Paul had mixed up with his method of teaching Christianity. Some other errors they call Jewish: for this, they must contrive some other name. I write only for readers who wish to know *what Paul thought* concerning the superior nature of Christ. To give them an honest, candid, and true answer, is my design.

"The words are indeed exceedingly strong, in favour of the Deity of Christ; and that, not figuratively, as sometimes kings may be called gods upon earth, but a true and proper Deity. The apostle calls Christ not merely GOD, and that in contrast with his human nature, according to which he was descended from the Jews, but he annexes *two additional positions*, the strength of which has been deeply felt by the principal opposers of the doctrine of the Deity of Christ, particularly, for instance, by the eminently learned John James Wetstein; and they have not failed to place the matter in a clear point of view, with the intention of making it appear that Paul *could not* have said *such things* of Christ, but that the words must be either differently read or differently understood and translated.

"The first of these additions is, *ὁ ὢν ἐπὶ πάντων, who is over all.* These words, combined with the name *God*, are equivalent to the phrase, *the Supreme God.* Now, upon this, Wetstein (for him I prefer to mention to my readers as the most learned man of those who do not admit the Deity of Christ), in an ample Note [in his N. T. Gr. 2 volumes in folio, Amst. 1752], containing many quotations from the fathers and other writers, argues that Paul could not have used this expression with application to Christ, because many of the ecclesiastical writers of the first four centuries used it of God the Father *only*, and regarded it as heretical to say that Christ is the *God over all.* In reply, I would only remind my readers, that an erroneous position may often be expressed in exact Bible-words. Those false teachers who were in the habit of using that expression ['Christ is the God over all'], *meant* that he whom *they* called the Father (*i. e.* the God of the Jews, he of whom Moses and the O. T. spoke, the Creator of the world), *was not* the Supreme and perfectly good God, but an inferior spirit, very imperfect, or rather absolutely bad and foolish, and the author of evil; but that *the true Supreme God was Christ.* This is known from ecclesiastical history.

"Yet, as it is not my object to collect proofs for a doctrine or to enter into its defence, but merely to elucidate the meaning of the apostle, I feel it right to make an observation which, so far as I remember, no adversary of the Deity of Christ has thought of: this is, that the expression may merely signify *the God over all* MEN, *i. e.* the universal God of all mankind, whether they be Jews or Gentiles; as probably *ὁ ἐπὶ πάντων* is used in Eph. iv. 6. In that case, the proof would not be quite so conclusive. This interpretation is, indeed, a mere supposition: but impartiality and a strict regard to truth obliged me not to withhold it from my readers, who seek information upon this passage of the apostle.

"The second appended clause is *Blessed for ever.* In our language this may not seem an expression of so much importance; but it would appear in a very different light to the Jews. They used this phrase as an *exclusively appropriated* designation of the Supreme and True God. The phrase, *the Holy Blessed One*, or *the Blessed One*,—[is of incessant recurrence in the Talmudical writings, as a substitution for the name Jehovah.]

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"Now the second inquiry naturally arises, Did Paul actually write this passage as it stands? Is there no various reading of it?

"Conjectural alterations have been long ago resorted to. The emperor Julian has also been brought in, who writes, 'Neither Paul ventured to call Jesus God; nor Matthew, nor Mark; only the good-natured John.' But truly, it would be ridiculous to attribute to Julian so perfect an acquaintance with the N. T. and so exact a memory, that he must necessarily have recollected this passage; so that, from his assertion, the inference could be safely drawn, that the text did not read at that time as it does now. But, directly to the point, Cyrill of Alexandria, to whom we are indebted for the preservation of Julian's work against the Christian religion, introduces, in his Reply, this very passage, and that in such a way as leaves no room to suppose that any variation in the reading then existed.

"But, in fact, down to this present year, 1790, while we have made so great progress in the collation of manuscripts of the N. T., *no various reading* of this passage has been discovered, in any one of the numerous manuscripts that are known to exist; nor in any one of the ancient versions, though two of them are of the first [second?] century: nor in any of the ancient ecclesiastical writers, whether heretics (to whom we are beholden for the preservation of many various readings), or fathers of the church.[215] Now, whether, in order to turn out of the N. T. an unacceptable doctrine, it be proper to alter the text by mere conjecture; thereupon doubt I: and I have told my reasons in my Introduction.[216] Also, the most learned opposer of the doctrine of the Deity of Christ, the eminent critic Wetstein, does not agree with those who would alter the reading. However, I must fairly mention the conjectures which have been brought forwards, though hitherto no manuscript has confirmed them.

"1. Some would leave out the word *God*, and translate, 'Of whom Christ, according to the flesh, is descended, who is over all, to be held blessed for ever.' Thus the privilege, that Christ descended from the Jews, is shown to be greater than all the other forenamed privileges of the nation. 2. Others would transpose two words, so as to make, 'Whose also is the Supreme God over all, blessed for ever: Amen.' That is, to whom, the Jews, also God himself, the Supreme God, belongs, and is their God. Some, who cannot believe that Paul speaks of the Deity of Christ, have translated the words differently: either (1.) 'Of whom Christ, according to the flesh, is descended, who is over all. God be blessed for ever! Amen:' or (2.) '—— is descended. He, who is God over all, be blessed for ever! Amen,'

"I cannot say that either of these two translations appears to me at all probable; but, in Annotations for the unlearned, it is not very proper to launch out into the discussing of controverted explications, especially as it could not well be conducted without Greek citations.[217] Yet so much I will say: the total separation from the preceding connexion, of the ascription of praise to God, does not appear to me probable. The sentiment, 'Christ is descended from the Jews according to [the flesh] the human nature,' leads me to expect that something

[215] "I except one, not before noticed; that Cyrill has ἐπὶ πάντας (which makes definitely, *over all* MEN; see a former part of this Note); instead of ἐπὶ πάντων. The mention of this may seem too critical and learned; but I would not expose myself to the objection of concealing any part of the case, which might excite more suspicion in my reader. It has been pretended that an eminent Father omitted the word *God;* but the pretence has been examined by the critics, and refuted."

[216] "If we were at liberty to change, without any authority,——Rom. ix. 5,——the Bible would become so very uncertain, that every man might believe or disbelieve, as best suited his own principles. Against critical conjectures of this kind, I shall, in a subsequent section, bring such arguments, as I think, every candid and impartial Deist" [where is such a one to be found?] "will acknowledge to be true." *Introd. N. T. Bishop Marsh's Transl.* vol. ii. p. 387.

[217] "Yet it will probably be acceptable to some readers if I point out one thing, as well as I can make it intelligible. In the N. T., whenever 'Blessed be God!' occurs as a celebration of the divine praises, the word 'Blessed' stands *first*. But here it stands *after* the word 'God;' and, on that account, the sense is, according to the Jewish idiom, not 'God be blessed!' but, 'God, blessed,' that is, 'the blessed God.' The examples have already been collected by others."

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is going to be said on the other side, relative to that superior nature of his, of which the N. T. certainly speaks in other places. To say, 'He who is God over all, be blessed,' instead of 'God, who is over all, be blessed,' sounds strange to me: and the 'He who is,' seems superfluous.

"I, for my part, sincerely believe that Paul here delivers precisely the same doctrine of the DEITY OF CHRIST, which certainly stands elsewhere in the N. T., particularly in John i. 1–14.

"If I have been diffuse in this Note, it has arisen from the belief that many readers would desire information upon this passage, which they do not find in our common books of doctrinal instruction, nor, indeed, so satisfactorily detailed, in controversial works on the Deity of Christ; and which my readers themselves could not collect from learned and critical expositions of the New Testament." *Anmerkungen, in loc.*

Note H, pages 384, 385, 390.

Dr Burton has cast an important light upon this part of the inquiry.

"The question is one altogether of testimony: at least, before we have recourse to any other arguments, we must inquire what is the reading of the oldest [and the best] manuscripts. Griesbach is decisive upon this point. He observes that, though all the later manuscripts read Θεὸς, yet all the older read ὃς or ὅ· and accordingly he excludes Θεὸς from the text. I shall not say any thing more as to this decision, except to state that one manuscript in the Bodleian Library, of the eleventh century, of which Griesbach had no notice, confirms the reading Θεός. The manuscript which he calls 74 *Wakii* 2, and which is in the Library at Christ Church, reads Θεός. Griesbach had a very imperfect collation of this manuscript, and states it to be of the thirteenth century. The same reading of Θεὸς is found in another manuscript of the same Library, which Archbishop Wake considered to be 700 years old; and in three others, which appear also to be of the eleventh century.

"The object of the present work leads me more immediately to consider *what is the evidence* furnished by quotations of the passage in the writings of the Fathers. Upon this part of the question Griesbach observes, that Θεὸς 'is not supported by any ancient document older than the end of the fourth century,' and that 'all the Latin Fathers read *quod*.' I must observe here that, in proving the latter point, he quotes no Father who wrote prior to the Council of Nice. As to the Greek Fathers, he says that 'the oldest of them very seldom quote the passage:' but his reasoning is surely most strange, when he says, that the few who speak of '*God* being manifested in the flesh,' may have used the word *God* because they thought that the passage *applied to* Christ: but that we cannot infer from hence that *they found* Θεὸς in their copies! Mr Belsham tells us that Θεὸς is not cited by any early Greek writer, nor by any Latin writer whatever: and Dr Clarke is quoted by him as saying, 'that all the ancient Fathers, though the copies of many of them have now Θεὸς, yet, from the tenor of their comments, must always have read ὃς or ὅ.' Such are the statements of those who wish to exclude Θεὸς from the text; the accuracy of which we will now proceed to examine.

"In conducting the investigation, I shall note down in order some of the places where the Ante-Nicene Fathers have spoken of God or Christ being '*manifest in the flesh*.' In some instances we perhaps cannot decide whether they had the words of Paul in view, or no: wherever the expression is coupled with the mention of a *mystery*, the probability is increased that they intended to quote the passage; and though the word *God* may not be mentioned, yet the authority will be of value if the context shows that Christ's coming in the flesh implied that he had also another and a higher nature.

"Barnabas says, that under the character of Joshua, 'Jesus was typically manifested in the flesh (ἐν σαρκὶ φανερωθεὶς), not as the Son of man, but the Son of

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God.' c. xii. p. 41. Ignatius speaks of Jesus as '(ἐν σαρκὶ γενόμενος θεὸς) God born in the flesh;' and of '(θεοῦ ἀνθρωπίνως φανερωμένου) God being manifested humanly.' Ad. Eph. c. vii. p. 13. xix. 16.—Clement. [Alex.] speaks of 'the Word as a mystery made manifest, God in man;' and, at p. 812, he says that Christ '(φανεῖς θεὸς ἐν σαρκίῳ) was manifested God in the flesh.' Stromat. vi. 16. Hippolytus observes of Christ that, when he came into the world '(θεὸς ἐν σώματι ἐφανερώθη) he was manifested, God in the body.' c. Noet. c. xvii. ii. p. 19.——Dionysius of Alexandria says that Christ was 'invisible as God, and [yet] became visible; (θεὸς γὰρ ἐφανερώθη ἐν σαρκὶ) for God was manifest in the flesh.' Contra Paul. Sam. p. 211.

"This last seems to be *the only* instance in which we can say, with certainty, that the words of St Paul are expressly quoted: nor shall I venture to pronounce whether the allusion is sufficiently strong, in the other passages, to lead us to the conclusion that the Fathers found Θεὸς in their copies. I must, however, make two observations: (1.) That, when Griesbach says that all the Latin Fathers of every century read *quod*, the remark is incorrectly, if not unfairly, expressed; for no Latin Father of the first three centuries quotes the text at all: and Mr Belsham is surely not warranted in saying that, though some of the ancient Fathers quote the passage with Θεὸς, yet it appears from their comments, that they always read ὃς or ὅ. I have no hesitation in saying that, *in no single instance* do their comments lead to any such conclusion. (2.) I must observe that, whether the passages quoted above do or do not allude to 1 Tim. iii. 16, it is certain that the Ante-Nicene Fathers, when they spoke of Jesus 'being manifested in the flesh, did not merely mean that he was *really a man*, but that he, who was invisible as God, became visible and manifest as man.'" *Ante-Nicene Fathers*, pp. 142–144, sec. ed. pp. 158–162.

In 1830, my valued friend, Dr Ebenezer Henderson, published a Dissertation on the readings of this clause, entitled "The Great Mystery of Godliness incontrovertible;" in which, after a minute investigation of the question, he concludes that the reading ὃς is "destitute of solid and sufficient authority,—contrary to the idiom of the Greek language, and at variance with some of the first principles of Biblical philology and exegesis: and the reading of the received text has been established by a mass of cumulative evidence, derived from the sources to which an appeal is ordinarily made on questions of this nature." P. 86.

To that Dissertation Prof. Moses Stuart has written Supplementary Remarks, in which he largely discusses "the Internal Evidence," with great care and impartiality; he concludes,—"I consider it, on the whole, as a case made out, so far as evidence is as yet accessible, that Θεὸς *is the genuine reading.*" *Bibl. Reposit.* Andover, U. S. vol. ii. p. 78. Jan. 1832. The whole of these remarks, occupying 23 large pages, is an important addition to the many contributions which that excellent man and indefatigable Professor has made to sacred literature.

In the same valuable publication, we find this gratifying information with regard to Dr Henderson's Dissertation; but it does not tell us the authority of the report, which however we cannot doubt is good. "Of this little work, the Archbishop of Canterbury [Dr Howley] says, that it is a valuable specimen of critical ability, successfully exerted in the investigation and discovery of truth." Vol. i. p. 777. Oct. 1831.

The unknown editors of a beautiful edition of the Greek Testament (published by Boissonade, Paris, 1824), have followed Bowyer's ed. 1763, in printing ὅ. This was probably a result of their Roman Catholic predilections, in attributing too high an authority to the Vulgate. Had Dr Scholz, a priest of the Romish communion, not been actuated by the most honourable spirit, he might have done the same: but he does not even put ὅ in his inner margin, the repository of the readings which he calls *primary*, or leading characteristics of the great classes; and which therefore are entitled to much attention, though their evidence be not equal to that of those in the text. Ὅς is inserted, as the characteristic of the Alexan-

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drine family. That I may omit no means of affording satisfaction upon this highly interesting and difficult point of criticism, I will conclude this Note by giving as brief an abstract as I can make of Scholz's Notes.

"Instead of the reading *God* [Θεὸς] the majority of the most ancient Greek manuscripts, particularly those of the Alexandrine family, the greater number of the ancient versions, and of the Fathers Cyrill of Alexandria and others, have *who* [ὅς]. As each of these words is written, the former abbreviated, in the most ancient manuscripts, $\overline{\Theta C}$ and OC, the one might easily pass into the other. [The two cross strokes were sometimes negligently omitted, and then the words would become exactly alike: and sometimes they might be made in so fine and faint a manner as to become, after a long time, evanescent.] On the other hand, the first reading is followed by all the manuscripts of the Constantinopolitan family; by the Fathers, Chrysostom, Theodoret, John of Damascus, Theophylact, Œcumenius, Euthymius, Zygabenus, etc.; of the Ancient Versions, some Arabic, and the Slavonian. The Latin Versions [*i. e.* the old Italic and the Vulgate] and the Latin Fathers have *which* (*i* quod). The reading ὅς is the most difficult, since this word has no antecedent to which it can refer: it has therefore the weightiest *internal* reasons in its favour; while the reading Θεὸς has the great majority of external reasons. Both give a good, and nearly the same sense. *God has been manifested in the flesh* is equivalent to *he became flesh, i. e.* he became man: John i. 14. 1 John iv. 2, 3. 2 John 7." *Bibel, z. d. O.* Frankf. 1830.

"Θεὸς is in all the following *MSS.* examined by myself. [Here he enumerates 87, all being in cursive letters, a mark of an age not going higher than the ninth or eighth century; except one, Griesbach's G. of the Acts, and I. of the Pauline Ep., preserved in the library of the Augustinian Hermits at Rome. Scholz assigns it to the ninth or tenth century.] Nearly all the MSS. which have been collated by other persons; the Church Lesson Books; nearly all the printed editions. *Versions;* the Arabic of Walton's Polyglott, the Slavonic, and the Georgian. *Fathers;* Ignatius (in his Epist. to the Ephes. § 19), where the words *God manifested* [ἀνθρωπίνως] *as a man*, perhaps are an allusion to our passage; Chrysostom, Theodoret, Didymus (on the Trin. p. 83), Euthalius, Gregory of Nyssa (who appears to have read Θεὸς very often, and ὅς once), Macedonius, John of Damascus, Œcumenius, Theophylact.

"'Ος. The Alexandrine MS. in the British Museum [but this is strenuously denied; the controversy upon the fact is become an historical question, for the place is so worn by examinations during more than a century, as no longer to yield satisfaction to eyes and magnifying glasses], the Codex Ephrem in the Royal Library at Paris [this also is contested; see Henderson, pp. 38–41], G. of the Dresden Royal Library, and three cursive MSS. 17, 73, and 181 [a MS. of the thirteenth century, in the Laurentian Library at Florence, one of the MSS. upwards of 200, first collated by Scholz]. In the Vatican 1209 or B.; the E. Sangerman, now at Petersburg; and the H. Coislin; this place is lost by mutilations. Griesbach has endeavoured [but not successfully, see Henderson, pp. 37, etc.] to prove that the original writing in the Alex. and the Ephr. was OΣ, and altered by a subsequent hand into ΘΣ; and that in the Clermont, D., an original O had been turned into ΘΣ by a much more modern writer. *Griesb. Symb. Crit.* I. pp. viii.–liv. and II. pp. 56–76.—It must also be inferred, that the copies of those authors who relate that Macedonius, under the Emperor Anastasius I., changed ὅς into Θεός,[218] had the reading ὅς and regarded it as genuine: otherwise their accusation, whether just or unjust, would have had no colour.—This reading is preferred in the *editions* of Griesbach, Heinrichs, Vater, Lachmann, and some others.—*Versions;* the Coptic, both Memphitic and Sahidic, the latter or

[218] See a very minute account of this occurrence in Wetstein's Gr. Test. vol. ii. pp. 333–335, folio, 1752. It rests upon the narrative of Liberatus of Carthage, an ecclesiastical author of good reputation, who wrote about forty years after the alleged transaction. The illustrious Bentley, whose judgment on a question of Greek or Latin criticism is so highly venerated by all scholars since his

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Philoxenian Syriac in the margin.—*Fathers;* Cyrill of Alexandria, Theodorus [erroneously printed *Theodoret* in Scholz] of Mopsuestia, Epiphanius, two anonymous discourses in Chrysostom (vol. x. p. 764, and viii. 214). Gelasius of Cyzicus, or Macarius of Jerusalem, as cited by Gelasius in his Hist. of the Council of Nice. In Cyrill of Scythopolis (cent. 6th), we have this sentence, 'In Jerusalem the great mystery of godliness appeared.'

"ος. The Clermont MS. (*D).—*Versions;* the Old Italic of both the Bœrnerian and the Clermont MSS., the Vulgate, both the Syriac which may represent either ὅς or ὅ, the Arabic of Erpenius, the Æthiopic, and the Armenian.——*Fathers;* all the Latins in every century have read *mysterium* or *sacramentum quod manifestatum*, etc. yet understanding it of Christ. So Hilary, Augustine, Pelagius, Julian the Pelagian, Fulgentius, Idacius, the unknown author usually called Ambrosiaster, Leo the Great, Victorinus, Cassian, Gregory the Great, Vigilius of Tapsum, and the Venerable Bede.——Chrysologus, pope Martin I. (but in the Greek version of his epistle ὡς, *as*, is put), Jerome (on Isaiah liii. 11), has *qui apparuit;* and the Acts of the 2d Council of Constantinople, have *Qui manifestatus est*, etc.——With regard to the Greek Fathers, the following things are to be observed. By the most ancient, the passage is very rarely referred to, not even against the Arians, in the early part of that controversy. Cyrill of Alexandria does not appeal to this passage, in his reply to the Emperor Julian's affirmation that Jesus is never called *God* by Paul; nor does he mention the word *God* in his five Books against Nestorius. It is however evident that the Fathers could apply this passage to Christ, whether they read ὅ or ὅς. Hence some of them were accustomed to give to Christ the appellation of *the mystery;* and so, for example, the author of the Epistle to Diognetus (in Justin) might write, *He sent the Word* (*Logos*) *that he might be manifested to the world; who, having been preached by the apostles, was believed upon by the gentiles.* Origen (ag. Cels. book iii.) writes *Jesus is said* [in Scripture] *to be received up in glory;* and, in the Latin translation by Ruffinus [the Greek original is lost] of his Comm. on Romans i. 4, he says, *He who was the Word made flesh appeared to men in the flesh, as the apostle says* (*quia* being probably a mistake for *qui*) *Who was manifested in the flesh, justified in the spirit*, etc. The Epitomizer of Theodotus (probably in cent. 6th or later) chap. 18, *The Saviour appeared descending with the angels.* Basil (ep. 65) speaks *of the great mystery* that the Lord was manifested in the flesh. In a like manner Ignatius might have written [as cited above]. The spurious Apostolic Constitutions (B. vii. ch. 26), *O God, the Lord who was manifested* (ὁ ἐπιφανὴς) *to us in the flesh.* Hippolytus (cent. 3d, ag. Noetus, ch. 17), *He, coming into the world, was manifested God in the body;* but, as cited by Theodoret, it is *God and man.* Apollinarius (cent. 4th), cited by Photius (ed. Hœschel, p. 845); Καὶ ἔστι Θεὸς ἀληθινὸς ὁ ἄσαρκος ἐν σαρκὶ φανερωθείς. *He who* [as God] *is without flesh, having been manifested in the flesh, is the true God.* From such expressions, and from the application of the several clauses in the verse to Christ, it cannot be inferred that those Fathers read Θεός. Certainly some of the Greek Fathers did not so read. Clemens of Alex. in Œcumenius, has, *O mystery, with us the angels beheld the Christ!* Cyrill of Alex. (in the printed editions of whose works Θεὸς is indeed often put, but by an unfair proceeding of the editors, as I[219] have shown in my *Symbolæ Criticæ*, vol. i. p. 43), in his book

time, writes thus: "The account is this: Macedonius, Patriarch of Constantinople, was charged by the Emperor Anastasius as a falsary, that had altered and interpolated several passages of the N. T. in the copies used in that city; and particularly that, in the 1 Tim. iii. 16, he had ordered ΘΣ to be written instead of OΣ· and, for that crime of falsification, he was deprived and banished. Macedonius might really do this; and, where any copies had it OΣ, he might order to correct it ΘΣ by a small stroke of the pen. That the copies did vary here of old, is most certain: and there is one in the Colbertin Library that has it OΣ, at this day. [He probably means the 17.] But it is as certain that Macedonius was not the first introducer of that reading; many ancient Fathers citing and explaining it ΘΣ before he was born." *Phileleutherus Lips.* p. 124.

[219] It is GRIESBACH who is here speaking. Scholz has copied *very largely* from him in this note,

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to Theodosius on the True Faith, has, *The great mystery of godliness, that is, Christ* (ὃς ἐφανερώθη), *who was manifested:—I conceive that the mystery of godliness is no other than he, our Word* (Logos) *from God the Father, who was manifested,* etc. And in his treatise addressed to the Empress, § 1, *Who is he that was manifested in the flesh? It is plain that everywhere and in all respects it is the Word who is from God the Father; for thus will the mystery of godliness be great.* Also, in his book on Worship in Spirit and Truth, *In each pillar is Christ the support of the church and the foundation of the truth, according to the declaration of Paul.* Cyrill also reads ὃς in an Explanation of the 12 Anathematisms, extant in MS., in four MSS. of *Catenæ* [series of Expositions selected from the Fathers], and in the citations of Marius Mercator, Photius (in MS.) and Œcumenius.

"Some Fathers, frequently adduced in support of the reading Θεὸς, are either cited erroneously, or the passages are not free from grounds of doubt: for instance, Athanasius, to Serapion, epist. 4, and the Oration upon the Incarnation of the Word, vol. iii. p. 33 [ed. Bened.]. But, in the former of these passages many MSS. omit the entire paragraph usually adduced on this question; from which it appears to have been a gloss [or annotation] of some other Constantinopolitan writer, rather than of St Athanasius himself. To this head also it appears that Gregory of Nyssa must be referred; to whom modern editors do indeed attribute Θεὸς ἐφανερώθη, but who in his Disc. ag. Apollinarius, p. 138, has, *The mystery was manifested in the flesh, well expressing this sentiment, this our* (Logos) *Word:* so that he seems to have read ὅ, or even ὅς.

"If we consider the *internal* probability of these readings, we find that from each of them a good sense, even the very same sense, may be drawn. The reading ὃς is more difficult, and more unusual [as to grammatical construction], than either of the others. The origin of Θεὸς from ὅς, and that of ὅς from Θεὸς, admit equally of the same explanation; namely, that ΟΣ might easily pass into ΘΣ, and ΘΣ as easily get changed into ΟΣ. But ὃς is the reading of by far the smallest number of [MS.] authorities, and those distinguished by innumerable interpolations. On the contrary, the reading Θεὸς is defended by almost all the Greek manuscripts, and by the other sources of evidence which have been brought forwards in this statement." *Nov. Test. Gr.* in loc. Leipzig, 1836.

In this elaborate Note of Dr Scholz, I have been pained to discover several errors, whether original oversights or faults of the press; and I have carefully endeavoured to remove them.

But while this cautious, and generally most impartial, critic has copied from Griesbach so much of the Note now cited, he has not seen fit to insert the concluding observations of that editor; evidently because the reasoning contained in them is at variance with his own. I shall therefore supply this deficiency, both for the sake of the argument itself, and in justice to Griesbach, who has, I think, been treated, in reference to this question, with some uncandid and unjust asperity. I must also acknowledge my own opinion, that, in reasoning upon the probable origination of the differences, the weight of strictly equitable argument is on the side of the latter. I cannot but wonder that Scholz should affirm a mutual *equality* of probability, in the transition of the one reading into the other. Every person acquainted with Ecclesiastical History must be aware that, from an early period in the second century, the controversy concerning the Person of the Saviour had excited the most lively attention of Christians; and that, on the part of the defenders of the generally received doctrine, the most watchful jealousy existed against all the endeavours of its opponents. The reading Θεὸς would be almost universally acceptable and welcome; but ὅς would

without acknowledgment, without using any mode of discriminating his own interspersed matter from that of Griesbach, without even altering the personality of expression, as in this instance, and actually retaining opinions, near the end, in which one cannot easily imagine that he coincided with the critic whom he was transcribing.

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as generally be viewed with suspicion and repugnance. The possessor of a copy having the former reading would be little liable to exchange it for the latter, even from negligence or accident, much less of set purpose. If any copyist had ventured upon such a presumptive alteration, detection and reprobation would be certain, speedy, and loudly proclaimed. On the other hand, the facility of a change the other way, being by the addition only of two small strokes, and even one would suffice, and the general agreeableness of the result thus given, would be likely to produce a *tendency* in *that* direction much more powerful than we can conceive as contingent in the contrary direction. Prof. Stuart, in his Dissertation on the Internal Evidence, before mentioned, has ably discussed the grammatical parts of the question, and his conclusions are very satisfactory: but he has taken no notice of this particular, in the hypothetical reasoning on the case. Neither has Dr Henderson touched upon it. It may be asked, Whether the slender manuscript authority which exists in favour of ὃς, may not have been derived from a Samosatenian or Arian source? We reply, that no charge can be justly brought against any person or party among the early Christians (after the time of Marcion, in the second century, and it is not clear even against him), of designedly corrupting the text of the Scriptures: and further, that it is impossible to imagine that the most important of the Ancient Versions were all corrupted.—I do not mention this consideration, as if it were sufficient to induce a rejection of the conclusion in favour of the common reading, or materially to weaken our confidence in that conclusion; but to apprize the unpractised reader of the many and great difficulties which rest upon the entire question.—I now adduce the concluding portion of Griesbach's Note.

"Supposing the reading ὃς, the origination of the others may be very naturally accounted for. It is evident that ΟΣ might easily pass into $\overline{\Theta\Sigma}$, as copyists were not likely to be ignorant that the passage was generally understood of GOD the WORD. In like manner μυστήριον—ς would readily occasion μυστήριον—ὅ. On the other hand, if $\overline{\Theta\Sigma}$, which expressed a sentiment in accordance with the almost universal persuasion of Christians, were the genuine reading, no man could have made out ὅ from it; and scarcely any man, ΟΣ. It has been surmised, that the first syllable ΘΕ might fall at the end of a line, or the bottom of a page, and then the other syllable, ΟΣ, would begin the next line or page; and hence a copyist, too intent upon hastening his work, might overlook the Θ and take up only the ς. But this is not a credible supposition; for it has been the constant practice, so far as our knowledge extends, from the earliest times, to use for Θεὸς the abbreviated form $\overline{\Theta\Sigma}$· in which so common and well-known abbreviation, a copyist could not easily commit a mistake. And if even it were admitted that some copyist might have accustomed himself to write ΘΕΟΣ in four letters; yet, supposing it ever to have happened to him that the word came at the end of a page or line, where the narrowness of the space would admit of only two letters, we cannot well doubt but that he would have used the common abbreviation. For the remaining part of the case; should we suppose ὅ to have been the original reading, it would not be easy to conceive how ὃς could have arisen from it.

"I arrive therefore at the conclusion, that, if the diversity of readings arose from any accidental inobservance or carelessness of copyists, the estimate of probabilities is on the side of ὃς· but that, if the alteration were made designedly, then the reading Θεὸς becomes the most exposed to suspicion. This reasoning is confirmed by the example of those manuscripts, in which the original reading has been altered by a later hand; as the Alexandrine, the Ephrem, and the Clermont. There is nowhere an instance of Θεὸς being turned into ὅ or ὃς· but the case is the reverse; the change by correctors has been from ὃς or ὅ to Θεός." *Griesb. in loc.*

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The reader will recollect that the allegation of corrections by later hands, in relation to those three manuscripts, is a subject of strenuous contest.

Note I, p. 391.

It is painfully instructive to see the power of truth struggling against an inclination, it is to be feared, very unfriendly to its fair admission. Such a spectacle is presented to us in the following extract from the *Adnotatio Perpetua* on a part of this Epistle, by Dr David Julius Pott, one of the Divinity Professors at Göttingen.

"That the word *Lord*, being opposed to the opinion of the heathen about their 'many lords,' which appellation they were accustomed to apply to their gods, is in this place also employed to signify *God*, can scarcely be doubted without abandoning the laws of grammatical interpretation. At the time when the apostle wrote, the name *Lord* was held to be of so exalted a kind, that it could not be given even to the Roman emperors without incurring the charge of flattery. See *Tacitus*, Annal. ii. 87, and *Suetonius*, August. § 53. Therefore Κύριος, used in this connexion, answers to the Hebrew אדני (*Adonai*) as a name of the Deity, representing his universal power and government. See Gen. xviii. 3, 12, compared with Matt. iv. 7, 10, and innumerable other places. But, whether the writer of the Epistle sent by the Corinthians to Paul" [see ch. vii. 1, and viii. 1, from which epistle, some think that the first sentence of ver. 1, and the whole of vers. 4, 5, 6, are citations], "and the persons in whose name he was writing, applied this exalted epithet to Christ, in consequence of the opinions which prevailed among the Jews, who, chiefly from the time of their sufferings under the Babylonish captivity, when their national interests seemed to be involved in irretrievable ruin, conceived that those deplorable circumstances required a helper and saviour who should be really *Divine*, and thus by degrees elevated their ideas of the dignity and supremacy of the Messiah to the more perfect conception of *God* himself: or whether they deduced it from the system of the Alexandrian philosophers, in which, as we learn from Philo, the *unbegotten God* was considered as the (αἴτιος) *producer* (ὑφ' οὗ) BY WHOM *the intellectual world* was created, and the *Logos* (the doctrine concerning which the evangelist John applied to the elucidation of the divine nature of Christ) was considered as the (αἴτιος) *producer*, in an instrumental sense (as the ἐργάλειον or ὄργανον), (δι' οὗ) THROUGH WHOM *the sensible world* was created; so, by the use of the preposition διὰ ('*through* whom, *through* him'), intending to represent Christ no less than (ὁ Θεὸς, with the article) God, as the creator of *all things*: or whether (as the association of ideas appears in Horace, 'terrarum DOMINOS evehit ad DEOS') by combining the appellative '*the* LORD' with that of 'GOD,' the supreme and all-perfect majesty (as the Greeks and Romans called their greater gods, *lords*), and thinking perhaps of the Romans, who would have conferred upon Augustus the divine title of (*dominus*) LORD, on account of his being *the former of the Roman empire*, but he refused to take so exalted a designation (see *Tertullian's Apologeticus*, cap. 34), they intended, by the use of the expression (Κύριος, δι' οὗ τὰ πάντα, i. e. οἱ πάντες, *all Christians*), 'Lord, through whom are all things,' only to express that Christ was, as it were, the *creator* and former of *Christians*, in other words, *the founder of the new religion* by which men become as it were 'new creatures' (Gal. vi. 15), in which sense this is affirmed by the apostle when he says '(ἐν ᾧ) *by whom all these things* (τὰ πάντα) *were created*,' and that therefore Christ is also called, in the same passage (Col. i. 15–18), 'the Image of the invisible God' and the 'First-born of the whole creation:' whichever of these interpretations is to be preferred, I presume not to determine; though I scarcely need to remark that the last appears most readily to comport with the terms and purport of the passage." *N. T. Koppianum*, vol. v. par. 1, p. 318. Göttingen, 1826. I request the reader also to turn to Vol. I. pp. 366–369, and of this Volume, pp. 229-235, and the Suppl. Notes to that Section.

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This notion, that the doctrine and expectation of a personal Messiah was formed by gradual accretion, so to speak, out of the ardent patriotism, the longing aspirations, the pious hopes and prayers, of the best parts of the Jewish nation, awakened and sustained by the noble enthusiasm and poetic inspiration of the prophets, particularly during the captivity; is one of the pillars of the Anti-supernaturalist system. But how irreconcilable it is to the fair and honest interpretation of the Scriptures of both the Old and the New Testament; how it implicates the pure and disinterested and ever self-denying Jesus[230] in the horrid charge (which these men can contemplate without emotion) of systematic deception, or the fond delusions of a "noble enthusiasm:" how plainly, in a word, it is an artfully disguised and decorated *Infidelity;* I submit to the judgment of every candid man.

[230] I state these characters of the Founder of Christianity solely upon their own showing. In addition to citations which have before been adduced, I take the commencement of Wegscheider's Part III. Chap. ii. which he entitles, "On the Divine Method of effecting the Salvation of Men, by Jesus Christ."

"From all eternity God, in his wisdom, provided by various means for the deliverance of the human race, as far as possible, from the moral corruption and misery consequent upon sin. Not only by the power and emotions of conscience, the vicissitudes of human life, and those operations of his providence which are usually called the natural punishments of vice and rewards of virtue, doth God impel sinful man to repentance and reformation, so that he may lie under no necessity of persevering in depravity, and may even himself possess the power of commencing a virtuous course, which is man's moral liberty (John viii. 34, 36); but he has moreover raised up, among many nations, men of distinguished wisdom and goodness, that they might, by their doctrines and examples, instruct their respective countrymen and exhort them to reformation of life, or even, by the transmission of civil and religious institutions to posterity, prevent them also from falling into vice and wickedness. But, among all who have, in this way, deserved well of their contemporaries and of future ages, the highest place in our veneration is due to Jesus of Nazareth; to whom was given the appellation of Christ, answering to the *Messiah* of the Hebrews, and at the same time distinguishing him as the founder of a divine or heavenly kingdom, though not in exactly the same sense as that which the Hebrew nation had been led to form, by certain passages of the O. T. which they looked upon as prophecies and types." *Instit. Theol.* p. 389, ed. 6; Halle, 1829.—"Early distinguished by the most excellent qualities both mental and corporal, animated by an ardent sense of religion, and deeply imbued with the knowledge of the sacred books of the O. T.,—he came forth as a Teacher of Religion.—He unsparingly attacked the traditions and the pernicious subtleties of the Pharisees, he boldly reproved the infidelity of the Sadducees, and in every respect he sedulously laboured to restore the religion of his country to a perfect practical system of inward purity and outward rectitude. By his excellent teachings and his illustrious actions, he soon became so celebrated that he was by many regarded as a prophet, and even as the Messiah, for whom the Jews of that age were most anxiously looking. Nor did he hesitate to profess himself to be the Messiah or Son of God, and the messenger of God; since God, in his providence, had so directed that the mind of Jesus should be induced, principally by some passages of the O. T., to take up a most firm persuasion, that this dignified Messiahship belonged to him, and that God had especially conferred upon him the office of a divine teacher; both these notions being in accommodation to the opinions of his age and country." *Ib.* p. 398.

To refresh the reader's mind, disgusted as it may well be with this impiety, I add a few sentences from a distinguished physician and philosopher, one of the brightest ornaments of his profession and his country.

"The bond is broken which joined man to God; and, not man, only God himself, can tie the knot again. The history of the human race is but the history of its endless wandering without God; sometimes putting out vain efforts to find him, sometimes satisfied with fancied resemblances of him, sometimes in full forgetfulness of God.——The history of Revelation——rises into view as a divine promise, having for its condition and its basis, Faith, the only mode left for man to approach Deity. This promise, like a rich and beauteous bud, at first inclosed in manifold coverings, swells and unfolds itself from age to age, till in Jesus of Nazareth it opens into bloom, and scatters its fragrance over the whole world.——Thus the last link of the chain maintains its dependence on the first. No Saviour is conceivable where there is no sin; and there is no redemption from sin and its consequences, without a Saviour. The manifestation of Christ thus stands in necessary connexion with the fall of the first human beings; and the promise given them receives in him its perfect fulfilment. This must appear plain to every man who, with thorough examination and strict demand of proof at every step, has traced this phenomenon" [an expected Messiah] "through the history of mankind. But this no man can do, whom the ardent love of truth leads not to *the fountain of all truth*, which springs forth, from no pedantic show of reason, from no scientific theory, from no scheme of identity,——from no Plato or Aristotle, from no Indian or Chinese philosophy of religion; but solely from that simple *book of books*, which can be understood only in proportion as the heart is simple and pure. In vain seeks he wisdom, who seeks not truth: and he seeks not truth, who is labouring to hide from himself, or even wholly to deny, the *sinful state* of his own, his *self-willed* nature. He who wears the bandage over his eyes, cannot see the light." *Lehrbuch der Anthropologie, u. s. w. von J. C. A. Heinroth, M.D.* etc. Leipzig, 1822; pp. 328-332.

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RECAPITULATION

OF THE EVIDENCE CONTAINED IN THE APOSTOLIC EPISTLES CONCERNING THE PERSON OF CHRIST.

IT is in the Epistolary writings of the New Testament that we have reason to expect, according to the emphatical promise of Christ, the completion of the system of revealed truth. It was reserved for the apostolic teaching, "by word and by epistle," to display the finished edifice for which the former dispensations had been preludes; the accomplishment of ancient prophecy; the answer to the prayers and hopes of the church; the unfolding of mysteries, so far as is compatible with the present state of imperfection and trial; the perfecting of the sketches of doctrine which Jesus had purposely left in outline; the entire disclosure of the principles, the precepts, the cautions, the promises, and the threatenings, which the historical book of the Acts presents only in brief statement or incidental allusion. The Evangelists have given us the inestimable records "concern-"ing all things which Jesus BEGAN both to do and to teach:"[1] and what HE thus began in his personal ministry, it was his will to continue and complete by the inspiration of his Spirit, through the faithful and unremitting labours of his chosen messengers: and their Letters to the Churches, are our documents and repositories for the whole substance and character of their teaching.

The Author of Christianity had said to them; "He that "heareth you, heareth me: and he that despiseth you, despiseth "me; and he that despiseth me, despiseth him that sent me.— "These are the words which I spake unto you, while I was yet "with you: that all the things must be fulfilled, which were "written in the law of Moses, and in the prophets, and in the "psalms, concerning me. Then opened he their understanding, "that they might understand the Scriptures.—The Instructor,— "the Spirit of truth,—he will testify concerning me; and also "ye shall testify.—He will teach you all things, and bring to

[1] Acts i. 1.

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"your remembrance all that I said to you.—He will guide you "into all the truth.—He will declare unto you things that are to "come. He will glorify me.—As my Father sent me, even so "I send you.—Receive ye the Holy Spirit.—Ye shall receive "power from the Holy Spirit coming upon you; and ye shall "be witnesses for me,—unto the uttermost part of the earth."[2]

They, then, could say with the highest truth and solemnity; "We are of God.—We speak the wisdom of God,—the hidden "wisdom, which God foreordained—: the things—which to us "God hath revealed by his own Spirit.—We have received, not "the spirit of the world, but the Spirit which is of God.—We "have the mind of Christ.—Therefore, he that despiseth, de- "spiseth not man but God, who hath also given his own Holy "Spirit unto us."[3]

The Epistles of the inspired apostles, therefore, are our authorized and infallible comment upon the historical writings of the New Testament. Without a faithful investigation and comparison of both these parts of the Scriptures, we cannot enjoy a conscientious satisfaction that we have employed the due and sufficient means for assuring ourselves what is the genuine doctrine of the Christian religion. Upon the great subject of this Inquiry, it was our endeavour to elicit the information supplied by the Gospels and Acts: and we have carried the process of analysis and induction through the remaining writings of the holy apostles. As, after each of the former parts of the investigation, the results were collected in the synthetic form; so it is proper now to present a similar summary of the information which we have gathered from the Epistles and the Book of the Revelation.

In taking this review, the first remarkable feature that strikes our attention is the combining of qualities in the same subject, which are the undoubted attributives of two essentially distinct and inconvertible natures. Yet this language, involving combination, is used by the apostles habitually, without any indications of being oppressed by an insurmountable difficulty. This fact appears incapable of solution, except on the admission that the writers, in so expressing themselves, were directed by an infallible and divine teaching, and were fully sensible that, in

[2] Luke x. 16; xxiv. 44, 45. John xiv. 26; xv. 26; xvi. 13, 14; xx. 21, 22. Acts i. 8.

[3] 1 John iv. 6. 1 Cor. ii. 7, 10, 16. 1 Thess. iv. 8.

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this astonishing combination of opposite properties, there was no real incongruity. The necessary inference is that which we have been obliged to draw, from finding the same habit of expression in all the preceding parts of our inquiry; that, in the Person of the Messiah, the two natures of humanity and deity are really united, in a manner the most intimate and indissoluble, yet without the extinction of either class of properties, without confusion, and without any impediment to the affections and exercises distinctive of each.—"Without controversy, GREAT is the mystery of godliness," the transcendent doctrine of piety and truth!

We have found the general idea of *pre-existence* pervading the whole current of the apostolic testimony; in some places directly affirmed, but usually in the way of implication. Christ is also spoken of, in the same current style of assumption and implication, as having *come*, or *been brought, into* the condition of human and mortal existence; and that this coming to mankind was an act of beneficent indulgence and condescension, so great as to be above description, thus implying an original dignity and worth superior to those of any created nature; for it would have been an unspeakable favour and honour conferred upon any creature, to have been invested with the office of being the Saviour of the world. He is shown to be the intervening Agent, between the holy government of God, and man the offending creature: an intelligent, voluntary, and active being, condescending to become man in order to effect a purpose of infinite goodness. To Christ is attributed a richness and fulness of *moral excellency*, the same kind of beauty and grandeur which the Scriptures always present to us as that which constitutes the peculiar glory of the Divine Perfections. The *knowledge* of Him is represented as the most exalting and dignifying attainment to which men can aspire, and as conferring upon them the most valuable benefits. The *Name* of Christ is represented as possessing the same characteristics and relations, and claiming the same honours, as those which belong to the Name of God. He is represented as possessing an original and intimate knowledge of the attributes, purposes, and acts, which are peculiar to the Deity. His own will and purposes are spoken of as unsearchable, and as identical with those of the Eternal Mind. To him are attributed a legislative and judicial authority, and an actual power, in the moral government of the world; a dominion over

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the mental actions and affections of men, their consciences, their responsibility, and their moral state. He is described as having all futurity lying open before him, and as disposing of all persons, things, and events, at his own pleasure. He is represented as the Source of the apostolic verity and authority, the efficient Producer of the miraculous attestations to Christianity, and the Author of the prophetic inspiration, though it was granted ages before his human existence.

The Epistles also, in their entire strain of assertion, implication, and recognition, hold forth Jesus Christ as the Author and Imparter of that which is the supreme good to rational creatures; he is the Deliverer and Preserver from moral and natural evil, in their most dreadful forms; and he is the designing and active Cause of all that constitutes the perfection of man, spiritual happiness, in its essence, its production in the mind, its progress, its security, and its heavenly consummation. He is the Possessor and Imparter of life, both in its inferior and in its highest modes of subsistence. On him the being and the well-being of all happy creatures depend for ever. He confers ability for enduring the severest trials, and for performing the most difficult duties. He counteracts, restrains, and destroys the mightiest agencies of evil. He is the Proprietor and Sovereign of mankind, and of the universe besides. He is even represented as the Creator of the universe, subsisting in oneness with Deity at the first production of dependent nature; and as the Sustainer and Preserver of all things, material, intellectual, and moral. It is he that will raise the dead, and effect, upon those who shall be living at the time of the universal resurrection, the analogous change in their corporeal frame. To him will belong the sovereign adjudication, irreversible, and without appeal, of the everlasting state of all the individuals of mankind.

These writings further exhibit Christ as the proper Object of confidence, for the acquisition of the greatest possible blessings; and of veneration, love, and delight, in preference to every thing created. He is appealed to in awful and holy obtestations; and is the express Object of religious invocation, in both prayer and praise. To him religious obedience is directed, as its proper Object; and it is against him that disobedience is committed. Ascriptions are made to him of supreme honours, comporting with the highest celebrations of Jehovah in the Old Testament. All created intelligences, even the highest, are introduced as

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adoring him; both in the dispensations of time and in the future world. He is displayed as supreme in excellency; superior to all creatures, distributively and collectively; being the true, full, and proper representation to mankind of the Infinite Godhead; the Son of God, in a manner peculiar to himself, and exclusive of any mode of created existence; of the same nature as the Father; unchangeable; eternal; having all Divine Perfection; denominated the Lord, in connexions and with predicates requiring the highest and absolute sense of the appellation; God; the God and Lord; the Christ and God; the True God; God manifested in the flesh; our Great God and Saviour.

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GENERAL REVIEW AND CONCLUSION.

It now remains for us to collect and combine the sum of the ENTIRE TESTIMONY borne by Jesus Christ himself, and by his authorized servants, on the great subject of our inquiry.

These inspired writings have given us the history of a wondrous individual, the descendant of Adam and Abraham and David, the son of Mary; who came into the world as the subject of divine predictions, and was born in a manner contrary to the ordinary course of nature; also whose character, conduct, and fortunes, with their influence upon individuals and nations, through all succeeding time, have been the most remarkable that have ever engaged the attention of mankind.

Even by those who have been unwilling to yield obedience to his claims, he has been acknowledged to be the greatest moral phenomenon in the universe. Often have his enemies admired and praised him.

His mind exhibited, beyond all parallel among mortals, the union of wisdom and holiness, meekness and majesty. All his dispositions were the most lovely, yet unspeakably dignified. His whole moral character was the perfection of unalloyed and absolute goodness.

Yet his lot was poverty, contempt and sorrow. Besides all outward distress, he was evidently the victim of some mysterious and inward cause of grief, the most agonizing and overwhelming. For these his sufferings, there were reasons and motives founded in consummate wisdom and the most generous philanthropy; and there were designs, which reached forth to all the nations of mankind, to all times, and to the vast comprehension of the eternal world. The effects of his life and actions, and of his sufferings and death, can be measured only by the extent and the duration of the supreme good. Of that good, he is the Teacher, Possessor, and Giver. Having triumphed over all the malignity of sin, and all the power of

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pain, he holds the empire of life and happiness, and is the Author of eternal salvation to all that obey him.

With the declaration of these high powers and prerogatives, we find sometimes incidental intimations, and sometimes direct assertions, of his possessing another condition of being, superior to that in which he appeared among mortals; pre-existent, heavenly, and divine.

In a sense peculiar to himself he is the Son of God. His nature is perfectly known only to God his Father. He existed, and acted, before his human birth, before his earthly ancestors, before the world was brought into existence.

Intrinsic worth and personal dignity are attributed to him, of such kind and in such a degree as are not compatible with the idea of dependent being. He possesses the peculiar excellencies of nature and attributes, which constitute the specific glory of the Deity. He is One with the Father, in will, design, operation, and even existence.

To him are attributed those powers and properties which are most distinctive of the Divine Essence, and of which a created nature is necessarily incapable. A knowledge of the counsels and will of the Deity, not derived by communication, but original, natural, and intuitive: the possession of necessary and essential life: the possession of the whole assemblage of holy beings as his own peculiar property: absolute and infinite power: supremacy over the created universe: providential dominion and agency: unsearchableness: omnipresence: omniscience: parity in power with the Almighty Father: unchangeableness: eternity: absolute perfection: existence as one Being with the Deity.

To him Divine Works are ascribed. The creation of all dependent nature generally; and particularly the being and well-being of the intelligent and holy universe: the bestowment of life and the resuscitation from the state of death: the pardoning of sin: the recovery of men from the extreme of moral ruin: the conferring of all spiritual and eternal blessings, the greatest possible enjoyment, the supreme good: the veiling of his own proper glory, and the resuming of its manifestation: the relinquishment and resumption of his human life: the bestowment of divine influences, both ordinary and miraculous: the working of miracles by a power declared to be co-ordinate with the power of the Father: the inspiration of the ancient

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prophets: the qualifications, mission, miracles, and success of the apostles: the diffusion and efficacy of the gospel: the conduct of providential dispensations, in all the events of the present state with regard both to individuals and to the whole body of his church: the irresistible destruction of the anti-christian power, that tremendous enemy to the welfare of the world: the protection and deliverance of his servants, in all their duties and difficulties, and from every possible danger and evil: a perfect intuition, control, and dominion over the minds and passions, the secret springs of action, and the whole conduct of men: the conservation of the universe: the resurrection of the whole human race: the adjudication of the eternal awards of happiness to the righteous, and just perdition to the ungodly: and the immediate communication of the pure and never-fading happiness of the heavenly state.

To him are attributed the honours which are compatible with the Divine Being necessarily and exclusively. Legislative authority through the whole domain of religion, virtue, and morality: to be the Object of the unmeasured exercise of the devotional affections, of the most reverential homage, of religious obedience, and of proper religious worship: and the same dignity is ascribed to his name, as in the usual style of Scripture to that of the Infinite Jehovah.

He is not only designated by appellations which are peculiar to himself, and which convey the most exalted ideas of dignity; such as, Son of God in an exclusive sense, Image of God, Brightness of the divine glory, Express Image of the divine essence, and Sovereign of the whole creation: but he is also denominated by those names and titles which are the most distinctive of the Divine Nature itself. He is called, the MOST HIGH: the LORD, in the absolute and pre-eminent style: God: the LORD GOD: the LORD and GOD: the True GOD: the only SOVEREIGN and LORD: our GOD and SAVIOUR: the Great GOD and our SAVIOUR: the GOD who is over all, blessed for ever.

Interspersed with these declarations, descriptions perpetually occur of a peculiar divine constitution, in which, by the gracious will and commission of the Father, Christ is invested with a spiritual, universal, and sovereign dominion; which, while given to him in his delegated and assumed capacity of Mediator, implies divine qualities for the exercise of its functions.

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Thus we find an assemblage of characters of dependence and subordination, and other characters which, by no fair use of language, can be understood as implying less than the independency, supremacy, and infinity of the One All-Perfect Nature.

This astonishing attribution of opposite qualities to the Founder and Head of the Christian faith, is not made in a few expressions, rarely occurring and of dubious meaning: but it meets us with the most impressive constancy, and in every variety of form and phrase, whether the plain and positive affirmation, or the indirect, incidental, circumstantial, and accumulative mention. It is but disadvantageously apprehended by the detaching and separately discussing of particular passages, of which a treatise like the present must necessarily consist. It requires to be studied by the most attentive and devout perusal of large and complete portions of the New Testament, taken in continuity. It is the inseparable spirit which breathes in every part. Like the azure of the sky, it cannot be presented alone; but it is diffused through the whole, as one of the most striking and engaging characteristics.

I now request the judicious inquirer to compare this statement of results, with that which we obtained from the analysis of the Prophetic Testimonies to the Messiah.[4] He will find that the issues of the two lines of investigation perfectly agree. But I can honestly say, that I have not studied to make them agree.

If, in any thing, I can have a conscious assurance of sincerity and impartiality, I possess it here. My faithful endeavour has been to examine every part of the case, by the fair methods of sober criticism and rational interpretation; and to conduct the whole process with tardy circumspection and conscientious scrupulosity. I have not knowingly, in a single instance, misrepresented the arguments of the opponents, or attempted to exhibit them in diminished strength: I have even, more than once, given them gratuitous aid: for, to prove the might of truth, error should put forth its utmost strength.

To COMBINE the results of this analysis in one FIXED CONCLUSION, we ought not to attempt without the deepest reverence, humility, and modesty. May these, and all other devout feelings, govern the writer's and the reader's heart while they draw near to gaze upon the UNUTTERABLE GLORY!

[4] Vol I. pp. 330–337.

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To the closest attention and judgment that I am able to exercise, it appears that both the old Socinianism and the modern Unitarianism are irreconcilable with the general tenor of the Christian revelation, and with particular passages, most numerous and emphatical, which are shown, by rigid and impartial scrutiny, to attribute to Christ the unquestionable characters of Deity.

The same reason prevents acquiescence in the Arian scheme, under any of its modifications: for, though it admits the pre-existence and high original glory of Christ, it stops *infinitely short* of what the Scriptures seem to me decidedly to ascribe to him.

The Sabellian and the Indwelling hypotheses, either alone or with the appendage of the pre-existence of the human soul of Jesus,[5] have, besides other objections, the obvious one of being at variance with the distinct mention, which the Scriptures constantly make, of "God the Father and Jesus Christ our "Lord."

But the conclusion which, to my most serious conviction, flows from THE WHOLE of the Prophetic and Apostolic Testimony concerning Christ, received in simplicity and sincerity, without hiding, rejecting, or evading any part of that testimony, is that THE PERSON OF JESUS THE CHRIST, THE LORD, REDEEMER, AND SAVIOUR of mankind, comprises the unique and mysterious UNION of humanity and DEITY; the human nature with all its proper qualities, and the DIVINE NATURE with all its essential PERFECTIONS. This I embrace, as the dictate of the Scriptures, the primitive and apostolic faith, and the immovable TRUTH OF GOD.

In WHAT this union itself essentially and primarily consists, and HOW it involves neither a confusion of the natures nor a division of the person, are points which I feel it no dishonour to say that I know not, nor to believe that they are infinitely above the powers of human knowledge. Equally presumptuous and absurd would it be to pronounce, as our opponents do, that such union is impossible. Our sole concern is with the evidence of the FACT.[6]

[5] The unscriptural character of this opinion, which was held by Dr Goodwin and Dr Watts, and which some persons have lately attempted to revive, is shown by President Edwards in his posthumous *Remarks on Important Theol. Subjects*, vol. i. *Works*, vol. viii. p. 325.

[6] I respectfully beg that the reader would here turn to Vol. I. pp. 50, 53, 336; and to the admirable extracts from Mosheim and Seiler in the Appendix I. and II.

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This conclusion involves a belief in the doctrine, usually called that of the Trinity: a doctrine which, though the name be only a compendious term of human invention, appears to me to afford the most satisfactory ground of consistent belief in the Deity of the Saviour; but which is not a necessary part of that topic, and which, therefore, the limits of this work, already carried much beyond the author's expectation, forbid to treat in any other way than by a brief supplementary notice.[r]

Extended as this inquiry has been, I am far from supposing that it has exhausted the subject. Some valid arguments in favour of the truth have, I doubt not, been overlooked: and I have intentionally omitted many which others have urged, from the motive of not being myself convinced of their cogency. Perhaps, also, some objections and difficulties have escaped my notice or my recollection. Yet if so, I flatter myself that they are of a kind which possess such affinity to those which have been discussed, that the solution will readily present itself to an attentive mind.

That difficulties attach to the conclusion which I have drawn, I am far indeed from denying. I have felt them in their full weight, and have not failed frankly to state them in the preceding pages. To my own apprehension, however, they are inconsiderable in comparison with those which lie on the opposite hypothesis, and infinitely less than would be the rejection of the POSITIVE EVIDENCE.

I cannot conclude without expressing the conviction, that much consideration is due, both of respect and of affectionate concern, to those who hold the sentiments which in these pages have been opposed. To the great talents and labours of many of them, the Christian world is under eminent obligations, for some of the most valuable works on the Evidences of Revealed Religion, and for their services to the cause of religious liberty and the rights of conscience; a cause which ought to be dear to every man, since, unless it prosper, truth can never attain to its legitimate honour, nor exercise its genuine influence in the world. And even their errors are those into which an ardent mind is not unlikely to rush, by the strength of its revulsion from the grasp of usurped and anti-christian authority; when that ardent mind, alas! is not tenderly sensible to its own spiritual wants and miseries, feels no need of rich grace, and has

[r] See Appendix IV.

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never duly sought a righteousness which shall avail before God. Those errors do indeed wear upon their front much that is alluring, to persons who have a high opinion of their own understanding, and strong confidence in their own powers; but who have but a faint perception of the evil of sin, and no experience of a broken and contrite heart. Independently of the sources of prejudice to which we are all liable, it is, I fear, in the predispositions of moral infirmity, and the pride of self-righteousness, that their system finds its main advantage. The tendency and general effect of their sentiments are to flatter and to fascinate; but not to "cast down imaginations (λογισμοὶ, "opinions), and all loftiness that exalteth itself against the "knowledge of God; and to bring into captivity every thought "to the obedience of Christ." On the contrary, those who are educated among them are nursed up in the belief of an intellectual superiority, which habituates them to entertain an unhesitating contempt for the very understandings of the orthodox: and the persons who become proselytes are complimented on their superior discernment in seeing out of the gloom of old orthodoxy; nor less upon their mental valour, in having broken the bonds of authority and the more tender influence of perhaps the most venerated connexions. The highest exercise of candour towards believers in the Deity and sacrifice of Christ, is usually coupled with a half-deriding pity for the weakness of their minds and the strength of their prejudices. Another circumstance is productive of a great effect. This is, the novelty and boldness, the learned aspect and the frequent plausibility, of the kind of criticism and interpretation by which Unitarian writers escape from the arguments of the orthodox. There are few temptations more dangerous to the religious principle, than Biblical erudition cultivated too exclusively and without a vigilant guard of devotion and humility. Unitarian criticisms have, also, very often, the *weighty collateral recommendation* of neutralizing or annihilating some consideration which might otherwise give serious alarm to the conscience. The most awful and awakening passages of Scripture are pretended to have had all their application to men and circumstances no longer existing; and the heart-melting tenderness of the evangelical promises is often evaporated to a poor and unaffecting residue.[8]

[8] How did Christ and his apostles feel the condition of infatuated and impenitent sinners! How did they denounce the condemnation of the unbelieving and

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It is also a fact which deserves the most serious and monitory reflection, that the ignorant statements, the unsound arguments, the loose declamation, the unjust imputations, and even the virulent spirit, which have too often been employed on the side of truth (thus inflicting deep wounds on that sacred cause, and conferring the most signal advantages on the opposite errors), have had an extensive effect in urging to the inviting retreats of Unitarianism, those who have not been fortified with accurate knowledge of doctrines and evidences, or whose evangelical piety has not been strong enough to rise above injustice and unkindness.

It may be asked, whether that can be true, or, if true, whether it can be of any high importance in religion, which requires so much toilsome research and heavy criticism, for its explication and establishment; and whether it can be requisite to the faith and happiness of plain Christians, to believe doctrines thus circumstanced.

We reply, that the necessity of these laborious discussions is put upon us by those who misunderstand, or who oppose, what we deem sacred truth; that the adducing of scripture evidence, and the study of scripture doctrines, are in perfect coincidence with the daily habits of all sincere Christians, even in the lowest ranks of life; that it is but a small part of such persons that have the unhappiness of being plunged into the turbid waters of controversy; that the truths here vindicated lie so plainly and so extensively upon the surface of revelation, as to have produced this remarkable fact, that the generality of serious Christians, from the very earliest times (of whose devotional exercises we possess any documents), have admitted those doctrines as the well-known truth of heaven, and have infused them into the whole constitution of their secret piety and their practical religion; and finally, that, to a very large extent, and

ungodly, the terrors of the Lord, the wrath of God revealed from heaven, the fearful looking for of judgment, and the fiery indignation! With what holy earnestness and commiseration, with what tenderness and deep concern did they warn, rebuke, exhort, and entreat men! "How," they cried, "shall we escape, if we "neglect so great salvation!"——But, alas, what a contrast do the best and greatest of Unitarians exhibit, if the following passage may be taken as evidence!

"The firm faith that you and I have, that even the wicked, after a state of wholesome discipline (and that not more severe than will be necessary), will be raised, in due time, to a state of happiness, greatly diminishes our concern on their account." *Dr Priestley to Mr Lindsey*, in *Mr Belsham's Memoirs of Mr Lindsey*, p. 537.

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among all ranks and conditions of society, experience has proved that where the holy Scriptures, in any intelligible form, have engaged the serious attention of untutored men, their usual operation has been to produce the deepest impression of the truth, excellence, and practical efficacy of those very doctrines which Unitarians renounce.

The feeling of deficiency and need, which is the first development of the religious spirit in the human mind; its unconquerable aspiring after an unknown good, a good invisible, spiritual, eternal, infinite; produce a conviction impossible to be surmounted, that the restoration of our fallen nature to purity and happiness can only be effected by its *reunion* to God: and another feeling, inseparably consequent, is the sense, the desire, the hope, that this reunion is actually attained by a mysterious condescension of the Deity to *bind* the nature of man for ever *to himself*. For proof of the existence of this principle in man, I can only appeal to the consciousness of any person who has endeavoured to think closely, and to urge deeply the efforts of self-inquiry; and who has taken pains to analyze and classify the operations of his own mind. Let us call this principle what we may, a natural tendency, a moral instinct, or a necessary inclination; it constitutes an original fact in the history of our species; it is as surely drawn out, when it meets with the appropriate circumstances, as a seed is made to germinate when it obtains its proper place and temperature and moisture; and it is as impossible to extirpate it as it is to destroy the desire of happiness. When the rational and consciously sinful creature has thus opened its susceptibilities and exerted its longings for the supreme good, it can find no rest till it hears the voice of eternal mercy announcing a REDEEMING GOD, made flesh, and dwelling among us.[9]

"He that sitteth upon the throne saith, BEHOLD, I MAKE ALL "THINGS NEW. And he saith, WRITE, FOR THESE WORDS ARE "TRUE AND FAITHFUL. And he said to me, IT IS DONE: I AM "THE ALPHA AND THE OMEGA, THE BEGINNING AND THE END: "UNTO HIM THAT THIRSTETH I WILL GIVE OF THE FOUNTAIN "OF THE WATER OF LIFE FREELY: HE THAT OVERCOMETH "SHALL INHERIT THESE THINGS, AND I WILL BE HIS GOD, AND "HE SHALL BE MY SON."

As we cannot too highly estimate the value of divine truth,

[9] See Note A, p. 428.

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in its most correct forms of acquisition and elucidation, so it becomes us to be proportionately solicitous that we adorn our profession of attachment to it, with all in our tempers and conduct that is pure and lovely, upright and honourable, contending earnestly for the faith once delivered to the saints, and uniting the simplicity of holiness with the meekness of wisdom.

SUPPLEMENTARY NOTE A, page 427.

In Tholuck's *Litterarischer Anzeiger* (1845, p. 371–380), is a Review of a work (*Die Protestantischen Antitrin.* etc.), *A Critical History of Antitrinitarians before Faustus Socinus, by F. Trechsel;* 2 vols. including Servetus and Lælius Socinus, with their predecessors and contemporaries. Heidelberg, 1839. Both the work reviewed and the review itself (signed J. J. H.) appear to be very candid and ingenuous productions. The following passage I lay before my reader.

After introducing and confirming the fact, that the so-called Anabaptists of Germany, who fill so dark a page in the early history of the Reformation, were hostile to the doctrines which the Reformers held as of the first importance, the author institutes an inquiry into the causes of their all but universal rejection of the Saviour's Deity;—and observes,—that "the kernel [productive principle] of this tendency lay in their doctrine of an *Inward Word*, a fanatical spiritualism, which may be easily explained by the reaction against the conversion of religion, in the Roman Catholic system, into a routine of outward observances. In this doctrine of the Inward Word, was deeply but surely involved an overvaluing of the natural powers of man, a non-acknowledging of his spiritual wretchedness, a Pelagian tendency in the views of human nature thence arising. Indeed that is the universal character of all the mystical and spiritualizing schemes of religion in both ancient and modern times.——The consistency of doctrine being thus broken through, the work of Redemption could not but be reduced to a very small magnitude, and the Reformation-doctrine of Justification by Faith completely thrown away.——They [the Anabaptists] maintained that men are justified by their own virtues and merits, by the greatness of general afflictions and the particular afflictions of each one. With the same intention they bitterly opposed Œcolampadius, directly maintaining that the Popish doctrine on the article of justification, was scriptural. The thing to be ascertained is, the *point of transition* of that system of doctrine into Antitrinitarianism, as its next to necessary consequence. By the denial of man's hereditary corruption, by the introduction of a righteousness by works in even gross forms, and by the daring rejection of the merit of Christ and justification through faith,—the ground of faith in the Son of God was thoroughly undermined, and thus by a connexion of consistency with such notions, dispositions, and impulses, the reception of the true Deity of the Son of God, could not but sink into [*hors d'œuvre*] a detached and useless thing, and dead appendage to a living body. Where man exalts himself, he brings low the Son of man; as the scales of a balance, the one mounts, the other sinks. When the Redemption-work of Christ is made small, so much is of necessity lost from the importance and worthiness of his person: his Divine dignity must of necessity vanish out of the field of self-righteous views and strivings. The Eternal Word, come out from the Father and in time made flesh for the salvation of sinners, exists as such only for the souls which discern and acknowledge their own need

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of salvation, and their utter incompetency to effect that salvation, so thoroughly and feelingly, as to be sensible that none but a God-man can put an end to their woe. Christ is, to every man, that which every man, according to his faith or his want of faith, makes of him. To the man satisfied with himself, he is the wise son of the Nazarene carpenter: to the other, who has grown up to the conviction of his soul's emptiness, and his spiritual necessities, Jesus Christ is the Refulgence of the Godhead, the Son of the Father, full of grace and truth. To each it is, according to his faith. Every man receives out of the fulness of Christ, according to the measure of what he looks for. Looks he for little; little he receives, and the dignity and value of Christ must to him be proportionately poor and mean: but let him expect much, then will he much receive, and from the greatness of the immeasurable gift he will conclude rightly, to the greatness of the Giver; that Giver will beam forth to him, shining in the brightness of the Godhead."

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APPENDIXES.

I.

MOSHEIM ON THE SOURCE OF PREJUDICES AGAINST CHRISTIAN DOCTRINES.

The following passage is taken from the (Sämmtliche Heilige Reden, etc.) Sermons on important Truths of the Doctrine of Jesus Christ, by the late Dr John Laurence Mosheim, Chancellor of the University of Gottingen; 3 vols. Hamburg, 1765; vol. i. p. 167.

"ALL men agree in this, that their powers of reason are not equal to the comprehension of every thing. It is universally admitted, that it would be but a mean token of wisdom for a man to say, 'This or that statement is not true, for I do not see *how* it can be.' No man, in the matters of ordinary life, would hold him a man of sense who should venture to say, 'There are no clocks or watches; for I do not know how such pieces of art can be made.' One might ask him, whether he knows how the sun promotes the growth of plants; and whether, if this be above his comprehension, he therefore denies the fact. What right have we to expect that truth should be found, without any mixture of obscurity, in the things of religion and man's eternal interest?

"Yet are not clearly revealed truths brought into doubt, because the manner of their being true is not known? Is not such reasoning as this employed by many; 'This or that doctrine is not true, because, when I take counsel with my understanding upon it, my ignorance is discovered?'—There are persons who deny the mystery of the TRINITY, and the truths connected with it. What has betrayed them into their lamentable errors? Is it not, that they overlook that clear dictate of reason which I have been stating? The foundation of all their errors is their laying down this rule for themselves; 'I must interpret those passages of Scripture which are supposed to assert that doctrine, in some other way than the obvious meaning of the words appears to justify.' But why? 'Because my understanding cannot comprehend how there can be any kind of plurality in a sole and unchangeable Being: in other words, I believe that my understanding can comprehend every thing; I believe that I have a right to reject any position, if I am not made acquainted with every circumstance about it.'

"No man has authority to interpret the laws and appointments of any human government according to his own pleasure. No man has a right to turn aside the ordinances of the magistracy, till his own understanding is satisfied that they are convenient and agreeable to him. The lowest of mankind allow the truth of this: and are we to be told that no mysteries shall be admitted in religion? That, if Scripture is to be allowed at all the rank of a rule in matters of faith, it must be subordinated to the dictates of reason? What is this excluding of all mysteries from the doctrine and service of God? Is it not just this; that we will torture and murder many passages in the volume of revelation, till we find in them nothing but what our miserable wit shall not dislike?

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"God has given us a holy revelation for our own benefit. In that revelation, he has, in plain and clear terms, declared some things which contain in them that which to our minds must appear surpassingly extraordinary and wonderful. Among other things, he has said; 'God was manifested in the flesh: the Word became flesh, and dwelt among us: all that are in the graves shall hear the voice of the Son of God.' The terms are plain and clear; but the things which they affirm are not equally so. What then? Shall we refuse to pay that respect to these declarations of God, which we yield to the laws of earthly rulers? Ought we not to reflect; 'I am not at liberty to put what interpretation I please upon the revelation of the Supreme Sovereign. Though I do not apprehend every idea that belongs to these positions, yet I sufficiently understand that God knows the subject far better than all men put together. I will therefore receive the words as they are; and for what I do not comprehend, I will wait for the light of eternity?'—Yet men do the contrary of all this; and then give themselves out to be children of illumination!"

These three volumes are a republication, ten years after the author's death. Those who know this eminent man only by the current English translation of his *Ecclesiastical History*, are likely to have a very erroneous idea of his theological and religious character. He seems to have imposed upon himself a law of pregnant brevity, extreme reserve and apparent neutrality, in writing his Histories: and the translator, Dr Maclaine, has added to the disadvantage, by giving him a tone and colour resembling those of the infidel-philosophic school. The perusal of his other works would show that this opprobrium did not belong to him; and in the Discourses from which the preceding citation is taken, we see Dr Mosheim's real character, as a zealous, orthodox, practical, serious divine.

I may congratulate my countrymen, and all who use our language, that in the American United States, a new Translation is now published of MOSHEIM'S *Institutes of Ecclesiastical History; by James Murdock, D.D.* in three large octavo volumes; Newhaven, 1832. Dr M. has not merely imposed on himself the obligation of giving an exact translation of the original, not affecting elegance, but seeking only a plain faithfulness; but he has added greatly to the value of the work by a large apparatus of Notes, partly his own, and partly deduced from the most valuable German authors, particularly the Walchs, Von Einem, Schlegel, Schröckh, Neander, etc. Thus a work is produced far more valuable than any other in our language for the students of theology and church-history. It is, however, unhappily disfigured by orthographical and other literal inaccuracies.

II.

I FLATTER myself that the insertion of the following Dissertation will render service to the cause of truly free and impartial inquiry, upon theological subjects, and especially upon that which has been investigated in these volumes. It forms nearly the whole of the First Chapter of a valuable work, by an author to whose other writings frequent reference has been made in the preceding pages, the late Dr Seiler; entitled, "On the Deity of Christ, for both Believers and Doubters:" Leipzig, 1775. It is much to be lamented that the writings of that distinguished man are so little, or scarcely at all, known in this country. This

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can only be attributed to a fact, which I hope will not always remain to our disadvantage and discredit, that the theological students of Great Britain have paid so little attention to the cultivation of the German language. If it be imagined, that the industry of translators has kept even with the ever-flowing streams from that wonderful reservoir of learning, talent, and industry, on every subject of important knowledge; the notion is very erroneous. Of the amusing and frivolous, indeed, the questionable, the seductive, and the pernicious, more than enough have been transfused by hireling translators into our tongue. Of books possessing solid utility, and translated by persons whose habits of mind and study qualified them for the toil, we have some, though far from too many. But of those works in literature and the sciences, especially in all the departments of theology, which are really the best, for the quality and the quantity of the information which they contain, very few indeed have been put into an English dress. Certainly the most important are in general large and voluminous; not so, however, by an indulgence in dull prolixity or tasteless and unprofitable minuteness, but evidently from an anxiety to furnish comprehensive, just, and accurate information. For this reason alone, if there were no other, those books which are the most rich in matter, and the most desirable to aid the zealous student in history, civil, ecclesiastical, or literary, in medicine, in statistics, and above all in theology, are among the least likely to be translated. The only way, therefore, is to go to the fountain-head: and this to a scholar will be, *proprio Marte*, no difficult matter.[1]

Seiler was one of those benefactors to humanity whose whole lives have been a continued course of exertions to do good. He was born near Baireuth, and from an original condition of depression and difficulty, he rose, by the force of character and talents, to distinguished eminence as a writer for all ranks of society, as an ardent promoter of all liberal knowledge, as a divine, a preacher, and a university professor. His writings were exceedingly numerous; but all had the great end in view of promoting useful literature in combination with piety. He wrote for infants and schoolboys, as well as for students in the universities, for professed theologians, for men of science, and for persons of rank. His earliest publication was a poem, intended, like the *De Ratione Studii* of Fortius Ringelbergius, to inspire young persons, such as he then was, with the unquenchable ardour for literary and scientific improvement. He became more extensively known by a translation of Robertson's History of Scotland, which he enriched with valuable Notes. The rest of his publications were chiefly theological; and they are distinguished by their candid and luminous method of examining evidence and discussing difficulties, by their spirit of practical piety, and by their tendency to show the harmony which ever subsists between the highest exertions of reason in all the improvements of science and literature, and the pure religion of the Bible. Occasionally we meet with expressions which may appear not perfectly in accordance with the propriety of some evangelical doctrines; but if the tendency of the whole be considered, and a close attention be paid to the apparently designed meaning of particular phrases, I think that the objection will be at least much diminished.

In 1770, Dr Seiler was appointed Ordinary Professor of Divinity at Erlangen; in 1772, Preacher to the University; and in 1788, Minister of the principal Church, and Superintendent of the district or diocese, according to the constitution of the Lutheran Church. He died May 13, 1807, aged 74. His principal writings, some of which have been several times reprinted, are these:—

[1] It is twenty-five years since this suggestion was published: and now (1847) it is with no little pleasure that I can record the extensive adoption of the advice by students and ministers.

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Theologia Dogmatica et Polemica; 1789, 8vo; and a Compendium of the same, also in Latin.——The following are in German. Luther's Bible, with Short Annotations, 3 vols. 1782.——New Translations with Notes,—of the Psalms, 1788;——Isaiah, 1783;——the N. T. 1783.——The Rational Belief in the Truth of Christianity, established on the Grounds of History and Moral Argument; 1795. 8vo.——On Prophecy and its Fulfilment; 1794.——The Religion of Reason and the Bible in their Harmony, for Students and Readers accustomed to think; 1798. 12mo.——The Spirit and Power of the Bible, for Young Persons; 2 vols. 1800.——The volume from which the ensuing extract is taken, on the Deity of Christ.——The Doctrine of the Expiatory Death of Christ, and the Justification of Man before God; 1782.——Answer to the Two great Questions of Doubting Reason, Is the Pardon of Sin possible? Is it attainable from the Grace of God through Christ? 1798.——A Practical and Devotional Exposition [das Grössere Biblische Erbauungsbuch] of the Bible; some small parts supplied by the elder Rosenmüller, Jacobi, and Velthusen; 17 vols. 1785–1794.——An Abridgment of the same, in 2 vols. 8vo. 1816.

The basis of the argument which Dr Seiler conducts in the following extract is by no means novel. He himself observes that "it used to be a common subject of consideration to many of our elder divines." It is well stated and judiciously applied in a variety of ways, by Archbishop King, in his Sermon, "Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will:" Dublin, 1709; republished in 1821, with Notes, by the present Archbishop of the same see, Dr Whately. Nor did it escape his Grace's penetration, that the analogical foundation of our sentiments and reasonings, upon the Nature and Attributes of the Deity, supplies a rational and powerful refutation of all objections *à priori* to the Christian doctrine of the Trinity: and he assigns the most satisfactory reasons, "why the holy Scriptures represent divine things to us by types and similitudes, by comparisons and analogies; and by transferring to God the notions of such perfections as we observe in ourselves, or other creatures:" namely, that "we are not capable of better; that such knowledge answers all the designs of religion; and that, when the matter is duly examined, we hardly know any thing without ourselves in a more perfect manner."

This fact, so momentous to be remembered and applied in all our reasonings concerning the Deity, is well employed for the purposes of practical piety in the excellent and happily popular "Thoughts, preparative or persuasive to Private Devotion: by John Sheppard, Esq." pp. 93, 325–330.

So likewise, a century and a half before, that ornament of our country, the Hon. Robert Boyle, had clearly laid down and applied to the nourishing of a pure and sublime devotion, the position that "God may have, as divers attributes, so divers excellencies and perfections, that are not known to us." See his Treatise on "the High Veneration which Man's Intellect owes to God," republished in Cattermole and Stebbing's *Sacred Classics*, vol. xviii.

CONSIDERATIONS UPON THE MODE IN WHICH THE HUMAN MIND ACQUIRES ITS KNOWLEDGE OF GOD.

By George Frederick Seiler, D.D.

"Before I enter upon the important doctrine, the truth of which I conceive will be proved, it appears to me highly necessary to make some general obser-

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vations on the *Kind* of knowledge which men can attain concerning God, and the *Manner* in which it is acquired. This will diffuse some light over the whole subject of our inquiry, and will enable us in a more satisfactory manner to remove various grounds of objection. Many persons find a peculiar difficulty in this doctrine, that it represents, in the eternal Deity, one called the Father, and another the Son: and this difficulty arises from their taking for granted, that the knowledge which we possess of GOD, is of the *same kind* as that which we have of ourselves or of any other created thing. But is it indeed so? In *what manner* do we know God? The short answer which I should give to this question, would be this; In no other way than by *Comparison* with the powers, perfections, and properties, which we are conscious of in ourselves and observe in others of our species. To some of my readers this remark may be sufficient to lead them to perceive, and at once to grant, the conclusions which follow from it: but, for the sake of others, I must enter more at large and with precision into the consideration of this sentiment.

"All the knowledge which mankind possess of the Deity and his perfections, is derived from two sources; the one, especial revelation, by which God made himself known to the human race in the early times, in an extraordinary manner; the other, our own power of reflection. But in both these cases, *Comparison* or *Analogy* is the medium by which men acquire a knowledge of God.

"The languages of men, in the first ages of the world, comprised of natural necessity but very few words. Those words did not reach to the expression of that which is not cognizable by the senses; they for the most part expressed only such objects as present themselves to our organic perceptions, or are felt in our inward experience. When then it pleased God to impart to men the instruction which they needed by appearances, whether visions or open manifestations, his wisdom saw fit, in order to convey the knowledge of invisible things, to avail itself of terms derived from sensible objects and sensible perceptions. And as men cannot pass beyond the sphere of themselves and the things which surround them, it was not possible to bring within their comprehension a representation of the exalted nature of the Deity, in any other way than that *God should speak of himself as if he were* a human being, and thought, felt, and acted like a human being. Only by means of this wise condescension of God, placing his own attributes and counsels in a constant comparison with the faculties and mental operations of men, could mortals arrive at the necessary, though as yet very feeble, knowledge of the invisible and eternal Creator. This is the foundation of that *figurative language* which is set before us in the whole holy Scripture, but particularly in the earliest revelations contained in the books of Moses. Far distant from the metaphysical modes of thought and language which belong to our days, the first infantile age of the world was acquainted with none but sensible objects and such words as represented them. How could these creatures of sense conceive of God in any other way, than as represented by human attributes? Hence this appears to me, to be not only a property and a characteristic of the most ancient poetry, but also a *necessary* imperfection of the earliest method of thinking and speaking concerning God. Thus, in all the conceptions which the men of primeval times possessed of the Supreme Being, a system of *anthropomorphism* constantly prevails. God does not merely exercise a volition, but he gives the order, as a man does; 'Let there be light!' He takes counsel with himself, upon the forming of man the master-piece of the creation: when his labours are finished, he reviews all his works, felicitates himself upon their being very good, and then, like a man, rests from his toil: he conceives disgust at the stubborn refractoriness of the ante-

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diluvian world, and bitterly repents that he had made such a race: he enters into a compact with Abraham and his posterity. So it is, that in these and many other passages of the books of Moses, the Divine Being is drawn just like a man. Such modes of representing God were, in those times, unavoidable: either in that way must he be spoken of, or not at all. Had God, in giving the revelation of himself, employed any other words than those which were already known and in use by the men of those ages, none of them would have understood him: just as a European, if he were not acquainted with the language of his informer, would not comprehend an American discoursing never so largely upon American plants and animals: but, let him make use of our language, and *compare* his American objects with the natural productions that we are familiar with, and we understand him.

"It is plain from these facts, that the knowledge which the earliest races of men had of God, was of the very same kind as that with which they knew themselves and the other objects which touched their senses. Feeble and confined as was this knowledge of God, which rested upon mere analogies, still it contained enough of truth to be a safe ground of love to God and confidence in him, and of religion in its whole general extent. Upon this I shall say a few words afterwards.

"But in the present day, is it not possible that a deep-thinking mind, by means of the most penetrating exercise of reflection, may arrive at such a kind of the knowledge of God as shall not depend upon mere and obscure analogies between the properties of the Supreme Being and our own? Certainly not. In a real knowledge of the *nature* or *essence* of the invisible Creator, we are scarcely a few steps more advanced than the primitive world. The conceptions of the sublimest philosopher depend still upon *analogy*.

"I will first speak of those philosophers who have the most completely detached from their systems the idea of body or matter, and whose abstracting meditations have enabled them to sink down, as it were, into themselves. 'All,' say they, 'that is external to our minds consists merely of collections of phenomena. We perceive objects, not as they are in themselves, but as they operate upon us according to the peculiar constitution of our minds. Thus, of things without us, we know nothing with perfect certainty; scarcely even that they are. One thing we know: *I think, therefore I am.* But do I know all that I long to know? Can I do all that I wish to do? Am I not an extremely mutable being? Did not my intellectual faculty receive a beginning? Then I exist not of myself. I am a being that holds its existence of a higher being. And what kind of being must that one be? What properties does it possess? I think: therefore he, who gave me the power to think, must also himself be a thinking being. I have the power to choose and determine freely: then he from whom I am, must possess this freedom. I love what is right; I delight in what is good, and I seek by suitable means to obtain and preserve it; I abhor and avoid what is wicked: upon this depend in me the properties which are called *wisdom, goodness, justice, truth,* and *faithfulness.* These perfections therefore must be in him, to whom I am indebted for my existence.'

"All this is but a train of *analogies*, according to which man ascribes to God properties resembling those which he finds in himself. But has he now learned *what*, or of what *kind, the nature of God is, in itself?* Upon that he possesses hardly a ray of light. From himself he has drawn some conclusions, which he has applied to the *necessary* Essence; and he believes that in God those properties of goodness exist, in an infinite manner, which he finds in himself imperfect and confined. This method of thinking is indeed founded in truth and reason: yet it sets us not in a condition to know the attributes of God, *as they are in*

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themselves. We see only shadowy forms of Infinite Perfections, in a darkling glass, our own selves: and, *of our own selves* how little we know!

"Not much more know those of God, who grant, with the greater part of philosophers, that an endless multitude of created beings stand actually in connexion with us; and that, by their operations upon our intellectual capacities, the ideas are brought out of which we become gradually conscious. Yet all these beings which surround us leave us totally uninformed *How God exists in himself.* They do no more than give us, partly an occasion and partly a satisfactory reason for making some comparisons of God with ourselves, and for applying to the Supreme Essence some of the appellatives which are given to men. A person who holds, or sets in motion, large and heavy bodies with easy effort, is called *strong* and *powerful:* how strong and powerful then must God be, who sustains those vast bodies, innumerable worlds, by his power, and gives them all their motions! Where a man does any thing, *he is there:* so God must be every where, for he works every where. To a man who takes delight in the welfare of others, and seeks to do them good, we are used to ascribe the qualities of *love* and *goodness:* then must God possess the most perfect love and goodness. Thus the whole system of Natural Religion rests upon ANALOGY. It tells us this, but it tells us no more than this, that there must be in God something which is similar to that which in men we call *power, goodness, love, wisdom,* and *justice.* But *how* these perfections exist in God, according to their own intrinsic nature; this it tells us not; this remains an inexplicable secret.

"We will now consider this truth under another point of view. For all, or at least for most of the possessions, properties, and powers which belong to man, there are, in cultivated languages, appropriate names, which have been invented for the distinguishing of those objects, the one from the other. But for that which is in GOD, *we have no appropriated appellations.* To realities in God, which infinitely differ from any thing human, and are entirely of another kind and nature, we apply the very same names that have been invented and definitively laid down for the notation of the things and their qualities which belong to men. We say, He has an abhorrence of what is sinful, he has a determination in favour of that which is good, and the like; as if God were a human soul. This mode of speaking is also a consequence of human weakness and divine greatness. God 'dwelleth in a light inaccessible: him none of men hath be-'held or can behold.' (1 Tim. vi. 16.) Or, to express this sentiment of Paul in our modern style, We are absolutely and totally destitute of any *intuitive* knowledge of God; consequently we cannot, by our utmost power of thought, invent or imagine any new terms to express THAT WHICH IS in God. All then that we can learn of the Creator, is by forming an acquaintance with his *operations* in ourselves and other created things. We find that his nature displays itself in just such operations as those are which are produced by powerful, wise, good, and upright men. On account of this *resemblance,* which subsists between the actings of men and those of God's infinite power, and since human language is too poor to have immediate names for the properties or attributes which belong to God, we ascribe to God the same properties which we find in ourselves and others of our kind. This also is necessary; for no finite nature can have an intuitive knowledge of the Infinite. Even an angel must think of God according to what it finds in itself: and must attribute to God those perfections which it perceives to constitute its own being and excellence. For, that any being should know the Perfections of God, as they subsist in God according to their own proper and intrinsic constitution, it would be requisite that he should himself possess an *immediate participation* of the Infinite Nature. 'No one 'knoweth the Son, but the Father; neither knoweth any one the Father but

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'the Son.' God has, indeed, revealed to us much concerning himself: but *how?* Partly by his great and mighty operations; and partly through that gracious and wise condescension by which he speaks of himself in the language of men, and as if he resembled a human being. When Paul was carried in ecstasy into the third heaven, he heard and experienced 'unutterable things:' yet far more is the Essence of God, as it is in itself, unutterable. It is only in obscure figures, and feeble comparisons with the goodness and excellencies that are to be found in human nature, that we can attain our best yet partial knowledge of a Nature which is exalted above all capacity of thought in a finite being.

"But, feeble as our knowledge thus is of the nature of God, still we can attain to a satisfying conviction that even this knowledge is *just*, and is a *safe basis* for a rational religion.

"For, as the Supreme Being possesses ALL PERFECTIONS in absolute purity and in an infinite manner, there must be, among those perfections, some which are like the best qualities of the human spirit. As God is the Author of our reasoning faculties, there must be in himself a perfection like that which in man is called reason. As God has made us free beings, capable of conducting ourselves according to our judgment and our choice; it is impossible that he should himself act under the impulse of a blind irrational necessity. 'He that made 'the eye, shall he not see? He that planted the ear, shall he not hear?' Yes; by the holy Scripture itself we are still further convinced of those truths which are already known by natural principles. The Scriptures assure us that man was made 'after the image of God;' that there is, between man and his Creator, a certain *analogy* or resemblance; so that he who knows human nature, sees an impression of the invisible Deity and its infinite perfections. The Scriptures assure us that God has, in the most explicit manner, manifested to the world the 'Effulgence' of his infinite perfections 'in his Son,' Christ, the 'Image of God:' so that he who duly considers the sublime and all-lovely qualities of the great messenger from God, perceives in him the perfections of his Father. 'Jesus said,—He that hath seen me, hath seen the Father.' Hence the Scriptures, when treating of God, make use of all the names which we give to a human mind; and they leave us to infer, with perfect confidence, that we shall not go wrong if we look for something in the Supreme and Incomprehensible Being *similar to* the qualities which we call understanding, freedom of choice, wisdom, and love.

"From the principles which have been thus briefly deduced (for my present design does not allow me an extensive consideration of this branch of Moral Philosophy, concerning the knowledge of God), it may be proved that, upon the foundation of this however imperfect conception of the Supreme Being, a rational religion may be constructed. For, though we are by no means able to attain to an intuitive knowledge of the Deity, yet we know so much as this: There is a GOD: to him we are indebted for our existence: our state and destiny depend upon him: he is promoting our benefit by the adjustments of his natural government: he has connected good consequences with virtuous conduct, and with vicious conduct evil consequences: he stands in no need of me: he confers upon me all good from the principle of free favour: I am therefore bound to regulate myself by his laws, which he has laid down in the system of nature, and to know which he has given me the requisite faculties: I may also hope that it will go well with me in future, if I remain faithful to his laws and directions. Already, by the magnificent works of nature, has God shown himself to be the most wise, the most kind, the most beneficent of beings. Still more clearly has he manifested his gracious disposition towards me, in the more

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immediate revelations contained in his word. In him then I will trust: him will I obey and love and praise. It is indeed but little that I know of God: yet that little is enough for religion.

"Deists have objected to Christianity because, say they, it represents God as if he were a man. But this objection is, in fact, founded upon ignorance of true philosophy: that philosophy which is not content with superficial views, but which investigates the real grounds of things, and ascends to the original sources of all human knowledge. They maintain that we can affirm nothing with certainty concerning the Supreme Being, but this, *He exists, and he is incomprehensible.* Upon this assumption they further maintain, that we cannot with propriety address prayer to God, as Christians do, nor speak of God, in the style which is derived from the affections and conduct of men. But they overlook the sublime principle, that every atom in creation is a mirror of the Deity, that between causes and effects there exists a constant and necessary harmony, that from the latter to the former I can argue with certainty; so that, when I perceive in the world those operations which I indubitably know to be effects of wisdom and goodness, I am entitled, on the most perfect grounds of reason, to ascribe those properties to the Creator. They scoff at the Bible, because it so often speaks of God in the language of sensible representation, ascribing to him, besides the pure properties of a spirit, the passions and even the bodily form and members of human beings: but they understand not the philosophy of the Bible, which, by means of such images, brings to the common man not only a well-founded but also a living and operative knowledge of God. I grant indeed that the pure style, freed as much as possible from sensible images, in which the philosopher studies to express his abstractions concerning the Being who is above all other beings, is very sublime and noble: but it is unintelligible to the larger part of the human race: it has not the power, which sensible representations possess, of clothing invisible things in a body and presenting them visibly before the mind's eye. It may sound very fine and learned to speak in some such way as this: The Self-existent Being possesses the clearest conceptions of all actual and possible things; he has the most excellent designs, and in all his operations for their accomplishment he employs the best means: he is inclined to communicate to every creature those perfections of which it is capable; but it is also his established order that evil consequences should follow evil actions. All this may thus be said of God, very philosophically no doubt: but will these representations be clear to the understanding of the common man? Will they be powerful to touch a human heart?—On the contrary, the Scriptures speak on those subjects, in some such way as the following: 'O 'Lord! Thou hast searched me and known me: thou knowest my down-sitting 'and mine up-rising: thou understandest my thoughts afar off: thou com-'passest my path and my lying down; and thou art acquainted with all my 'ways: for there is not a word in my tongue, but lo! O Lord, thou knowest it 'altogether. In wisdom thou hast founded the earth. Thou stretchest out the 'heavens as a curtain, and spreadest them out as a tent to dwell in. Thou, 'God, seest me. I am continually with thee: thou hast holden me by my right 'hand. Thou regardest the prayer of the destitute, and despisest not their 'prayer. Thou givest to the beast his food, and to the young ravens which cry. 'Thou openest thine hand, and satisfiest the desire of every living thing. Thou 'art my Father, my Friend, my gracious Benefactor; he who loves me, who 'cares for me, who with his mighty hand can deliver me from every evil. Thou 'speakest, and it is done; thou commandest, and it standeth fast.'

"What strong emotions are now raised in the soul! How powerfully is the heart awakened to the veneration and love of God, and obedience to his com-

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mands! The figurative language of Scripture is the most excellent means for the moral improvement of the human race: it involves nothing that is wrong: it is entirely built upon Analogy, a system of resemblances which must of necessity subsist between the Creator and his creatures: it is intrinsically and entirely one and the same with the sublimest philosophy, only it speaks more expressively, it gives to the mind more excitement and animation, and it is far better adapted to the general use and benefit of mankind.

"Having thus briefly shown that the knowledge of God which we obtain by means of comparison and analogy, is not only just, but is also a safe basis of rational religion; I shall now bring forward some remarks upon what I may call *the weak side* which necessarily belongs to this kind of knowledge.

"It is very IMPERFECT. The Attributes of God are of a nature essentially different from the most perfect properties of the human mind; yet we form our representations of them *after the model of ourselves.* We have the gift of Reason: how does this faculty show itself in us? Immediately from our birth a crowd of images fall upon our eyes: the tangible substances which surround us, food, sounds, the rays of light, affect our senses. By the agitation thus produced, the mind is as it were awakened out of sleep; it acquires the wonderful and mysterious faculty of consciousness; it gradually learns to distinguish the forms and external objects which appear before it; it acquires language, and thus gives a fixed notation to these forms; it combines these forms or representations of things, in a variety of ways; it compares, judges, and draws conclusions. This whole operation is carried on by the help of those forms or representations of things, which we will call images; and they are acquired by means of the senses. Without these images, words or other signs would be inconceivable. Thus reason in man is a product of the combined operation of the body and the mind: a product which includes innumerable changes, which is dependent upon phenomena, which perceives not the real essence of any thing, which has a perfect knowledge of no one object, corporeal or spiritual. This is the power of Reason (I use the word in its ordinary sense) in man. When therefore we ascribe to God an infinite understanding, how feeble is the comparison upon which we proceed! How little do we know of the inward nature of the Supreme Being! How infinitely wide is the difference between the knowledge which he possesses, and that which belongs to human beings! With him is no image, no phenomenon; he penetrates into the essence of things. With him is no comparing of ideas, no process of judging, no deducing of conclusions, no change. We do not cease to speak after the manner of men concerning God, even when we say, He knows at once all actual and all possible things.

"We ascribe Freedom to the Supreme Being: and we do right. But how infinitely different must the freedom of God be from ours! In God every thing is necessary. Even his sovereign purposes and decrees [which every one must admit to be *free,* in the most perfect and glorious sense] rest upon the ground of the *necessity* that the Deity can determine nothing but that which is the best. Indeed, to speak properly, there is not in God any such thing as *counsel, decreeing, determining* [*Rathschluss,* מִשְׁפָּט, עֵצָה, *βουλή*], for this operation of the human mind is always conjoined with some change. In God subsists a single, eternal, immutable *judgment,* according to which, without any compulsion or constraint but by his righteous good-pleasure, he works or permits to occur that which, throughout all time, is *the best* for the whole system of the material and spiritual universe. Yet even this little attempt to describe the Freedom of GOD, is only a shadow-profile, an outline to a body of impenetrable darkness, drawn in feeble figures and terms of poor analogy.

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"The case is the same with all other perfections or good qualities of human nature, which we ascribe to God, on account of a *resemblance* in their nature and operations. Every one of our properties or attributes is the product of a nature which is not wholly spiritual, which is a compound of matter and a thinking substance: but God is a pure Spirit; consequently his perfections are of an entirely different kind from ours, and distinguished with regard to not only their magnitude and their degree, but even their generic nature.

"What I have advanced may perhaps be set in a clearer light by an example. Between the souls of animals and the human mind, there is an analogy, or a certain resemblance, partly close and partly more remote. If we say that they have not the power of reflecting, drawing inferences, judging of the future or the present from the past; yet we must admit that they have something like to those faculties of the human mind. A horse makes speed to his old stable, as if he possessed memory and the faculty of reflection. The stork teaches her young to fly, exactly as if she foresaw their future necessities. Thus certain operations of animals are *like* those operations which reason brings forth in men: and thence we properly infer that there must exist in animals also, a faculty like that which we call Reason in men. But it is certain, and the acute Reimarus (in his work *On the Instinct of Animals*, chap. ii. § 15, 16) has very clearly shown, that the faculties and perfections of animals differ from those of the human mind, not in degree only, but in kind; that there is indeed a certain analogy and resemblance between the two, but that the soul of an animal, unless it were to undergo a change in its very nature, would never arrive at *the kind* of perfections which the human mind possesses.

"Just so it is with relation to God and to man. Let a human mind be never so highly exalted in its faculties and perfections, still it remains limited and mutable; still it exercises the power of thought by successive acts and efforts, so that it arrives step by step at its conclusions; still it is infinitely far from perceiving all that is actual and all that is possible at a glance: in a word, it becomes not a god; it remains in its kind, as a finite being, essentially different from the Infinite: it has a resemblance to God, but generically like unto him it cannot be.[1]

"These remarks may, I trust, suffice to show, that we know nothing in God *as it is in God;* that all that we understand of this in itself Incomprehensible Nature, is composed of feeble and inadequate comparisons; and therefore that God, if he should be pleased to make a closer manifestation of himself to us than is already done by his works in the formation and visible government of the world, must make use of comparisons with human things in the way that has been mentioned, since no human language is provided with terms appropriate for expressing the Attributes of God.

"Not only is this clear from the very nature of the subject, but it is also the doctrine of Scripture. Moses desired to know the proper name of the Supreme Being, and to become accurately informed of his nature: but he received the answer, 'HE WHO IS, AND WHO EVER WILL BE, that is my name.' (Ex. iii. 14.)[2] Yet Moses was not satisfied with this explanation; and on a subsequent occasion he was still more solicitous to obtain a deeper insight into the nature of the Deity, which had been hitherto revealed to him only by phenomena and words. God therefore admonished him and set him right by saying, 'My PRESENCE thou canst not see; no living man can see ME.' (Ex. xxxiii. 20.) I

[1] "Aehnlich ist sie Gott; gleich kann sie Ihm nicht werden." This distinction between the two adjectives, *ähnlich* and *gleich*, affords elucidation to the interpretations of Luther, Schmidt, Michaelis, Stolz, and Van Ess, upon Phil. ii. 6, cited in pp. 128, 144–147, of this Vol.

[2] See Vol. I. p. 504.

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am aware that some expositors understand this declaration of that manifested glory of God which the blessed in heaven have the happiness of beholding, and which no mortal in this life is competent to see: and, if this explanation be admitted, it supplies a sufficient proof of the positions before laid down. But it appears to me that the object which Moses desired was something more than this. He had already, with the elders of Israel upon the mount Sinai, seen the glory of God, in the manifestation of an extraordinary and heavenly brightness: chap. xxiv. 10. Now he longs to rise still higher: he desires to become acquainted with the Properties and Perfections of God, in some way that might approach more nearly to the mode of intuition. But this was a desire impossible to be gratified. The Divine Being could, indeed, reveal himself to a man in some new, astonishing, elevated, and delightful manner, acting upon the mind's perceptive or imaginative faculty in a way that has never yet been experienced: but even this would not be the ESSENTIAL NATURE of God: it would only be an indescribable mental phenomenon, a fact in the experience of an individual which it would be impossible for him to express to others. If we had communicated to our souls a clear representation of what the Supreme Being is, such a communication could be in no other than human terms, or by comparison with human things. It was not, therefore, enough that Moses had beheld the brightness of the Divine glory in some kind of ecstasy. God instructed him even concerning his own glorious and blessed Nature, in terms which intimate that it principally consists in Moral Goodness: 'Jehovah; 'Jehovah; a God merciful and gracious, slow to anger, and abundant in mercy 'and faithfulness; preserving his mercy to thousands [of generations]; par-'doning iniquity and transgression and sin; but who, though he forgiveth, will 'not leave unchastised; visiting the iniquity of fathers upon children and upon 'children's children, unto third and unto fourth [generations]:' chap. xxxiv. 6.[3] This, among others, was one of the principal reasons for the strict prohibition to the Israelites against representing the Deity by any image or visible form whatsoever: for there is nothing in heaven or earth that can possibly, in a true and right manner, figure out the ineffable Essence of the Deity. The Apostle Paul therefore lays it down as a fundamental position, that God is absolutely 'invisible' (1 Tim. i. 17; vi. 16), meaning, I conceive, that no finite being can ever attain to an intuitive knowledge of the Divine Nature.

"These reasonings I have brought forward, not without the most careful consideration on all sides, and a serious application to the testimony of reason and of Scripture. Commonly known and made use of as this truth was, by many of our elder divines, it appears to me to have been much neglected in our times. Yet it is of very extensive and important application. When, for example, the adversaries of the purely Christian doctrine of the Trinity unite with the Deistical party in maintaining that it would be weak and irrational to believe a doctrine, or, as it is called by some, a mystery, which cannot be thoroughly understood; we have now a ready answer. We have not a perfect comprehension of a single attribute or property of the Deity. All those attributes are to us so many mysteries. We know that God exists, but we know not *how* he exists: we are certain that God possesses perfect conceptions of all actual and possible things, but not how this is: that God foreknows from eternity the free actions of men, but not in what way he knows them; we are convinced that the Creator of all things operates immediately upon all things, but who can comprehend how this really takes place? The Deist has very many mysteries to believe, upon the doctrine of a God. Very absurd, there-

[3] As the original Dissertation gives the passage only in brief, I have thought it right to insert it at length, from the learned author's *Erbauungsbuch*, vol. ii. p. 190.

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fore, it is to reject the doctrine of a Trinity, because the way and manner, in which the infinite properties are the possession in common of the Father and the Son and the Holy Spirit, cannot be explained in a perfectly clear manner. What? Would a man deny that there is a God, a sun, an operation upon the earth from the sun's rays, one effect of which is, that changes are produced in the very minds of men? Would a man deny all these things, because they contain so much of what he cannot comprehend? But, it is said, there is clear proof of these things from nature; and I reply, that there is clear proof from Scripture that the Father and the Son and the Spirit are the one Eternal Substance.[4] The whole controversy comes to this single point, *Whether our doctrine is founded upon the holy Scriptures?*

"Upon this weak foundation is the whole system of Socinianism built: We can believe nothing which we do not perfectly comprehend!—Do you then not believe that the electrical spark comes out of bodies? that the magnet attracts iron? that the images of visible objects on a membrane of the eye, produce an idea in the mind, a thought, a conclusion?—Do we comprehend how all this takes place? Nevertheless, does not our belief that *so the thing is*, rest with perfect security upon the testimony of our senses? And, that *in the Eternal Deity is the Father and the Son and the Spirit*, rests upon the testimony of GOD.

"Where then is true philosophy? With us; or with the Socinians, the old or the new?

"I come now to a second consideration arising out of our necessary mode of obtaining any knowledge of God: it is, that this knowledge which we have is very INCOMPLETE. The sense, in which I here use this word, is the following. In the Infinite Being there must be, besides the attributes which we ascribe to him, innumerable other realities, properties, or perfections, of which we have not the least knowledge or idea. We know enough of God to obtain, by the practical use of what we know, the enjoyment of an imperishable happiness. But we know of God only so much as is *necessary for this purpose*, and as can be revealed to us according to the capacity of our nature. Between us and the Deity there must ever remain a distance too great to be measured. We are a species of creatures, not in our present state possessing any great abundance of the perfections of intellectual nature. We dwell in a little corner of the world, and are acquainted with only a very small number of the works of God. Yet we attribute to God, as has been before proved, only the perfections which we either find in ourselves, or obtain some knowledge of from the operations of his power in nature. But are these, taken together, *all possible* realities or perfections? How many thousand species of creatures may there yet be, gradually exceeding each other in their perfections, until the mighty scale that reaches from earth to heaven is filled up? How vast the distance! How many millions of spirits, between a human soul and the loftiest of created natures! Now, since to all these beings, so vastly differing from each other, God has given their respective conditions of existence, there must necessarily be in him infinite perfections corresponding to those which are finite in them. As then we are absolutely and entirely destitute of any idea of the properties which belong to other rational created beings in the universe, excepting angels, of whom we know a little from revelation; it follows that there are in God some perfections which are *entirely concealed from our capacity of knowledge*. It argues no little weakness of mind, for a man to imagine that with his diminutive soul he has

[4] The reader will be aware that Dr Seller uses this term in the ancient and philosophical sense, to denote that which *subsists* independently of the accidents or alterable predicates of any object of our conceptions, and is the basis upon which those properties rest: the unknown, but necessarily supposed, support of our simple ideas in any given case. See Mr Locke, Book II. Chap. xxiii.

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comprehended God, and has thoroughly studied the Divine Attributes; because he has learned what is said on these subjects in the book-systems of philosophers and divines. Probably not the thousandth part of what is in God is known to man. We contemplate him only from that point of view which our nature and faculties are capable of occupying. Does not an angel know more of God than we? Does not such a higher being in the scale of creation behold the infinite perfections in a brighter light than we are capable of enjoying? And further, How many kinds and species of spirits may there be, in the immeasurable system of the universe? They all form their conceptions of God, *according to what they find in themselves:* they contemplate him only from their own position: they learn to know him from such of his operations as they discover in themselves and the other parts of his creation with which they are acquainted: and the nearer they approach to the most exalted image of the Deity, the more of his perfections they behold. None of all the superior beings exhausts the unfathomable ocean. There will remain for ever infinite depths of Deity, hidden from all finite intelligences: depths, full of perfections, of which man, in his present state, can form not the smallest idea.

"From the truth thus established, it follows that the realities, or actual perfections, which are in the Deity, may with propriety be distinguished into two classes. The one consists of those to which we find something very similar in the human mind. God has knowledge, will, and freedom: he is wise, benign, and merciful. The other class must comprehend those to which there is nothing in the human mind that bears any conformity or resemblance whatsoever. If now a person were to reason thus; Such a property, such a reality, such a mode of subsisting, is not perceived in the mind of man, therefore it cannot exist in God:—would he not betray his ignorance? But this is exactly the situation into which the opposers of the doctrine of the Trinity put themselves. The mode of existence, say they, which is not found in the mind of man, cannot be in God. How short-sighted is this reasoning! Human minds are so constituted, that each one has its own peculiar set of faculties. In the little circle which lies within our field of view, we know of no substance in which a plurality of subjects are in such a manner combined, and operate so together with one set of faculties, that they compose only one substance. Is it then rational to say; Since we find not this mode of existence in ourselves, therefore it cannot have place in the Infinite Being? Surely I might with equal propriety conclude, that, since no man can create out of nothing a single particle of matter, therefore God cannot: that, since no human being can at the same time be in heaven and act immediately upon earth, God is incapable of doing so. Is not the rational and necessary conclusion in the opposite direction? Since God is a being of a nature and mode of existence altogether different from those of man, and infinitely superior, therefore there must be in him much that has no counterpart in man.

"If now God *himself has testified* that his own Nature is such as we maintain, is any further proof needed? All that remains is to ascertain, whether we understand in their *true, proper*, and *genuine* sense, those passages of Scripture upon the force of which we believe the doctrine of the Deity of Christ."

III.

ON THE DOCTRINE OF THE HOLY SPIRIT.

The discussion of this subject forms no part of the inquiry which has been prosecuted in the preceding pages. But the obvious, though not necessary

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connexion, and the desire of some to whose judgment I pay much deference, induce me to add this Sketch of the Positive Evidence for the Deity and Personality of the HOLY SPIRIT.

We frequently read in the Old Testament, and still more frequently and definitely in the New, of an Agent superior to human or any created rank of powers or intelligences, and to which the qualities peculiar to a personal existence appear to be attributed.

This Agent is denominated the Spirit, the One Spirit, the Holy Spirit, the Lord the Spirit, the Spirit of God, the Spirit of the Lord, the Spirit of Christ, the Spirit of glory and of God, the Spirit of life, the Spirit of grace, the Spirit of truth, the Spirit of wisdom and revelation, the Spirit of promise, and the (*Paracletus*) Instructor, Comforter, or Advocate.

It is agreed on all sides that the word *spirit*, originally signifying *air in motion* and *breath*, was applied in some more remote significations, and particularly to *mind* and its affections, to *intelligent creatures* superior to man, and to any species of *powerful influence*, the cause of which was imperfectly or not at all known; but more especially to the *immediate energy of the Deity;* and, in a still more restricted sense, to the DEITY himself. It is further admitted that, in many places, the phrase *spirit of God* and its synonyms are used to denote any especial *influence* or *energy* of God, whether exercised in a miraculous manner or according to the ordinary laws of nature. But an accurate examination will, I conceive, satisfactorily show that there are many passages which cannot, on principles of just interpretation, be understood except as denoting a real, intelligent, personal, Divine Agent, distinct from the Father and the Son; and that, when the terms referred to bear the signification of a *divine influence* or *energy*, it is by a metonymy designed to express *specifically* the agency of that Sacred Person. This metonymy is the more natural, at the same time that the discrimination of the cases is rendered more difficult, from the generic character of the term.

Of the passages in the Old Testament in which any of these terms occur, the greater number reasonably admit of the interpretation of *divine influence*. E. g. Ex. xxxi. 3. Num. xi. 17, 25. 1 Sam. x. 10. Job xxvi. 13. Isa. xxxii. 15. But there are other passages, in which I conceive that the attribution of personal intelligence and action is decisively more congruous with the connexion. E. g. "The Spirit of God moved upon the face of the waters;" Gen. i. 2. Some explain this as denoting only the action of a mighty wind, as the greatness of objects is, in the Hebrew style, sometimes denoted by subjoining a name of the Deity: but the nature of the subject, the brevity of the style, and the simplicity of the narrative, appear to require the more usual interpretation. "Jehovah said, My Spirit shall not for ever strive with man, since he "transgresses, being flesh [apostate and corrupt]; but his days [of respite from "judgment] shall be a hundred and twenty years;" Gen. vi. 3. "The Spirit "of Jehovah speaketh by me, and his word upon my tongue: the God of "Israel hath said; to me speaketh the Rock of Israel;" 2 Sam. xxiii. 2. "Thou "gavest thy Spirit of graciousness to instruct them:—thou testifiedst against "them by thy Spirit, through thy prophets;" Nehem. ix. 20, 30. "The words "which Jehovah of Hosts sent by his Spirit, through the former prophets." Zech. vii. 12. "Take not thy Holy Spirit from me!——Let the Spirit of "graciousness sustain me!" Ps. li. 11, 12. "May thy Spirit of goodness lead "me into the land of uprightness!" cxliii. 10. "The Lord Jehovah hath "sent me and his Spirit;" Isa. xlviii. 16. "When the enemy shall come as a "flood, the Spirit of Jehovah will lift up the standard against him;" lix. 19. "The Spirit of the Lord Jehovah is upon me;" lxi. 1. "They rebelled, and

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"insulted his Holy Spirit:—Where is he that put in the midst of him [the "Israelitish nation] his Holy Spirit?—As one of the cattle goeth down into a "valley [to repose in a safe and rich pasture], the Spirit of Jehovah led him to "rest; so didst thou lead thy people, to make to thyself a glorious name!" lxiii. 10, 11, 14. "The Spirit came upon me and made me stand upon my feet, and "spoke to me and said:——In my speaking to thee, I will open thy mouth, and "thou shalt say to them, Thus saith the Lord Jehovah;" Ezek. iii. 24, 27.— "And the Spirit lifted me up, and brought me unto the front gate of the "house of Jehovah:——and spoke unto me;——therefore prophesy against "them: prophesy, O son of man:——and the Spirit of Jehovah fell upon me, and "spoke unto me, Speak, thus speaketh Jehovah;—" xi. 1, 4, 5. "O thou who "art called the house of Jacob, is the Spirit of the Lord cut short? Are these "his doings?" Mic. ii. 7. "My Spirit standeth in the midst of you;" Haggai ii. 5.

The principal passages of the New Testament may be put in the following arrangement.

I. The PROPERTIES of a personal existence are attributed to the Holy Spirit.

INFINITE INTELLECT, that which is *peculiar* to the Divine Nature. "God "hath revealed [them] to us by his Spirit: for the Spirit searcheth all things, "even the deep things of God. For who of men knoweth the things of man, "except the spirit of man which is in him? So also of the things of God no "one knoweth, except the Spirit of God;" 1 Cor. ii. 10, 11. The scriptural style employs the verb *to search*, not only in its proper sense of acquiring knowledge by a successive process, but to signify the intuitive, profound, and accurate knowledge which belongs to the Deity only. See Ps. cxxxix. 23. Jer. xvii. 10. If it be objected that the apostle here represents the Spirit as nothing more than a quality of the Divine Nature, as consciousness is of the human mind: we reply that the illustration, like every other comparison from finite things to divine, must be imperfect, and to be understood as only expressing the *perfection* of the Holy Spirit's knowledge; for, besides the force of other scripture testimonies, the first clause of this very passage clearly declares a personal distinction: for it could not be said, that a man makes any thing known to others by his consciousness.

PRESCIENCE. John xvi. 13, cited in a following paragraph.

Sovereign WILL and DETERMINATION. "There are diversities of gifts, but "the same Spirit: and there are diversities of ministries, but the same Lord: "and there are diversities of (ἐνεργήματα) operations, but the same God (ὁ "ἐνεργῶν) who worketh them all in all [persons]——All these" (among which are ἐνεργήματα δυνάμεων, operations of miracles), "that one and the same Spirit "(ἐνεργεῖ) operateth, distributing severally to each, according as he willeth." 1 Cor. xii. 4, 6, 11.

LOVE. "I beseech you by our Lord Jesus Christ, and by the love of the "Spirit." Rom. xv. 30.

POWER. 1 Cor. xii. 11, cited above. "That ye may abound in hope, by the "power of the Holy Spirit;" Rom. xv. 13. "Christ hath wrought through "me,——by the power of signs and wonders, by the power of the Holy Spirit;" v. 19.

EFFICIENCY in the production of spiritual blessings. 2 Cor. xiii. 13. Rev. i. 4. See pp. 265 and 343 of this Vol. The acts enumerated under the following head confirm this attribution.

Being the OBJECT of religious ACKNOWLEDGMENT in parity with the Father and the Son. See pp. 176, 179, 181, of this Volume.

Being the OBJECT of direct OFFENCE by sin. "All [other] sin and blasphemy

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"may be forgiven to men; but the blasphemy against the Spirit will not be "forgiven to men: and whosoever shall speak a word against the Son of man, "it may be forgiven him; but whosoever shall speak against the Holy Spirit, "it will not be forgiven him, neither in this world nor in that to come:" Matt. xii. 31, 32. Here, this terrible sin is presented before us, in a comparison with every other kind of sin; and that, with an especial respect to the *object* against whom the different kinds of sin may be committed. But the object is personal in one of the ideas thus compared, namely, the Messiah; and in another, it is the Almighty Father, all offences against whom are included in the terms, "all sin and blasphemy:" it follows, therefore, that, in the remaining relation, the object must be personal also. If the term, Holy Spirit, signified only a property or perfection of the Deity, the sin referred to would be included in the "all sin" mentioned in the other member of the comparison: consequently there would be no opposition between the cases, and this most solemn warning of our Lord would evaporate into an empty paradox. "Why hath Satan filled "thy heart, to utter falsehood to the Holy Spirit?——Thou hast uttered false- "hood, not to men but to God. Why was it agreed between you to tempt the "Spirit of the Lord?" Acts v. 3, 4, 9. Compare the phrase with LXX. in Isa. lvii. 11. "Grieve not the Holy Spirit of God:" Eph. v. 30.

II. The ACTIONS of personality are attributed to the Holy Spirit.

COMMANDING. "The Holy Spirit said, Separate unto me Barnabas and "Saul, for the work to which I have called them:" Acts xiii. 2.

FORBIDDING. "Being forbidden by the Holy Spirit to speak the word in "Asia, they went through Mysia, and endeavoured to proceed into Bithynia; "and the Spirit of Jesus permitted them not:" Acts xvi. 6, 7. The addition τοῦ Ἰησοῦ is made upon satisfactory authority; and approved by Griesbach, Heinrichs, Knapp, Tittmann, Scholz, and many others.

REVEALING the Divine will. "It was revealed to him by the Holy Spirit:" Luke ii. 26. "Whatsoever may be given you in that hour, that speak; for "it is not ye that speak but the Holy Spirit:" Mark xiii. 11. This Scripture "must be fulfilled, which the Holy Spirit before spake by the mouth of David:" Acts i. 16. "The Spirit said to Philip, Go and join thyself to that chariot:" viii. 29. "The Spirit said to him, Behold, three men are seeking thee;—— "go with them,——for I have sent them:" x. 19, 20. "Thus saith the Holy "Spirit:" xxi. 11. "Well spoke the Holy Spirit, by Isaiah the prophet, to our "fathers:" xxviii. 25. "The things which God hath prepared for those who "love him—God hath revealed to us through his Spirit; for the Spirit searcheth "all things, even the depths of God:" 1 Cor. ii. 9, 10. "The Spirit expressly "saith:" 1 Tim. iv. 1. "Wherefore, as the Holy Spirit saith, To-day, if ye "will hear his voice," etc.: Heb. iii. 7. "The Holy Spirit manifesting this:" ix. 8. "The Spirit of Christ, which was in them, manifested:" 1 Pet. i. 11. "Prophecy in ancient time was not brought by the will of man, but holy men "of God spake, being moved by the Holy Spirit:" 2 Ep. i. 21. "He that hath "an ear, let him hear what the Spirit saith unto the churches:" Rev. ii. 3.

PERFORMING MIRACLES. "They began to speak with other tongues, as the "Spirit gave them utterance:" Acts ii. 4. "The Spirit took away Philip:" viii. 39. "Signs and wonders were wrought by the power of the Holy Spirit:" Rom. xv. 19. But if the sacred term itself merely denoted the influence or energy of God, we should here find the absurd combination, the power of a power.

TEACHING. "The Holy Spirit shall teach you in that hour, what ye should "say:" Luke xii. 12. "I will pray the Father, and he will give you another "Instructor, to abide with you for ever; the Spirit of truth.——The Instructor

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"[see p. 168], the Holy Spirit whom the Father will send in my name, he will "teach you all things, and remind you of all things which I have said to you. "——When the Instructor shall come, whom I will send to you from the "Father, the Spirit of truth which proceedeth from the Father, he will testify "concerning me.——When he, the Spirit of truth, shall come, he will guide you "into all the truth; for he will not speak from himself, but will speak what he "may be instructed" [ἀκούσῃ, see Vol. I. p. 444, *q. d.* he will have no private or separate object, different from his commission to promote the objects of my spiritual dominion], "and he will declare to you the things which are to come. "He will glorify me, for he will receive of mine and will declare to you:" John xvi. 16, 26; xv. 26; xvi. 7, 13–15. "We speak not in words taught by human "wisdom, but in those taught by the Spirit:" 1 Cor. ii. 13.

INFORMING and TESTIFYING. "We are witnesses concerning these things, "and [so is] the Holy Spirit:" Acts v. 32. "The Holy Spirit witnesseth to "me in every city, saying that imprisonment and afflictions await me:" xx. 23. "The Spirit itself witnesseth with our spirit:" Rom. viii. 16. "Also "the Holy Spirit witnesseth to us:" Heb. x. 15.

OBLIGING to duty. "Now behold, I go bound [δεδεμένος] by the Spirit to "Jerusalem:" Acts xx. 22.

COMFORTING. "Walking in the fear of the Lord and the consolation of the "Holy Spirit:" Acts ix. 31. "The love of God [*i. e.* that which he bears to "Christians, see verse 8] is shed abroad in our hearts, by the Holy Spirit who "is given unto us:" Rom. v. 5.

APPOINTING to offices in the church. "The Holy Spirit said, Separate unto "me Barnabas and Saul for the work to which I have called them:——These "then went forth, sent out by the Holy Spirit:" Acts xiii. 2, 4. "Take heed, "therefore, to yourselves, and to all the flock in which the Holy Spirit hath "constituted you bishops:" xx. 28.

DWELLING IN the saints as his temple; that is, affording to them especial tokens of his power and grace, as intimately present with them. "The Spirit "of God dwelleth in you; and, if any one have not the Spirit of Christ, that "person is not his:" Rom. viii. 9. "Know ye not that ye are a temple of God, "and the Spirit of God dwelleth in you?" 1 Cor. iii. 16. "Know ye not that "your body is a temple of the Holy Spirit which is in you, which ye have from "God?" vi. 19. "Ye are builded together, unto an habitation of God, by the "Spirit:" Eph. ii. 22. "The Holy Spirit who dwelleth in us:" 2 Tim. i. 14.

RENOVATION of the mind to holiness. "Born of the Spirit:" John iii. 5–8. "The renewing of the Holy Spirit:" Tit. iii. 5.

PRODUCING religious dispositions and enjoyments. "Receiving the word "with joy of the Holy Spirit:" 1 Thess. i. 6. "The fruit of the Spirit is love, "joy, peace, long-suffering, benignity, goodness, fidelity, meekness, temperance:" Gal. v. 22. "That the offering of the Gentiles, being sanctified by the Holy "Spirit, may be acceptable:" Rom. xv. 16. "Ye have been washed, ye have "been made holy, ye have been made righteous, in the name of the Lord Jesus "and by the Spirit of our God:" 1 Cor. vi. 11. "We are changed into the "same likeness from glory to glory, as from the Lord the Spirit:" 2 Ep. iii. 11. "Salvation by sanctification of the Spirit and belief of the truth:" 2 Thess. ii. 13. "Elect,—according to the foreknowledge of God the Father, by sancti- "fication of the Spirit:" 1 Pet. i. 2.

EFFECTING A CONVICTION of the truth. "My doctrine and my preaching are "not by alluring words of [human] wisdom, but by demonstration of the Spirit "and power; that your faith might be, not by the wisdom of men, but by the "power of God:" 1 Cor. ii. 5.

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AIDING in prayer. "The Spirit helpeth our weaknesses; for what we should "pray for, as is proper, we know not; but the Spirit itself maketh intercession "for us with groans unspeakable:" Rom. viii. 26. "Praying in the Holy "Spirit:" Jude 20.

DIRECTING and SUPPORTING in the path of obedience. "As many as are led "by the Spirit of God, they are sons of God:" Rom. viii. 14. "Strengthened "with power by his Spirit, on the inward man:" Eph. iii. 16.

The preceding are not all the passages that might with propriety be enumerated; and I admit that in some of them, the principal term might, in accordance with their connexion, be interpreted of a divine influence. But it appears to me that, in by far the greater number, the idea of a *person* is clearly indicated; and that, in those which are more doubtful, the idea may be reasonably maintained, on the ground of analogy with the others.

III. The Holy Spirit is designated by the use of masculine pronouns, though the noun itself is neuter, and neuter pronouns are put in concord with it. "He (ἐκεῖνος) shall teach you all things. He (*id.*) shall testify con- "cerning me. I will send him (αὐτὸν) unto you. When he (ἐκεῖνος) is come, "he will convict the world ——. When he (*id.*), the Spirit of truth, is come, "he will guide you into all the truth: for he will not speak from himself, but "whatsoever things he shall have heard he will speak, and he will declare to "you things to come.——He (*id.*) will glorify me:" John xiv. xv. xvi. "The "Holy Spirit——who (ὅς) is the earnest of our inheritance:" Eph. i. 14. It may be objected, that a relative between substantives of different genders, may agree with either: we reply that when the change is from the neuter to a masculine, the reference is usually, perhaps always, to a personal object. See Matt. xxviii. 19. John xvii. 2. Acts xv. 17. Gal. iv. 19. Col. ii. 19. 2 John 1.

To the objection, that these personal descriptions and attributives are to be considered as merely instances of the rhetorical figure *personification*, we reply:

1. That the use of the figures is only occasional, in all good compositions; but this is the *perpetual* style of the sacred writers.

2. That these expressions occur the most abundantly in the plainest and least figurative parts of the Scriptures.

3. That they occur in circumstances of connexion which are not compatible with the notion of a prosopopœia: as in most of the instances recited above.

Therefore, putting together all the facts of the case, I conceive that there is an abundant *preponderance* of evidence in favour of the position, that *the* HOLY SPIRIT *is a Divine Person, distinct in the unknown mode of subsistence, but in essence and perfections One Being with the* FATHER AND THE SON.

IV.

ON THE DOCTRINE OF THE TRINITY.

THE Creator, in his benevolent wisdom, has formed the mind of man with a propensity to compare and combine its ideas, and to attempt constantly the reference of every particular acquisition to some more general object in the classification of knowledge. When, therefore, we conceive that we have found sufficient evidence for our belief in the Deity of the Redeemer and of the Holy

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Spirit, it is natural for us to inquire, what relation these positions have to our conceptions of God the Almighty Father, and to the acknowledged fact of the Unity of the Deity.

But, since the object of this inquiry is THAT, which must of necessity be high and deep and broad unmeasurably beyond all human, all created, capacity, it being no other than the *ultimate essence* and the *manner of existence* of the INFINITE AND SUPREME NATURE; it becomes us to be sensible of the obvious and extreme inadequacy of our faculties, to embrace all the materials necessary to the process, and to carry on that process to the point of completeness. Many other objects are, or conceivably may be, brought within the limits of human comprehension; though of even the commonest facts in nature, we are ignorant, as to either the interior nature of objects or the immediate causes of change: but that the Essence of the Deity should be comprehended by us, is an infinite impossibility. Assuredly then we cannot hope for success in this awful meditation, if our hearts are not well disciplined by a just estimate of our own intellectual feebleness, by devotional reverence and profound humility, and by an anxious care to draw no hasty or incautious conclusions.

The facts of the case are,

1. That the united and harmonious testimony of the Scriptures, the oracles of religious truth, ascribes to the Messiah, and to the Holy Spirit respectively, the designations, the perfections, the works, and the honours, which are necessarily and exclusively *appropriate* to the Divine Nature.

2. That numerous and remarkable intimations were given in the writings of the Old Testament, of a plurality of subsistences in the Divine Nature; and that, in some passages, this intimation is referred to specifically three objects.

3. That, in the New Testament also, Divine attributives are predicated of the Father, the Redeemer, and the Holy Spirit, conjoinedly.

4. But these are to be combined with another fact, that of the DIVINE UNITY.

i. Some Christians think it the most proper and becoming, under the darkness and infirmities of the present state, to say, "I receive all the facts of the case; I believe them upon the indubitable testimony of inspiration: but I presume not to form any hypothesis for conjoining and generalizing them, because I conceive that so to do is beyond the range of my present faculties. I rely, therefore, with perfect assurance, upon the veracity of the Great Revealer; and am confident that all the facts, necessarily mysterious as they are to my apprehension, are in reality in perfect harmony, and without any discrepancy whatever."

To those who hold this modest language, the late author of the *Calm Inquiry* was disposed to pay little respect. He not obscurely charges them with acquiescing in conscious absurdities, or with an indolent disinclination to inquire, or with a selfish apprehension of the consequences of free and honest investigation, or with a want of good faith and the use of deceptive language. *Calm Inq.* pp. 528–530.

Undoubtedly it is a man's duty to apply seriously to his mind and conscience, the queries thus suggested; and a good man will so apply them. But I submit to any upright and intelligent mind, whether a person who thinks it his duty to rest at this point, is chargeable with disingenuous and irrational proceeding; any more than we all are when we repeat the great truth, GOD IS A SPIRIT, though we neither ourselves possess, nor can possibly give to our "plain and unlearned hearers," any notion of what a *spirit* really is.[1]

[1] "Let us be content with expressing the scripture doctrine in some such manner as the following, to which I think that scarcely any can object who treat with due reverence the declara-

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ii. Others conceive the distinction of the Father and the Son and the Spirit to be only modal and official; the same one Divine Person assuming different designations, as he reveals himself under different characters.

This hypothesis appears to be irreconcileable with the distinct designations and attributives of the Father, Son, and Spirit, which is the habitual style of Scripture; with the appropriated relations revealed to us as being between those sacred subsistences (*e. g.* Ps. xlv. cx. Isa. xlviii. 16. Heb. i. John i. 1; xiv. 16; etc., etc.), and with the intimations of a plurality in the Divine Nature, which form a part of the facts of the case.

iii. Others, with whom the writer of these pages classes himself, think that the Scriptures warrant us in believing,

1. That, in the Infinite and Incomprehensible Divine Essence, there do exist, by a natural and eternal necessity, Three Intelligent and Active Subjects, which (with reverential modesty and an acknowledgment of the inadequacy of human language to furnish a perfectly appropriate and unexceptionable term) we may call Hypostases, Subsistences, Subsistents, or Persons.[2]

2. That these are not, on the one hand, three different Beings, Natures, or Essences; nor, on the other, three modes of development of one and the same Person.

3. That the difficulty, or even *quoad nos* impossibility, of our forming a conception of this medial kind of existence, in a Subject which is necessarily Infinite and Incomprehensible, is not a proof, nor even a just presumption, against the fact.

4. That the consciousness and will of the Father, the Son, and the Holy Spirit, while *coincident* in all the modes of infinite perfection, are yet *not identical*, but have respectively some *distinctive* property, the nature of which is to us unknown.

5. The very term *Father* implies the correlate object, a *Son*. The quality or property of *love* implies an object, external in some way, to the subject in which the property inheres. "GOD is LOVE:" thus does the apostolic authority express the necessary existence of the property as the *characteristic* of the Infinite Majesty. These positions lead to the conclusion that the Son is co-eternal, and therefore coexistent with the Father, and is the object of that love; "the Son of his love;" Col. i. 13. The other evidence (compare Appendix III.) involves the same argument in relation to the Holy Spirit. Prof. Merle d'Aubigné has expressed this with his forcible terseness, in his recent (Oct. 8, 1846) Address to the Students of the new Theological School of Geneva. Having alluded to 1 John iii. 23:—"This is the antichrist, he who denieth "the Father and the Son. Whosoever denieth the Son hath not the Father: he

tions of divine revelation: God is ONE, in the most perfect sense; but, since divine honours are attributed to the Father, the Son, and the Holy Spirit, it follows, that HE who bears the name of the Son, who is uncreated, and far superior to all created beings, has the Divine Nature in such intimate union to himself, that he is on that account equal to the Father in nature and majesty, and we are bound to reverence in him the very nature of the Father: also the Holy Spirit, himself possessing the Divine Nature, is he by whom God works all things, especially those which relate to the conversion and sanctification of men."—*Muntinghe, Theol. Theor.* vol. ii. p. 182; Groningen, 1822.

"The more profoundly mysterious this doctrine is, the less are we at liberty to employ human terms for its explication; terms, which must themselves be explained, and upon the meaning and precise definition of which the most learned men are not agreed."—*Ypey, Geschik der Systemat. Godgeleerdheyd;* vol. ii. p. 206.

"Whoever is right, I am sure, if the gospel be true, that the Socinians are altogether wrong. And I see no material difference between them and the Arians; for, without entering into minutiæ which we cannot understand, Christ and the Father are ONE; and the Saviour's participation of the Divine Nature is that which gives efficacy to his sacrifice."—The late Rev. *Thomas Tayler*, probably the last surviving pupil of Dr Doddridge, who died at the age of 97, Oct. 23, 1831: from the recital of the late Dr Winter.

[2] "The schoolmen are express in pointing out, after Augustine, that the term was adopted, not to express any definite notion, but to make some answer where silence would have been better; to denote, by some term, what has no suitable word to express it."—*Dr Hampden* (Reg. Prof. Div. Oxon.), *in Bampton Lect.* p. 133.

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" who acknowledgeth the Son hath also the Father,"—Dr M. proceeds ;—" God " is not *Father*, essentially Father from all eternity, if he has not essentially " and from all eternity the Son whom he loves, and to him essentially com- " municates his glory. To say that God is not Father from eternity is equal to " saying that God is not *love* from eternity; for it is as Father that he loves. " Can there be love, where there is nothing to love? The Father never was " other than loving his 'Only-begotten,' his 'Beloved Son, in whom he is well " pleased (*a mis toute son affection*),' Matt. iii. 17. It is there that the object of " the Father's love exists. If a time had ever been when there was no Son, there " would have been then no love, and God would have been, not a living God, but " a dead God, an abstraction, a reverie. The proposition, God is Father from all " eternity, is equivalent to the other, God loves from all eternity. To take " away the eternal paternity of God, is to take away his eternal love,—his " essence itself. No; these doctrines are not, as the world imagines, scholastic " abstractions: they are the unfolding and realising of the grand doctrine " which even the world professes to revere, *God is love*. God is not an egotistical " and solitary I, absorbed in himself, loveless and lifeless. God, who as Father " from all eternity communicates his love and his glory to the Son and the " Holy Spirit, is by this very thing, from all eternity living, acting, supremely " happy. The Christian's God, the God of our baptism, the Father, the Son, " and the Holy Spirit, one only God, blessed from eternity to eternity,—he is " alone the living and true God." A translation of a large portion of this impressive Address is in *Lowe's Edinburgh Magazine*, Dec. 1846. This argument is admirably put in a valuable contribution to religion and science, *The Pre-Adamite Earth*, by Dr John Harris; pp. 3, 4. 1846.

6 That the Divine Essence, being not a divisible quantity, but an Infinite Subject, is *not participated*, which would be predicable of only a finite subject; but is infinitely, that is wholly and undividedly, possessed by each of the Divine Persons. This, I humbly conceive to be the UNITY OF THE GODHEAD; or, as Mr Howe expresses it, the "most intimate, natural, necessary, eternal, UNION of the Sacred Three." *Letter on the Defence of Sherlock*, p. 17.

This consideration appears to me satisfactorily to preclude the objection of our opponents, that we make three objects of worship. It may, I conceive, be justly laid down as an axiom, that the proper and formal object of all lawful religious worship is THE DIVINE BEING, under the most absolute and generic mode of consideration; or THAT which is the CONCRETE of all divine attributives. Whether, therefore, our immediate address in prayer and praise be the Deity conceived of absolutely, or the Father of mercies, or the Saviour, or the Sanctifier, we are equally directing our adoration to THE SAME Divine Object, under different aspects or modes of consideration. The revealed order in the economy of redemption and grace, and the authority of Scripture, lead to the persuasion, that the most usual mode of our devotional addresses should be to the Father, with explicit reference to the mediation of the Son and the influence of the Holy Spirit; but, we conceive that the same order, and the same authority, warrant our calling upon the name of our Lord Jesus Christ, and our seeking the communion of blessings from the Holy Spirit. I would humbly submit, that there is a peculiar propriety in the mode of distinct address to the Saviour, when we are referring to his characters and offices; for instance, when we ascribe glory to the Lamb who was slain to redeem us by his blood; when we advert to his blessed dominion, whose throne is for ever and ever, and the sceptre of his kingdom a sceptre of righteousness; when we are oppressed with infirmities and afflictions, and seek his power and grace to be made perfect in our weakness; and when, in the solemnities of death, we commit our eternal

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interest to Him who receives our spirits. In like manner, we may implore immediately from the Holy Spirit, instruction, sanctification, guidance, consolation; or whatever blessings have an especial reference to his gracious operations, as revealed in the Scriptures.

7. That whatever difficulties present themselves to us, in the contemplation of this subject, are reasonably to be imputed to the nature of the object contemplated, which must be of necessity infinitely beyond the grasp of any other than the Divine Intellect itself; and to the range of the human faculties, limited at best, and still more contracted and disqualified by our sinful condition.

Obs. 1. There appear to be very reasonable grounds for supposing that this doctrine, or some other resembling it, would be a necessary deduction from the fact of the ABSOLUTE PERFECTION of the Divine Nature. The notion of Supreme and Infinite Perfection cannot but include EVERY POSSIBLE excellency, or, in other words, every attribute of being which is not of the nature of defect. It must be premised that creation had a beginning. At whatever point that beginning may have been, whatever multiples of ages imagination or hypothesis can fix upon to carry that point backwards, the point will stand somewhere. *Before* that position, therefore, *a duration without beginning* must have elapsed. Through that period, infinite on one part, it is incontrovertible that nothing can have existed except the Glorious Deity. But, if the Unity of the Divine Nature be such a property as excludes every kind of plurality, the properties of *active life, tendency to diffusion,* and *reciprocity of intellectual and moral enjoyment* (which are perfections of being), must have been through that infinite duration, in the state of *absolute quiescence.* It seems to follow that *from eternity* down to a certain point in duration, some perfections were wanting in the Deity: the Divine Mind stood in an immense solitariness;——the infinitely active Life, which is a necessary property of the Supreme Spirit, was from eternity inactive;——no species of communication existed;——there was no development of intellectual and moral good, though in a subject in which that good has been necessarily, infinitely, and from eternity inherent.——I feel the awful ground on which I have advanced, in putting these suppositions; and I would humbly beseech the Divine Majesty to pity and pardon me, if I am guilty of any presumption:—— I am, also, fully attentive to the attribute of ALL-SUFFICIENCY as a necessary property of the Blessed and Adorable Nature. But when I have given every consideration of which I am capable, to this most profound of subjects, I cannot but perceive it as a strong and even invincible deduction of reason, that the denial of such a plurality in the Infinite Essence as shall admit of a development from eternity of the ever active life, and a communion from eternity in infinite good, is a denial to the Supreme Nature of something which is *essential* to Absolute and Infinite Perfection.

I add, therefore, that, whatever improper use may have been made of the terms by impious familiarity, and whatever ridicule may have been cast upon them by profane opposition, the venerable confessions of antiquity appear to me to be entirely accordant with careful reasoning and with scriptural authority;——that *the One Lord Jesus Christ is the Only-Begotten of the Father, before all ages; and that the Holy Spirit proceeded from the Father, equal to the Father and the Son in eternity, majesty, glory, and all perfection.*

Following in the steps of Basil, Gregory of Nazianzum, Athanasius, Ambrose, and Hilary; and of Calvin;—I adhere, with full satisfaction, to the statement concerning the terms here used;—that, with regard to the first, the term FATHER expresses a *relation* (*ratio subsistentiæ*), in consequence of which the Father is not the Son, but possesses his own hypostatical [see Heb. i. 3]

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character, namely, THAT PROPERTY, to us *unknown and unsearchable*, by which the SON IS THAT which that name, used by us not literally but by analogy, *imports*; and which is usually called *the generation* from eternity, a necessary, unchangeable, *communication* of Essence, but *not a cause* of Existence. The correspondent theorem applies, with the requisite change, to the Divine Spirit.

Such terms are obviously not to be understood in a physical sense; but they are human, and therefore imperfect, expressions to denote THAT which must necessarily be to us *unknown*; namely, the manner in which the Entire Infinite Deity is possessed by the Father and the Son and the Spirit, and which implies identity of nature with numerical difference.

Passages from the best of the Greek and Latin Fathers, to the effect here stated, the student will find in *Forbesii à Corse Instructiones Histor. Theol.* I. xx. in his *Op.* vol. II. p. 34. Amst. 1702.

"——We hold, what has already been demonstrated from the scripture, that the Essence of the One God, pertaining to the Father, Son, and Spirit, is simple and indivisible; and again, that the Father differs in some special property from the Son, and the Son from the Spirit.——Although the name of God is common also to the Son, yet it is sometimes, by way of excellence, ascribed to the Father, as being the Source and Principle of Divinity [Deity]; and this is done in order to mark the simple unity of Essence." *Calvin's Instit. Chr. Rel.* B. I. ch. xiii. § 22, 23. *Mr Beveridge's Transl.* Edinb. 1845. The original;—"Si tenemus quod antè ex scripturâ satis ostensum est, simplicem et individuam esse Essentiam Unius Dei, quæ ad Patrem et Filium et Spiritum pertineat; rursus Patrem proprietate aliquâ differre à Filio, et Filium à Spiritu.——Quamvis Dei nomen quoque sit commune, tamen κατ' ἐξοχὴν Patri interdum adscribi, quia Fons est ac Principium Deitatis; idque ut notetur simplex Essentiæ Unitas."

Obs. 2. I would submit a remark on the terms which were introduced by the early Christian writers, in treating on this subject; and upon which, as it appears to me, very unreasonable and unjust contempt has by some been cast. The principle of these are *Essence*, οὐσία· *Trinity*, τριάς· *Subsistence*, τρόπος ὑπάρξεως· *Person*, ὑπόστασις and πρόσωπον· *Mutual Inexistence*, περιχώρησις. The propriety of employing these expressions rests upon the same foundation as the use of general terms in all scientific investigations; namely, that they are abbreviations of language, and serve as instruments of thought. Revelation, like physical nature, presents a vast collection of particular objects and facts: and, in both, the processes of comparison, deduction, analysis, and combination, by which alone we can form comprehensive systems of knowledge, cannot be carried on, with convenience and perspicuity, without the use of general terms. It is unreasonable to object, that these identical words are not found in Scripture. The proper consideration is, whether the objects and facts for which they are used as a compendious notation, are not asserted and implied in the Scriptures. Only let us employ these or other terms with a kind and candid spirit towards such as decline the use of them, as Muntinghe and Ypey, just cited; let us not put our expressions and attempts at illustration into the place of divine authority; and let us study to "keep the unity of the spirit in "the bond of peace." On the abuse of such terms, the just use of them, and the unreasonable aversion from them, Calvin has some excellent observations, in his *Institutes*, Book I. ch. xiii. § 3.

If a thoughtful and candid Unitarian would read a tract of the great nonconformist divine, Mr Howe,—the *Calm Inquiry concerning the Possibility of a Trinity in the Godhead;* it would probably have some effect in abating his

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objections; or it might, at least, convince him that imbecility of mind is not a necessary characteristic of a Trinitarian.

With respect to theoretical representations of the doctrine,—"the principal, if not the only, difficulties—arise from metaphysical considerations, from abstractions of our own mind, quite distinct from the proper intrinsic mystery of the holy truth in itself." *Hampden; Bampt. Lect.* p. 145.

V.

ON THE SUPPOSED UNITARIANISM OF THE MAJORITY OF THE EARLY CHRISTIANS.

Dr Priestley conceived that he had elicited, from some hints and allusions of several of the Fathers, the concession, that "the *great body* of primitive Christians, both Jews and Gentiles," for the first two centuries and downwards, "were Unitarians and believers in the simple humanity of Jesus Christ," and that the doctrine of the Deity of Christ was the invention of certain speculative persons, who were ambitious of relieving Christianity from the imputation of a mean and ignominious origin, and thus of rendering it more palatable to the Gentiles, by representing its Founder as an incarnate God. *Calm Inq.* pp. 398, 420. *Dr Priestley's Hist. Early Op.* vol. iii. pp. 158, etc. 233, etc.

The object of this work having been to investigate the testimony of *the Scriptures*, the sole rule of faith, I trust it will not be deemed improper to pass this topic with only a brief notice; for its importance, though great as a matter of history, and of very reasonable inquiry, is not that of authority. The Bible-testimony is that on which we stand; while we have abundant evidence that the stream, of both traditional and written proofs, decisively bears in favour of the doctrine maintained in these volumes. It is indeed the faith of our general Christianity, claiming in its favour a manifest prescription; a kind of evidence much resembling the common law of our country. But the positive fact, that the Christian Fathers, traced up to the very age of the Apostles, did hold the proper Deity of the Messiah and of the Holy Spirit, and consequently the Unity of the three Divine Subsistences in the Essence of Deity, has been amply demonstrated by many learned writers, whose works I earnestly recommend to my readers; in particular, those of Bishop Bull, Dr Waterland, Mr Burgh, Dr Burton, and Mr Stanley Faber.

i. It appears to me that the imputation to some of the Fathers, of having maintained that the doctrine of the Deity of Christ was absent from the earlier writings of the N. T., and was *reserved* to the later inspirations of St John, is made on very partial and ill-understood grounds. Dr Priestley and his followers have availed themselves of hyperbolical and ill-judged expressions; but which ought, in equity, to be compared with other passages of the same writers, and with the general tenor of their works. A fair and extensive induction of ALL that Origen, Athanasius, Chrysostom, etc. have advanced on this topic, would, I humbly think, present a result entirely different from that in which the Unitarians so exult. See this Vol. p. 155. I add two passages from Origen. "John describes the last sufferings [of Christ] as the other Evangelists; but he does not introduce Jesus praying that the cup might pass from him, nor does he describe his being tempted by the devil. The reason I apprehend to be this; that they treat of him more according to his human nature than his divine, but John more according to his divine than his human nature." *Comment. Series in Matt.* sect. 92; *Opera, Delarue*, vol. iii. p. 903. "None of them

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[the other Evangelists] manifested his Deity (ἀκραιφνῶς) unmixedly, as John, who presents him saying, 'I am the Light of the world; I am the way and the truth 'and the life; I am the resurrection; I am the door; I am the good Shepherd;' and in the Revelation, 'I am the Alpha and the Omega, the Beginning and 'the End, the First and the Last.' We may then venture to say, that the Gospels are (ἀπαρχὴ) the chief of all the Scriptures; and that according to John, the Chief of the Gospels." *Comment. in Johann. Proœm.* sect. 6. *Op.* vol. iv. p. 6.

ii. Justin does indeed say; "There are some of our race [*i. e.* gentiles], who acknowledge him to be the Christ, but declare him to be a man born of human parents: with whom I do not agree; nor would the majority, who hold the same opinion with me on these subjects, say [so]: for we are commanded by Christ himself not to yield assent to the doctrines of men, but [only] to the doctrines preached by the blessed prophets, and taught by himself." *Dial. cum. Tryph. ed. Jebb*, p. 142. And the preceding connexion plainly shows that Justin regarded it as far better to be a Christian of this defective kind, than to continue in Judaism or heathenism: but (if I do not misapprehend the clause, οὐδ' ἂν πλεῖστοι, ταὐτά μοι δοξάσαντες, εἴπωσιν),[1] he also declares that the MAJORITY *held the opposite doctrine, upon the testimony of the Scriptures.*—Here I beg leave to say, that I cordially adopt the sentiment of the upright and candid martyr. Rather than that any man should be a blaspheming infidel, I should rejoice to see him a nominal Christian, even of the Neological school: still more should I be glad, if he adopted the system of the Calm Inquirer: and more thankful still, were he to become, in mind and character, such as Dr Priestley or Dr Carpenter. Every approximation to truth is so far good and desirable: while yet it makes our concern the more intense and painful, that any who advance so far should stop short of receiving the most vital parts of revealed religion. Certainly, also, it ought to awaken our own solicitude that we be not betrayed, through indifference or any other kind of prejudice, into even a slight neglect of any portion of "the words of our Lord Jesus Christ, the doctrine which is according to godliness;" and, equally also, that we may not content ourselves with a theoretical accuracy of belief, without those practical fruits which characterise a genuine faith.

A fragment of Melito, a writer, says Lardner, of "great merit," and a contemporary of Justin, though probably a younger man, may give some light to the question whether, at that time, the generality of Christians were ignorant of, or denied, the Deity of Christ. "To persons of understanding there is no necessity for establishing, from the actions of Christ after his baptism, the truth and reality" [ἀφανιστὸν, alluding to the Docetæ] "of his soul and body, the human nature like unto us. The actions of Christ after his baptism, and especially his miracles, manifested his Deity hidden in the flesh, and gave proofs of it to the world. For being at the same time God and man both perfect, he gave evidence to us of his two (οὐσίας) conditions of existence: his Deity, by the miracles which he wrought in the three years after his baptism; and his humanity, in the thirty years before his baptism, in which his mean condition according to the flesh concealed the signs of his Deity, though he was the true God existing from eternity." *Ex Anastasii Sinaitæ Hodego, ap. Routh, Reliq. Sacr.* vol. i. p. 115.

iii. The celebrated passage of Tertullian[2] certainly involves great difficulty.

[1] Dr Burton translates the clause: "—— With whom I do not agree, nor [would I agree] even if the majority of those who now think with me were to say so" *Ante-Nicene Fathers*, § 27. But this translation equally supports my inference. That eminent Patristic scholar felt himself obliged to add, after citing Dr Priestley's *professed* translation of the clause,—"we cannot acquit him of unfairness as well as inaccuracy."

[2] "Simplices enim quique. ne dixerim imprudentes et idiotæ, quæ major semper credentium pars est, quoniam et ipsa regula fidei à pluribus dils seculi, ad unicum et Deum verum transfert; non

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But there are some considerations which appear to me to present a bar to the conclusion, that he admits the majority of Christians in his time to be Unitarians. (1.) It seems absolutely necessary, to make sense of the passage, that *quique* should be taken as used for *quidam:* and the style of Tertullian, remarkable for its peculiar and obscure phraseology, may render such an irregularity not improbable. (2.) The construction does not make the *simplices quique* to be coextensive with the *major credentium pars.* (3.) As the *Treatise against Praxeas* was written after the author had joined the Montanists, when it was his custom to speak of the general body of Christians in severe and disparaging terms, may it not be supposed that his representation of these "simple" or "well-meaning" people, whom he scarcely refrains from calling (*imprudentes et idiotæ*) "thoughtless and ignorant," was overcharged, for the sake of holding up to contempt the low state of knowledge among those whom he had quitted? The objections made by some, he might not be unwilling to express so loosely as to leave an imputation upon the mass of common Christians. Of Tertullian, Dr Jortin says, that "he was deficient in judgment, and had a partial disorder in his understanding, which excuses almost as much as downright phrenzy: he was *learned* for those times, acute and ingenious; and somewhat satirical, hasty, credulous, impetuous, rigid and censorious, fanatical and enthusiastical." *Rem. Eccl. Hist.* vol. i. p. 353. This censure is, in my opinion, too severe. Tertullian, with all his affectation of point, his quaintness, harshness, and extravagance, has a rich abundance of good passages. He was a *master of sentences*, rather than a continuous discourser. (4.) The concession which Dr Priestley and Mr Belsham suppose to be implied, is contrary to other statements of this Father, in which he not only maintains the pre-existence and Deity of Christ, as the doctrine of the holy Scriptures, but declares it to have been always *the common doctrine* of Christians, from the times of the apostles to his own; and be it observed, that Tertullian became a Christian within less than a hundred years after the death of the last surviving apostles, so that his instructors in the knowledge of Christianity might have been taught by those who received its doctrines immediately from the apostles themselves. *De Præscript. Hær.* cap. 20, 21, 25, 28, 32, 36, 38, 48, 51, 53. To transcribe and translate these passages would occupy too large a space; and even then it would be impossible, from the absence of the context, to convey an adequate impression of the zeal and energy with which Tertullian expatiates upon the fact, that the doctrines which he defines, and among which that of the supreme Deity of Christ is conspicuous,

intelligentes unicum quidem, sed cum suâ œconomiâ, esse credendum, expavescunt ad œconomiam. Numerum et dispositionem Trinitatis divisionem præsumunt Unitatis; quando Unitas, ex semetipsâ derivans Trinitatem, non destruatur ab illâ, sed administretur. Itaque duos et tres jam jactitant à nobis prædicari, se verò unius Dei cultores præsumunt; quasi non et Unitas irrationaliter conlecta, hæresim faciat; et Trinitas, rationaliter expensa, veritatem constituat. Monarchiam, inquiunt, tenemus. Et ita sonum vocaliter exprimunt etiam Latini, etiam opici, ut putes illos tam benè intelligere Monarchiam quàm enunciant. Sed Monarchiam sonare student Latini; Œconomiam intelligere nolunt etiam Græci." *Adv. Praxeam.* cap. iii.

"For some simple persons (not to speak of the uninformed and ignorant who always constitute the greater part of believers), because the rule of faith itself leads us, from the many gods of the gentiles, to the only and true God, not understanding that he is to be believed in as one, but yet with his proper œconomy [*i. e.* relative arrangement], tremble at that œconomy. They take for granted that the number and disposition of the Trinity is a division of the Unity; whereas the Unity, deriving the Trinity from itself, is not destroyed but is supported by it. They now, therefore, reproach us with holding two or three, and fancy that they themselves are the worshippers of one God: as if, on the one hand, the Unity, improperly understood, did not make heresy; and, on the other, the Trinity, rightly considered, did not constitute the truth. We hold, say they, the Monarchy. And even Latins, even common people, so utter this sound that you would think they understood [the word] Monarchy as well as they pronounce it. Latins try to utter Monarchy, and even Greeks will not understand Œconomy."

Lardner, Priestley, and Belsham, have *quippe* in the place of *quique;* but this is probably by a mistake; for the editions of Rigaltius and Semler, and that of this Treatise in the *Chrestomathia Patristica*, published by Dr Augusti of Breslaw, 1812, all read *quique:* and no other reading is mentioned in the ample *Var. Lect.* of the two former editions.

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were the *known and undeniable doctrines* of all the apostolic churches from their origin. Other passages from Tertullian, which confirm this conclusion, are adduced and illustrated by Dr Burton, in his *Testimonies*, § 98, 100, 105, 106, 111, 133, in which valuable collection we find ample proofs that the earliest Fathers received and taught this doctrine, as the *common faith* of Christians from the earliest times. I must also remark, as a circumstance which the impartial student of this great controversy ought especially to search into, that this learned author has adduced many striking instances of the extremely rash and *untrue* assertions which have been made by Dr Priestley, Mr Lindsey, and Mr Belsham, upon the writings of the Fathers.

iv. Origen is appealed to, as bearing testimony that, in his time, all *Jewish* believers in Jesus as the Messiah, received him as merely a man. On this subject I must confess that, notwithstanding the animadversions with which I was formerly honoured by the author of the *Calm Inquiry*,[3] I cannot satisfy myself that the Alexandrine Father stands completely free from the charge of disingenuousness; unless we can ascribe his assertions to haste and inconsiderateness. In my little volume,[4] I adduced some examples of argumentative artifice from the immediate connexion of the passage. But, if any should still doubt the justice of imputing to Origen a compliance with the practice, by some of the Fathers avowed as innocent and even laudable, of using arguments the weakness of which he knew; I would ask their attention to the passage in which he affirms the continuance of miracles among Christians, and solemnly assures us that he himself *had been an eye-witness* of them. *Contra Celsum*, lib. ii. sect. 8. However, to afford my reader the means of forming his own judgment, I here subjoin every passage in the extant writings of Origen, that is at all important on this subject.

Celsus says, concerning the Christian Jews, "that they 'had abandoned their native law, having been wheedled by Jesus, most ridiculously imposed upon, and becoming deserters to another name, and another way of life:' not considering that those who from among the Jews believe on Jesus, have not left their native law; since they live according to it, having acquired an appellation which expresses the poverty of their law. For *Ebion* in the language of the Jews, signifies *a poor person;* and those who from among the Jews receive Jesus as the Christ, have the name of *Ebionites.*" *Contra Cels.* lib. ii. sect. 3. This is the passage to which the preceding remarks apply. "Be it so, that there are some who receive Jesus, and on that account boast of being Christians, while yet, like the general mass of the Jews, they are desirous of living according to the law of the Jews; and these are the two sorts of Ebionites, the one acknowledging as we do that Jesus was born of a virgin, and the other maintaining that he was born, not so, but like the rest of men: but how does this bear any charge against the general body of the church?" *Ib.* lib. v. sect. 61. "When you consider the faith concerning the Saviour, of those who, from among the Jews, believe on Jesus, the one sort supposing him to be the son of Mary and Joseph, the other of Mary alone and [by the power] of the Divine Spirit, but not with the admission of his Deity: you will perceive—" etc. *In Matt.* tom. xvi. sect. 12. *Op.* vol. iii. p. 733. "A man may believe the same

[3] In his *Vindication, etc. in Reply to J. P. Smith*, 1805, Lett. iii. Among other things my antagonist charged me with *retailing some* of Bishop Horsley's arguments. I do, however, declare, that whatever might be the weight or the weakness of my observations, they were not the work of plagiarism, but were indeed the fruit of my own *unaided* attention to Dr Priestley's argument and the passage in Origen. Whatever coincidence might exist with any thing advanced by the Bishop, it was an honest coincidence; and perhaps such a fact may carry some degree of presumption that the observations were not destitute of foundation in truth and reason. Both friends and opponents may think it strange, but it is the fact, that in my whole life I have never read a page of Bishop Horsley's writings against Dr Priestley. Nov. 15, 1846.

[4] Letters to Mr Belsham, Lett. vii.

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person in one respect and not believe him in another; as, for example, those who believe on Jesus as, under Pontius Pilate, crucified in Judea, but believe not on him as born of the Virgin Mary: these believe on him and yet believe not." *In Joann.* tom. xx. sect. 24. vol. iv. p. 347. "Not only are the carnal Jews to be reproved for the circumcision of the flesh, but also some of those who seem to have taken up the name of Christ, and yet think that the circumcision of the flesh should be retained; as the Ebionites, and others, if there be any, who err through a like *poverty* of mind." *In Genes. Homil.* iii. sect. 5, vol. ii. p. 68. "The carnal Jews accuse us as transgressors [for not observing the distinctions of meats], and so do those who differ little from them, the Ebionites." *In Matt.* tom. ix. sect. 12. vol. iii. p. 494. "Even until now——the Ebionites smite the apostle of Jesus Christ with reproachful words." *In Jerem. Homil.* xviii. sect. 12. vol. iii. p. 254. "There are some sects which do not admit the Epistles of Paul the Apostle; as the two classes of Ebionites; they do not, therefore, regard the apostle as a good and wise man." *Contra Cels.* lib. vi. sect. 65. vol. i. p. 628.

On the following passages also, Dr Priestley and Mr Belsham lay much stress, supposing them to assert the Unitarianism of the *general mass* of Gentile Christians. "Others there are, who know nothing but Jesus Christ and him crucified; supposing that [the doctrine of] the Word's being made flesh is the whole [doctrine] of the Word: they know Christ only after the flesh." *In Joann.* tom. ii. sect. 3. vol. iv. p. 53. "The Word is not such on earth as he is in heaven, having become flesh, and speaking by a shadow and types and resemblances; and the multitudes of those who are reckoned to have believed in the shadow of the Word, and not in the true Word of God, are made disciples." *Ib.* p. 56.

Mr Belsham also selects from Dr Priestley a passage, representing Athanasius as complaining that "the multitude" was infected with the errors of Paul of Samosata. But Dr Priestley was misled by a supposititious title to a probably spurious work, in his copy of Athanasius. The Benedictine, which is the best edition, adjudges the Epistle from which the citation is made to an era almost a century lower than the time of Athanasius; and the learned editors assign apparently very good reasons for their decision. *Athanas.* vol. ii. p. 33. *ed. Par.* 1698. The Epistle indeed alludes twice to Paul of Samosata, but its object is to refute the doctrines of the Nestorians. The matter of complaint is also totally different from that which Dr Priestley supposes: for the writer does not represent the obnoxious opinion as one which had already existed and been extensively received among the people, but he speaks of it as a *new* doctrine which *injured* many:——ἡ καινοτομία——ἡ——βλάψασα τοὺς πολλούς. It is very conceivable that a sentiment which did not at all profess to oppose a received doctrine, but only to give a new and plausible explication of it, would be readily received by so many as to justify the writer's words. But this is altogether different from Dr P.'s interpretation. Indeed I am persuaded that if all his citations were subjected to a strict examination, it would frequently appear that he had misunderstood them.

Upon the whole of this case, if I may presume to express my opinion, it is briefly as follows:—

1. The evidence is not sufficiently clear and unexceptionable, to warrant our deducing the conclusions which Dr Priestley and his followers have drawn with so much confidence. In another place, vol. iii. p. 773, Origen represents *the multitude* (*οἱ πολλοί*) of Gentile believers as shocked at the doctrine of the Ebionites, and protesting against it.

2. All the information which has reached us relative to the Ebionites, though it sufficiently establishes their reception of Jesus as a merely human teacher,

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and though it warrants our belief that they were the only existing *body* of Jewish Christians in the days of Origen, goes also to show that they were scarcely entitled to be esteemed Christians at all. Their rejection of the authority of the Apostle Paul, and their enmity to his person and character, plainly mark them as something very different from N. T. Christians. They are, I conceive, the very people whom Mr Belsham has elsewhere held up to just censure for their "ignorance,——their envy and malice,——their daring corruptions of the Christian doctrine, and their rancorous opposition to the liberty and the spirit of the gospel."[5] I request the reader to turn to pp. 154, 165, 202-204, of this Volume.

It appears a probable supposition, that those Jewish believers who, in the first stage of Christianity, received and adhered to the whole apostolic doctrine, including of course the abrogation of the Levitical economy, did not long subsist as a separate body; but that, before the time of Origen and even that of Justin, they had become incorporated with the general mass of Christians, in the several countries where they lived. The whole tenor of the system and practice of religion, as taught by the Apostle Paul, forbad the holding of a separate communion: and those who still kept up "the wall of partition," in direct contradiction to divine authority, were antiapostolic and consequently *antichristian*. Of such, I conceive, Origen was speaking: and it is no matter of surprise that he described them as little differing from the carnal Jews, who expected a merely human Messiah and worldly enjoyments under him. But surely they are not the parties to whom we should look for a correct exhibition of primitive Christianity.

v. I cannot but think that great weight belongs to the argument in favour of the popular orthodoxy of the earliest age, from the *Hymns*, which we have good evidence for believing have descended from an antiquity little, if at all, short of apostolic. The ancient distinction of *Hymns* from *Psalms* was, that the latter might turn upon any religious subject, and be in any form, meditative, hortatory, or didactic; but the former were specifically *addresses to the Deity*. *Chrysost. in Ep. Col. Homil.* ix. vol. xii. p. 217. *G. J. Vossii Comm. in Ep. Plinii*, p. 50. Now Pliny, in his well-known Epistle to Trajan, written four or five years after the death of the Apostle John, says that it was the custom of the Christians, whom he was persecuting, "to assemble on a stated day, before dawn, and to join in singing a hymn to Christ as a God." To this practice Tertullian refers: "Each one is invited to sing a hymn" [*canere*, unde *carmen*, ὕμνος· vid. *Vossii Etym. Ling. Lat.* et *Facciolati Lex.*] "to God, from the holy Scriptures, or of his own composition." *Apol.* cap. 39. Depicting the misery of unsuitable marriages, he asks, "What shall the husband sing to her, or she to him?——Where is the invocation of Christ?" Describing the conjugal happiness of sincere Christians;—"Their psalms and hymns respond, and they emulate each other in singing to their God. Christ rejoices to see and hear such things, and sends them his peace." *Ad Uxorem*, lib. ii. cap. 6, 9. See also his *Apologeticus*, cap. 2. To a particular *Evening Hymn* Tertullian in another passage, and Cyprian, probably allude; but Basil (*De Spiritu Sancto*, cap. 29. *Op.* vol. ii. p. 219, *ed. Par.* 1619) indubitably cites it, as being in his time *very ancient, of an unknown author, handed down from their fathers, in use among the people*. In a fragment attributed to Caius, about the beginning of the third century, we read; "How many psalms and hymns have been written from the beginning by faithful brethren, which praise Christ the Word of God, acknowledging his Deity!" *Euseb. Hist. Eccl.* v. 28. *Routh, Reliq. Sacr.* vol. ii. p. 22; iii. p. 300.

[5] Disc. on the Death of Dr Priestley, pp. 6-10.

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More than sixty years after, the opponents of Paul of Samosata complained of him for abolishing "the psalms to our Lord Jesus Christ," under the pretence of their being the composition of recent authors: but if that were the fact, the subject and design of the compositions are shown by the preceding evidences not to have been recent.

Of these venerable and simple compositions, two still remain.[6] The one, the *Morning Hymn*, has been transferred (as have many other inestimable fragments of the devotions of Christian antiquity) into the Liturgy of the Church of England. It stands at the close of the Communion Service, immediately before the benediction. The Greek text may be seen in *Grabe's Septuagint*, at the end of the Psalms (for it occupies this situation in the celebrated Alexandrian Manuscript), in *Archbishop Usher's Diatriba de Symbol. Vet.* p. 41; in *Duport's Greek Liturgy;* in *Bishop Andrews's Preces Privatæ;* and in *Thomas Smith's Miscellanea, pars* i. p. 144, Lond. 1686. The other, the *Evening Hymn*, is that referred to by Basil. It is in *Usher*, *Andrews*, *Smith*, and *Dr Routh's Reliquiæ Sacræ*, vol. iii. p. 299. Being very short, it is here translated:

"Jesus Christ! Joyful light of the holy glory of the eternal, heavenly, holy, blessed Father! Having now come to the setting of the sun, beholding the evening light, we praise the Father, and the Son, and the Holy Spirit of God. Thou art worthy to be praised with sacred voices, at all seasons, O Son of God, who givest life. Wherefore the universe glorifieth Thee."

The common use of songs of praise like this is a striking evidence of the general faith of Christians, in the age when they prevailed.

vi. This whole argument from supposed concessions and reluctant admissions on the part of the Christian Fathers, is not yet, I venture to say, so fully investigated as that positive conclusions can safely be drawn from it. An excellent service would be rendered to learning and religion, if a competent, impartial, cautious, and indefatigable scholar, possessed of sufficient leisure and the requisite opportunities, would dedicate his time and labour to the *accurate* study of the Fathers of the first four centuries, with this particular view. The object would be to extract ALL their evidence, but with a particular attention to the *circumstantial* and *indirect*, on the state of religious belief. Mr Belsham has well described the kind of information to be collected, in his encomium on Dr Priestley's great work: "The evidence which the learned historian of Early Opinions chiefly produces, and upon which he lays the principal stress, is that of inadvertent concession, of incidental remark, of complaint, of caution, of affected candour, of apology, of inference, which, though indirect, is, at the same time, the most satisfactory to the inquisitive and reflecting mind. It is that species of evidence which judicious readers so much admire in *Paley's Horæ Paulinæ*, and similar to that by which the rapid progress, and consequently the truth, of the Christian religion is established by the unwilling testimony of heathen writers." *Vindication*, p. 90. But, to say nothing of theological prepossessions, such a work would require a much larger measure of accurate learning than Dr Priestley possessed, and much more time and patience than he bestowed upon his *History of Early Opinions*.

"Those times," says Semler, "are extremely obscure, which are marked only by the names and writings of Justin, Tatian, Irenæus, and Tertullian; and which lay very near to the first public establishment of Christian communities. It is evident that they transmit to us very little of historical knowledge that can be depended upon: and it is scarcely possible to think that, from those un-

[6] Besides one which, though in a turgid style, is a solemn address of worship to Christ, as the "unchangeable Logos, unapproachable Age (αἰὼν), eternal Light;"—in the works of Clemens Alexandrinus, who died about A D. 220. *Opera*, p. 266, ed. Par. 1629. Extracts from it are in Mr Stanley Faber's *Apostolicity of Trinitarianism*, vol. i. p. 61. 1832.

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certain and doubtful books, the want of true and honest history can be supplied." *Semleri Dissert. de Variâ et Incertâ Indole Librorum Tertulliani;* at the close of vol. v. of the edition of this Father, by him and C. G. Schütz. Semler, however, went too far in his way. Dr Kaye, the present Bishop of Lincoln, and the late Dr Münter, the Danish Bishop of Zeeland, have given us juster views; in the recent works of the former upon Tertullian and Justin, and in the *Ecclesiæ Africanæ Primordia* of the latter, published at Copenhagen, in 1829.

I decline to draw any argument from the *Philopatris*, an anonymous Dialogue, full of profaneness and impiety, which is generally attached to the works of Lucian. The scorn and mockery, with which it treats the Christians, comprise decisive proofs of their holding the doctrine of the Trinity: but the judicious and penetrating John Matthias Gesner has adduced evidence, which, if not absolutely decisive, appears to fall little short of being so, that this Dialogue was written in the time of Julian: in his *Disputatio de Ætate et Auctore Philopatridis;* Göttingen, 1741, or in the Amsterdam *Lucian*, 1743, vol. iii. See also Dr Bloomfield's ample and learned Note on Acts xvii. 23; in his Gr. T. sec. ed.

SUPPLEMENT TO APPENDIX V.

The desideratum mentioned in the preceding paragraph vi. has been accomplished with consummate ability and success, in a work published in 1797; but which appears to have been little known till Dr Turton, the present Bishop of Ely, conferred upon the theological public the inestimable boon of republishing it, in 1838, prefixing a short "Advertisement," from which the following is an extract.

"William Wilson, the author of the following work, was admitted a member of St John's College, Cambridge, in the year 1779. He took the degree of B.A. in 1784, on which occasion he was the third wrangler; and proceeded regularly to the degree of M.A. in 1787, and that of B.D. in 1794. In the year 1788, he was elected a Fellow of St John's College. From that period he devoted himself to theological studies; which were terminated by his death, at the early age of thirty-eight. In the year 1797, Mr Wilson published his 'Illustration of the Method of explaining the New Testament, by the Early Opinions of Jews and Christians, concerning Christ,'—the only work, it is believed, which he committed to the press.——Several persons, who were intimately acquainted with Mr Wilson, are still residing in this University; and they all speak of him in terms of the greatest respect and kindness, as a man of talents and learning, of exemplary conduct and amiable disposition. The Editor of the present edition of Mr Wilson's 'Illustration' is not without hopes that, by means of this republication, the work may become more extensively known than it has hitherto been. It is, in his estimation, one of the most valuable productions that have ever appeared on any subject."

That a book of such merit should remain a treasure hidden through forty years, appears out of the ordinary course of things; but surprise may be diminished by looking at the remarkable combination of probable causes. The work seems not to have been duly announced to the class of persons likely to take an interest in it (for I can find no notice of it in the principal Reviews of

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the time);[7] the author's death so soon afterwards; the tremendous state of public affairs, produced by the almost universal wars, the political disputes which raged through the country, the financial measures, the rebellion in Ireland, and the mutiny in the fleet; the remarkable suspension of religious controversy except that branch of it in which Mr Hall's *Sermon on Modern Infidelity* produced universal interest; and the general engagement of pious men in efforts for missions to the heathen:—all these and probably other causes concurred to preclude the just attention to a volume of religious controversy, for drawing attention to which no means seem to have been assumed. Dr Priestley lived six years after its publication; Mr Lindsey, ten; and Mr Belsham more than thirty; yet it is next to certain that not one of them, or any of either their supporters or their opponents, was acquainted with it. This neglect cannot appear strange, if the evident causes of it be considered; and such neglect, however unmerited, when once drawn over the public mind, would remain till a strong hand should remove it. But whoever is acquainted with the "Crito Cantabrigiensis," the animadversions on Brougham's Natural Theology, or any of the other writings of Dr Turton, and the proofs in them contained of his deep searching, his cautiousness, and his keen logic,—must conclude that nothing below the *most extraordinary* merit could draw from him the opinion that this book is "one of the MOST VALUABLE productions that have EVER APPEARED ON ANY subject."

The point to be elucidated is the following.

Mr Theophilus Lindsey, Mr Belsham, and Unitarians in general, regard Dr Priestley as having "established beyond all dispute," that "*the great body of primitive Christians, both Jews and Gentiles, for the two first centuries and upwards, were Unitarians, and believers in the simple humanity of Jesus Christ.*——The early Unitarians, being the mass of believers, few of whom were philosophers and speculative men, had not many writers among them, and few of their works are now extant. All that we know of them is from the writings of their adversaries It is however certain that they abounded in the apostolic age; and that they long constituted a very large proportion, and probably even the majority, of believers, may be reasonably inferred from their having no appropriate name; also from their not having been excommunicated like the Gnostics, and branded as heretics, which they certainly would have been if Arians or Trinitarians had at that time possessed the ascendancy.——It being thus established by competent evidence, that the great body of Jewish Christians at the end of the second century were believers in the proper humanity of Jesus Christ, and this testimony remaining wholly uncontradicted, there being no proof whatever that any church of orthodox Jews ever existed; it follows by direct consequence that the Jewish church must have been Unitarian from the very beginning. ——The direct evidence of the Unitarianism of the great body of Gentile Christians, even as low down as the Council of Nice [A.D. 325], is, if possible, still more clear and satisfactory than that of the Jewish believers."—*Calm Inquiry*, pp. 398, 403, 411, 413.

The kind of evidence upon which Dr Priestley conceived that he had established these conclusions has been just described (sect. vi. of this Note); and, in its theory, nothing could have been more fair. The difficulty lay in the reducing of it to practice. For this, no genius could suffice, no talent; without abandoning every employment but the toiling for continuous years in a rugged labour which required an unusual facility of patristic reading, a pene-

[7] I have examined the *British Critic* and the *Monthly Review* for 1797 and several subsequent years. A striking instance of a work "comparable to fine gold" being allowed to sink at once to the bottom of the stream, while hundreds of flimsy productions have sailed gaily on the surface But, in due time, justice is done.

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tration into darkly latent implications, a strength of memory, a power of combination, and withal an unconquerable patience of labour,—such as we can hope to see realized. It is no reflection upon Dr Priestley to say that such a kind and amount of toil was utterly impossible for him, and would have been for any man in his circumstances, during the period in which he composed his *History of Corruptions* and that of *Early Opinions concerning Jesus Christ*. The former work, in two octavo volumes, seems to have occupied something more than two years in the composition; and the latter, in four volumes, *less than three years*. Dr Priestley's application and industry, economy of time, methodical distribution of engagements, and facility of composition, were wonderful: and, during that period of about five years, he had a vast number and variety of labours, enough to occupy the whole time of an ordinary man. But he could not effect impossibilities: and we may well ask any man competent to judge of a work requiring scholarship so accurate and over a field of labour so vast, whether such achievement as was professed was not an absolute impossibility. A man like Mr Porson possessed some of the essential requisites for a work of this kind; but it is not likely that he would have maintained the seriousness or exercised the patience which were equally necessary; and he would have ridiculed the idea of performing it in double the time that Dr Priestley took.

But it does appear that Mr Wilson *was* THE MAN qualified for the severe toil, that he devoted probably the eight years of his fellowship to it, that he succeeded in the enterprise, and then died.

Two things especially were wanted. First, such a familiarity with the manner of thought and the style of the Fathers, respectively, as would secure from any misapprehension of the *particular passages* on which the inquiry had been made to hinge; and such a clear knowledge and comprehensive association of the matter spread over seventy folio volumes, besides many of smaller size, as would place and keep in complete perspicuity the *whole field* of view. Those requisites which Dr Priestley did not and could not possess, it appears evident that Mr Wilson did.

The impartial inquirer will not satisfy himself without the possession of the book: and therefore a few passages from it will be sufficient for our present purpose. These I adduce without any attempt at elucidation or comment, which would be utterly superfluous.

In the first three centuries, we have very numerous writings by christian teachers, pastors, preachers, and martyrs, beginning with the time immediately succeeding that of the Apostles, and "consisting of Letters, Orations, Sermons, didactic, moral, and controversial pieces, Apologies, Panegyrics, Histories, and Commentaries." Among these there is only one small and obscure treatise, written by Theodotus in the third century, that is not on the side called orthodox. Therefore we—"might very safely take for granted that the *popular* religion was to be found in the general spirit of these popular writings. It is thus that the history of any age or any people is commonly collected." P. 332.

"It is not without reason, that historians usually determine the state and changes of opinions in any age by the general spirit of its writings. Popular opinions and popular writings are always mutually influenced by each other. If the great body of Christians, before the Council of Nice, had been believers in the simple humanity of Christ, a multitude of books would have sprung out of that generally prevailing opinion, and would have marked the spirit of the age with as much certainty, as words usually describe thoughts, or as the fruit distinguishes the tree. If a few Platonizing Christians in the middle of the second century had really attempted to introduce a doctrine opposite to the sentiments of the majority of their brethren, the Unitarian faith would have

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been immediately vindicated, against the bold innovators, by some of the common people. Every age can witness what moderate qualifications are necessary to form a writer. And some of the early Christian Fathers were in fact so far removed from the character of philosophers, that they possessed as little science or literature as many writers of our age. In some of their works we might as reasonably expect to find philosophy, as to meet with sound knowledge and rational information in many of the political, and politico-theological pamphlets, which have been published in England within the last seven years. Several of the Fathers were as ignorant, and obtruded falsehood mixed with truth on their readers and hearers, with as much self-satisfaction, and contempt for others, as some popular orators and writers of the present day. One of the first Unitarian writers was a well-informed artisan of Byzantium; and had a few philosophers attempted to impose a new creed on Christians, every artizan would have been converted into a writer: the Unitarians of that age—that is, all the Christians like the Unitarians of our time—would have exclaimed with the utmost violence against the IDOLATRY of the philosophising Trinitarians; and instead of treatises against heretics written by the latter, in the name of the church, we should have had to peruse a mass of matter, the production of the Unitarian *church*, against the heresy, philosophism and idolatry of the worshippers of Christ. Now, since out of a multitude of volumes before the Council of Nice, only one work is to be found, in which the doctrine of Christ's simple humanity is defended, we may be fully assured, on this account only, that Unitarianism must have been professed by extremely few Christians." Pp. 333, 334.

"It is universally allowed, that the rulers of the church, and the learned in general, in the second and third centuries, believed in the Divinity of Christ, and openly taught this doctrine. And, from the connexion which always subsists between the opinions of the learned and the ignorant, we might have a very strong assurance, that the common people in general held the same tenets with their superiors on this subject. A peculiarity in the constitution of the Christian church in the first ages raises a high degree of probability to moral certainty.—In the early state of the church, the bishops, presbyters, and other ministers were elected to their offices by the whole body of the people.[8] The government of the church before the Council of Nice was elective and representative in the strictest sense. And it ought to be known, that two modern leaders of a body of Christians,[9] who, it is said, are advocates for a very general, if not universal representation of the people in *civil* government, maintain, that the constituents and their representatives were uniformly of opposite opinions for two hundred years, in a government, where the rulers were elected by the people at large: that the people regularly appointed persons to govern and instruct them, whom they must have thought idolaters.

"Dr Priestley's reasoning does not always lead to such strange conclusions. On one occasion, he observes, 'the bishops were Jews, because the people were so.' And on the same just principle he ought to have inferred, that the bishops throughout the whole Christian world in the second and third centuries were believers in the Divinity of Christ, and Trinitarians, because the people, who elected them, were so. Whatever were the opinions of the great body of electors on matters of importance, the opinions of the ecclesiastical magistrates elected would unquestionably be, in general, the same. Or, if it should oc-

[8] "Præcipua pars ecclesiæ populus erat, qui potestate valebat episcopum, presbyteros, et ministros designandi, leges ferendi, quæ proponebantur in conventibus vel approbandi, malos et degeneres et excludendi et recipiendi; nec aliquid momenti alicujus, nisi conscio et consentiente populo, decerni et geri poterat. Mosheim, de rebus ante Constant. p. 145."

[9] "Dr Priestley and Mr Lindsey."

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casionally happen, that the people raised a person to an eminent situation in the church, who had the hypocrisy to conceal his sentiments, till after his elevation, such instances would, at any rate, be rare: and the individuals, thus exalted by the mistake of the electors, would be degraded (as we find they were) as soon as their opinions became known."[10] Pp. 334–336.

"As a medium for proving Unitarianism the universal religion of Christians in the age of the apostles, it has been contended, that the great body of the common people in the second, third, and fourth centuries, nay even in the fifth and sixth, were believers in the simple humanity of Christ; that their opinions on this subject were the same with those for which Paul of Samosata was excommunicated. 'It cannot be doubted,' says Dr Priestley, 'but that the *simple* and *ignorant* people of Tertullian and Origen were the same with those that were complained of by Athanasius, as persons of *low understanding*; and these were the disciples of Paulus Samosatensis.'[11] Among other methods, the reasonableness of this strange hypothesis may be tried by the conduct of the first Christian emperor. 'The sects, against whom the imperial severity was directed, appear to have been the adherents of Paul of Samosata, the Montanists of Phrygia—the Novatians—the Marcionites and Valentinians.'[12] And can we believe it possible, that the emperor, immediately on embracing Christianity, should begin with the persecution of those tenets which formed the Christianity of his time? Are we seriously to learn from Dr Priestley, instead of gaining our information from Mr Gibbon, that Constantine was an oppressor, and not a protector of the great body of Christians? Policy, as some think, had a share in the emperor's conversion. What a singular kind of refinement must there have been in that policy, which induced him to desert his pagan subjects, and to show his attachment to his new religion by acts of severity against *the great mass* of its professors!" Pp. 344, 345.

"When Celsus —— in the middle of the second century, affirmed that *all* the Christians were ignorant persons; we may be well assured, that very few of them could be acquainted with the writings of the Platonic philosophers; and thence infer with great probability, that Christianity could not then have been generally corrupted from that source. When Julian complained, that the impious Galileans not only supported their own poor, but many of those also among the heathens; philanthropy and charity, we should conclude, were in his time characteristic marks of Christianity. And when nearly all the heathen writers, who have mentioned the Christians before the Council of Nice, have represented them as worshippers of Christ; when we know from history, that the heathens in general considered the deification of Christ by Christians as a well known fact, which none of them ever questioned: 'such evidence as this,' we should say, 'cannot be controverted, the fact substantiated by it will never be disputed, this can be no calumny, like some other groundless charges urged against Christians, which they denied and repelled:—it cannot have been a few learned men only among them, who entertained the notion of Christ's Divinity, particularly at a time when they were all accused of ignorance: it must certainly have been the great body of this people, whom these heathens had in view.'

"On turning to the writings of the Christians before the Council of Nice, we find the case to be exactly as we should previously expect. A few idle,

[10] "*Athanasius, after* the Council of Nice, was appointed to his bishopric by the whole multitude of people of the Catholic Church. Πῶς ὁ λαὸς—ἀνεβόων, ἐκραζον, αἰτοῦντες Ἀθανάσιον ἐπίσκοπον. Ep. Synod. Alex. ap. Athen. Apol. II. T. II. p. 726. citat. a Bingham, Antiq. Christ. B. IV. c. ii.—Yet Dr Priestley supposes these people to have been believers in the simple humanity of Christ."

[11] History of Early Opinions, vol. iii. p. 393.

[12] Gibbon, Hist. vol. ii. c. xxi. p. 232.

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popular clamours raised against them, in which they were accused of incest, cannibalism, and atheism, but which their more respectable enemies had not countenanced—these they denied and refuted. But, though the accusation of worshipping Christ as God was urged against them universally, by writers as well as others, from Pliny to Julian, and was sometimes even made one of the grounds of persecution—not a single Christian can be mentioned, who ever denied the charge. On the contrary, their writers come forward to avow this part of their common faith, and to prove its reasonableness and truth.—To say that Tertullian and Origen described the great body of Christians as believers in the simple humanity of Christ, is an absurd fiction. Both of them have strenuously asserted the general belief of Christians in the Divinity of Christ." Pp. 347–349.

Let the reader observe that, in other parts of the volume, Mr Wilson has thoroughly sifted those passages and the arguing of Dr Priestley from them, and has shown that *he totally misapprehended their drift* and bearing.

From the proper evidence, Mr Wilson shows "that the opinion of the Christians in general, respecting the Divine nature of Christ, was a matter of common notoriety both among the Jews and Heathens in the first hundred years after the crucifixion of Christ; that it was mentioned, as a matter of indifference, about seventy-seven years after the foundation of Christianity, by Pliny; that it afforded Adrian matter for a satirical observation in a familiar letter to a friend, twenty-three years later; and had been the object of Jewish censure and heathen ridicule, before Justin wrote his first Apology and Dialogue. As Christians became more numerous, and more generally noticed, this opinion became the subject of more frequent animadversion: and Celsus, whose observations on Christians must have been made little more than a century after the foundation of our religion, represents its professors as common, unlearned people; and repeatedly speaks of their belief in the Divinity of Christ. His friend Lucian observes, that Christians *still* worship Christ. And it fully appears, that not only writers among the heathens, but the Roman world at large, during the second and third centuries, were thoroughly convinced that worship was offered to Christ as God by Christians, and declared that the gods were incensed against them on *this* account. It must also be remarked, that, whenever the heathens alluded to this notion of Christians, they spoke of it, as of any other well-known fact, which had never been questioned or doubted. No heathen appears ever to have stepped forward to remove this vulgar error. No writer ever attempted to correct the erroneous notions of his contemporaries on this head; to inform them that philosophers only among Christians believed Christ to be God; while the great mass of the new sect thought him a mere man. In the second and third centuries, the Christian sect became an object of general notice. Several philosophers appear to have read their books, and inquired into their opinions with considerable industry and care; almost every heathen must have had a relation, a friend, a domestic, or a neighbour, a Christian; and the opinions of the common people in particular of the new religion could not but have been well known to their contemporaries. When, therefore, we know that the heathens of those times, without any exception whatever on record, observed Divinity ascribed to Christ by Christians, the fact seems established beyond all dispute. On the authority of two or three writers of the church, we believe that the Marcionites, who were separated from it, contended that Jesus was a man only in appearance. And on the authority of heathen writers of character, we are compelled to allow that the Christian sect, which was just separated from the heathen world, worshipped Christ as God.

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"But let it be supposed, that the heathens have misrepresented the sentiments of the great body of Christians on this subject. There were instances certainly, when they applied the whimsical notions of a few small sects to the whole body: and instances might perhaps be produced, in which some of the learned joined in the popular outcries against Christianity. The heathens, possibly, took for granted, that the opinions of the writers belonged also to the common people: and this, perhaps, was the source of their error. This supposition, however, of a contrariety of opinion between the learned and unlearned, will not account for the mistake of the heathens before the time of Justin, when the dissension is imagined to have first taken place. After his time let us freely suppose the learned Christians of one opinion respecting Christ, and the common people of another. Let us take it for granted, that the heathens gained their notions of the religious tenets of Christians from the learned only. Let it even be admitted that Celsus, who speaks of all Christians as ignorant persons, had conversed only with Platonic philosophers among them; that he, and Lucian, and Porphyry, and Hierocles, had discovered the notion of Christ's Divinity among these philosophers, and had concluded the same of the common people, without further inquiry.—Had this really been the case, we should certainly have found the mistake of the heathens on this subject pointed out in the Apologies for Christianity. The Christian writers who successfully removed other unjust aspersions on their character, would be solicitous to have the governors of the Roman provinces rightly informed on this point; since one great cause of indignation against the whole Christian name was the reproach of polytheism urged against the heathens, while the Christians themselves worshipped Christ.

"The conduct of every honest Apologist on this occasion would have been decided. 'A new religion,' they would have said to the heathens, 'has appeared among you, which has excited much curiosity, incurred much hatred, and created some alarm. Your hatred and fears are alike groundless: and with respect to the opinions and conduct of these people, you all labour under a great mistake. The learned and liberal among you, it is true, soon refused to countenance the absurd calumnies propagated, at first, against us: they have not accused us of atheism, incest, and cannibalism. These were idle clamours never believed by many of you at any time, and they are now credited by none. Still, however, your notions about our religious opinions are very incorrect: and, as one reason why you think us just objects of persecution is founded on error, our duty to God and our brethren, and a strict and conscientious regard for truth, call upon us to set you right in this particular. We have all spoken with freedom to you on the extravagancies of polytheism: and you are the more indignant at our expostulations, because, you say, our worship is not confined to one God: Jesus Christ, the founder of our religion, being, as you say, generally worshipped by us as God.—That the great body of our brethren may not be the victims of our dishonest concealment, it is necessary to be explicit with you on this subject.—The Christian church, in this third century since the birth of Christ, independently of its sects, which we call heresies, is divided into two classes of men of directly opposite opinions. The men of learning and rulers of the church, who are elected into their offices by the common people, universally believe in the Divinity of Christ, one only excepted, whom we are going to depose;[18] and, if we are not mistaken, we could prove their notions to be perfectly consistent with that of the unity of God. But, however this may be, whether their notions be agreeable to reason, or not, let the men of learning only suffer for their own opinions. You will, no doubt, be surprised, but it is

[18] "Paul of Samosata."

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strictly true, that the great body of Christians have always believed Christ to be a mere man like yourselves. We hold their opinions erroneous, and have been at great pains to convert them to our own: but their obstinacy is inflexible; they will neither learn, nor believe. We think them highly censurable for their dulness and pertinacity; but, in the name of Heaven, do not blame or punish them for opinions, which no persuasion on our part can induce them to adopt. Turn your ridicule, your arguments, your force against us. Let our unhappy, ignorant brethren incur our reprehension only, which they deserve: they merit, on this account, no punishment and no censure from you. —We perceive you smile at this apology, You are determined not to believe, that our people really entertain an opinion essentially different from that of their teachers on a leading article of our common religion. You esteem this a mere fiction fabricated to screen our followers from a part of your vengeance. No asseverations of ours, we see, will persuade you, that they have uniformly elected into all offices of trust and power, and lately of profit too, men who have entertained opinions opposite to their own. We hear you express some surprise at a discovery, which you have made in our character. "These Christians," you say, "with all their absurdity and folly and madness, have till now appeared to us men of great simplicity: we thought that we could have believed them on their bare word: we have been strangely deceived, it appears: they want to abuse *our* simplicity most grossly. They think us weak enough to believe, that the rulers and their complying subjects, the electors and their representatives, the teachers and the people taught, between whom we have always observed far more than ordinary harmony, are of opposite opinions! No Christian, who has a proper regard for truth, can advance such a palpable falsehood: no writer, who has sufficient respect for the intellects of his readers, can, either now, or *at any future period*, hope to obtain a moment's credit to such an assertion."— Your objection to our report is, we confess, not more than we expected. We cannot hope to obtain credit on this subject. The fact, of which we inform you, is certainly contrary to every principle of the human mind. It is, however, we think it our duty to repeat, a peculiarity of the Christian church, which has existed ever since the time of Justin Martyr, and probably will long continue, that the writers and the governors of the church, amounting only to a few hundreds at most,[14] are believers in the Divinity of Christ, while the great mass of Christians believe him to have been a mere man.'

"Such would have been one of the articles in the Apology of a learned Christian, had the common people asserted the simple humanity of Christ. In such a case he would neither have been disposed to conceal the truth, nor would he have dared to disguise it. 'For, upon an inquiry made by the emperor, or his order, he would have been convicted of a design to impose upon all the majesty of the Roman empire, and that not in an affair incidentally mentioned, but in the conduct and worship of his own people, concerning whom he professed to give the justest information.'[15]—We may conclude, therefore, with the utmost certainty, when the Apologists and others publicly declared the Christians at large believers in the Divinity of Christ, that the fact was strictly true.

[14] "In the middle of the *third century*, Mr Gibbon determines the proportion between the bishops and presbyters and the rest of the people. 'The clergy at that time' (in Rome) 'consisted of *a* bishop, *forty-six* presbyters, *seven* deacons, etc. The number of widows, of the infirm, and of the poor, who were maintained by the oblations of the faithful, amounted to fifteen hundred. (Euseb. L. VI. c. XLIII.) From reason, as well as from the analogy of Antioch, we may venture to estimate the Christians of Rome at about fifty thousand.' Hist. vol. I. p. 608. Ed. 4to. This perhaps is nearly the *proportion* between the higher clergy and the people through the whole Roman empire, in the middle of the third century."

[15] "Lardner, on *Justin*."

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"But, let it be allowed, that all the learned Christians uttered a deliberate falsehood, when they reported the religious opinions of their brethren to the Roman emperors; that Justin, Athenagoras, Theophilus, Tertullian, Minucius Felix, and Origen, agreed in publicly asserting the same falsehood. What would have been the conduct of the unlearned Christians on such an occasion? What must have been their language on hearing a groundless accusation from the heathens aggravated in a tenfold degree by the false and treacherous defence of their Trinitarian brethren? Some very ignorant Christians, we know, were writers: on such an occasion, all who could write, would have taken up their pens with grief and indignation, and have addressed themselves to the heathens in language, which those emotions naturally inspired.—'It has been our fate,' they would have said, 'to have our conduct and opinions perpetually misrepresented. We were formerly traduced by the multitude, whom some of your own poets have (it seems justly) styled malignant, as monsters of wickedness: we are now described as singular examples of human folly. We have spoken out our sentiments to you with great freedom, on the absurdity of polytheism; and have both in private and public asserted the existence of one only God, the creator and preserver of all things, in whom we live and move and have our being. The boldness of our reproofs, you say, would be tolerable, were we not to contradict ourselves. At the very time, you allege, that we preach up the unity of God, we ourselves worship as God a man who was crucified at Jerusalem. This last charge, we assure you, is founded on a great mistake: but *your* ignorance of our opinions is excusable: what most excites our concern is the base and dishonest conduct of our own brethren, who call themselves philosophers; from whose writings you have too hastily taken up your opinions concerning us. They have had the audacity to represent the whole Christian body as of one mind, bound by the same laws, and entertaining the same opinions: they have had the unblushing effrontery to inform you, that we believe in the Divinity of Christ. We are urged by the most violent motives, the love of truth, the fear of disgrace, a tender and lively concern for the honour of the Christian name, to come forward publicly, and deny the truth of this calumny. You have been grossly deceived. We believe Christ to have been a mere man like yourselves. A few philosophers only among us have introduced the notion of a Trinity of persons in the Divine Unity, from the writings of *Plato and his followers:* but the corruption has extended no further than themselves. Christ is not worshipped, as you have frequently objected against us, and as our brethren have frequently asserted, by the Christian world at large.'

"Had any Christian attempted to vindicate his brethren in this manner, in the second and third centuries, Celsus and Lucian and the author of the Philopatris would have smiled at the thought of the doctrines of Christ's Divinity and the Trinity in Unity having been copied from Plato;[16] and Christians from that time would have been set down as persons totally unworthy of credit, who would deal in any ridiculous fiction, in order to forward their own purposes." Pp. 362–371.

[16] "'It was reserved for the disputers of later ages to assert, that those profound doctrines are in truth no part of genuine Christianity: that they were the subtile inventions of men: and that they were originally introduced into Christianity from the writings of Plato. As this assertion has been frequently repeated, though without the shadow of a proof, it deserved a minute inquiry,' etc. Morgan, on the Trinity of Plato, p. 166. (1795)."

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VI.

REPLY TO SOME REMARKS OF THE REV. DR CARPENTER.[1]

In 1820, Dr Carpenter of Bristol published "An Examination of Charges against Unitarians and Unitarianism;" in which he favoured me with some strictures on a few passages in the First Volume of this Inquiry. My previous impressions of his amiable and upright character have been strengthened by the perusal of his work. His candour, integrity, and good temper, besides his intellectual ability, give to his writings an immense advantage over the imbecile arrogance, the rash crudities, and the still more dishonourable artifices, of some persons on whom he has felt himself called to animadvert. Happy would it be for those persons, if they would seriously reflect on the guilt with which they defile their own souls, before their Saviour and Judge, and of the cruel injuries which they inflict upon his blessed and holy cause, by any modes of defending it, which their consciences cannot but tell them, are inconsistent with "simplicity and godly sincerity." It might also, as an inferior consideration, do them good to reflect, how little value, in the impartial estimation of posterity, will attach to their works, if their streams of talent and learning are polluted by the black infusion of bigotry, haughtiness, and injustice. The effusions of unchristian feeling will be viewed hereafter with grief and regret: but "the words of truth and soberness," spoken or written "in love," will abide the trial of time, and will furnish pleasing recollections in eternity.——It is my sincere wish and endeavour to apply these sentiments, at all times and in all respects, to myself: and if, in any instance, I have violated them, I would be the first to condemn myself; and I hope I may say that such violation is not only contrary to my principles, but repugnant to my habitual feelings and practice. Desiring always to maintain this spirit, I offer a brief reply to the remarks which the author has applied to me.

i. "With whatever sentiments, however, the reader who is hostile to Unitarianism still views the language of Dr Priestley, he cannot but be convinced, that, by giving, as a CONTINUED QUOTATION from Dr Priestley, a passage in which there are several transpositions and additions,——in which, between parts separated only by a colon, *there is more than a page of connected argument*,*——and in which, by an extraneous addition, an omission, and a curtailment, he has given a directly erroneous view of Dr Priestley's object in his obnoxious statement,——Bishop Magee is guilty, according to his own words, of GROSS FALSIFICATION of his author." Page 201.

To the clause in this passage marked with the asterisk, Dr Carpenter appends a note of which the following is a part:—

"A similar instance of injustice occurs in Dr Pye Smith's *Scripture Testimony to the Messiah*, vol. i. p. 58" (of the present edition, p. 56), "where, adducing several of Dr Priestley's most obnoxious, and, in my judgment, very hasty and censurable expressions, he gives, as one continued quotation, clauses from various papers, and even different volumes of the *Theological Repository*;——and, in one instance, gives as Dr Priestley's, that which Dr Priestley says another might argue."

[1] It scarcely needs to be said, that this Appendix was published many years before the melancholy bereavement mentioned in vol. i. p. 106.

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To this charge I reply :—

1. In the Note annexed to the passage on which my respected censor animadverts, I have expressly said, that these "epithets and imputations *occur in a series* of Essays;" and I have minutely specified the different volumes and pages in which the expressions are respectively to be found. I would also request him to consider, whether the tenor of that Note, and some particular expressions in it, do not contain probable evidence, at least, that it was far from my intention to misrepresent Dr Priestley's sentiments, or to treat his memory with disrespect.

2. The terms and clauses in question are given without any alteration, as selected from the Essays referred to.

3. I cannot perceive that, in any respect whatever, Dr Priestley's real sentiments are misrepresented by my statement.

4. In my sincere opinion and belief, these expressions, though detached (and they could not, without an immoderate extent of citation, have been adduced in any other way), do not wear a different character from that which the entire paragraphs would have done.

5. Yet, I acknowledge that it would have been better to have inserted a line between such clauses as are not consecutive in the original. My not having done so I must impute to want of consideration: for I have so much confidence in the honesty of my intentions, as to assure myself, that, had it occurred to me as possible for any reader to suppose that I was presenting him with a continued extract, I should have fallen upon some method of precluding the supposition. I sincerely wish that I had done so: but still I must repeat, that the references in the Note are sufficient to have prevented such a mistake. In this edition, the complaint is, I trust, obviated by giving the statement as my own, though it is strictly Dr Priestley's, and by adding a few words to the Note.

ii. To some remarks of Dr Carpenter, made in a good and kind spirit, upon the too common influence of the *odium theologicum*, and the appearance of my having availed myself of that dishonourable mode of endeavouring to parry an argument by personal reflections against those who may employ it; I reply, that I should deem myself very censurable if, in that or in other way of practising upon the infirmities and prejudices of men, I endeavoured to gain any advantage to the cause which I defend. That cause I regard to be THE TRUTH, upon a subject of vital importance to both the theory and the practice of religion: and it would be dishonoured by any attempt to serve it, at the expense of sacrificing christian dispositions. But I am conscious of my own frailties, and would not be very eager in self-justification. If, in any part of what I have written, there be any degree of unchristian asperity, any partial reasonings, any unjust representations, or any unhandsome language; I do sincerely disapprove and regret such passages, and will thankfully accept reproof for them.

In my turn, I beg to ask my worthy remarker, whether, since he designates me, in p. 87, by the term "Orthodox accuser," some of his readers will not surmise that the same person is intended under the same term in p. 85; and then, whether the contrast which he has "drawn between the Unitarian inquirer and his Orthodox accuser," in pp. 85–91, is consonant with truth and justice. I have no doubt but that Dr Carpenter will disclaim any intention of including me in *this description* of the "Orthodox accuser," and will perhaps be surprised when he perceives that the repetition of the term seems to involve that application. So readily and innocently may one give occasion for a misapprehension. I also appeal to his acquaintance with such periodical works, and other obvious sources of information, as are known to represent the religious

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sentiments of those Christians who bear the name of Orthodox, whether it is not the fact that *every* article except the first two, in his description of the "Orthodox accuser of a too common class," is not inapplicable, and consequently unjust, so far as respects a numerous and increasing body among protestant dissenters, as well as within the establishment; and that, on the other hand, those persons are fully entitled to share in every part of the honourable picture which he has drawn under the title of "the Unitarian inquirer," and to which he has added, in his own candid spirit, "I am willing to say the *Christian* inquirer, whatever be his surname."

iii. Referring to *Script. Testim.* vol. i. pp. 114, 115 (this ed. 103, 104), Dr Carpenter observes, that Dr Pye Smith "has allowed personal feelings to lead him to make charges, deeply and directly affecting the moral and religious character and usefulness of several individuals; when, if there had been any solid ground for such charges, he ought to have specified the individuals to whom he referred or to have been silent." Page 202.

I request that the reader would review attentively the passage to which this serious animadversion relates; and that he would then give to the following observations what regard they may deserve.

From the best of my recollection, which in such a case may be supposed to be vivid, I can most truly say, that this passage was not produced by "personal feelings," but by a painful and reluctant apprehension of duty. The Author of the *Calm Inquiry* had made a remark which I felt, and still feel, to be completely opposed to the results of a course of observation really more extensive than I have expressed. I conceived it therefore my duty to state, frankly and plainly, what those results were; though I was not insensible to the extreme delicacy, and personally perhaps imprudence, of the avowal. I had no malevolent passions to prompt my thoughts or words; I had no disposition to hurt those whose departure from the faith was and is to me the matter of severe disappointment, sorrow, and commiseration; and I know too well the temptations and the susceptibility of youth, to be severe in judging the young, or to condemn any person in whose character truth and sincerity appear to reign. But I have the clearest conviction that what I have declared to have been "*generally*" the case, with respect to certain changes of religious sentiment, is indeed the simple and honest truth. These were my reasons for not being "silent;" but "to have specified the individuals" would have been both indiscreet and ungenerous, and was, in my opinion, quite unnecessary. Deeply do I lament that those individuals have receded so far from that which my honest and growing convictions oblige me to regard as "the faith of God's elect, the truth according to godliness." For them all, it is "my heart's desire and prayer,—that God may give them (*μετάνοιαν*) a change of mind, unto the acknowledgment of the truth; and that, from the snare of the devil, they who have been taken captive by him (*ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα*) may awake again unto the will of God."[2]

iv. Dr Carpenter expresses more than ordinary astonishment at a passage (vol. i. p. 25, in this ed. p. 21) of this work, in which I had expressed the apprehension that the "radical error," which diffuses "its influence through every distinguishing part of the Unitarian system, is the assumption of low and degrading thoughts concerning the Blessed and Holy God, his moral government, and the revelation of his justice and grace." "For this charge," Dr

[2] 2 Tim. ii. 26. "In textu Paulino *αὐτοῦ* et *ἐκείνου* diversos plane respicere videntur; *αὐτοῦ* quidem Dei servum, atque *ἐκείνου* Deum ipsum, tantum Dominum. Græca igitur sic distingue, Καὶ *ἀνανήψωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.* *Atque resipiscant, qui per ipsum* (presbyterum) *e laqueo diaboli vivi erepti sunt, ad* IPSIUS (Dei) *voluntatem.*" Bishop Andrews's *Preces Privatæ*, p. 360, ed. Oxon. 1675. Yet I think that the first pronoun, and the action expressed by the participle, refer to the tempter.

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Carpenter says, "I was utterly unprepared.——On this point, at least, I always thought we stood unrivalled. The charge is a serious one; and, of all which have been urged by men of intelligence and learning, against the doctrines of Unitarianism, this is the most destitute even of *apparent* foundation." Page 368.

Any endeavour to do justice to this great, most serious, and complicated question, would require an extent of close investigation and comparison, incomparably beyond what I can here attempt. Nor can we ever engage in so solemn an inquiry, with the rational hope of success, unless our moral taste is purified and exalted by the practical and devotional influence of the principles of revelation. The few and brief observations which I may submit, must be regarded merely as suggestions, to excite the attention of serious and reflecting minds. It is also obvious that they can be only the naked expression of what appears to me to be the state of the case, with scarcely any attempt at elucidation.

1. It is customary with Unitarian writers to indulge in the strongest declarations of the palpable impossibility, the extreme absurdity, of believing that there are Three co-equal subsistences in the Divine Nature. This may appear to them proper; but I submit to any impartial and upright observer whether it does not imply that those who use this language have found out Jehovah unto perfection; and whether it does not involve the assumption of a knowledge and authority qualifying to decide magisterially upon a subject, which, infinitely more than all others, is beyond the range of created faculties to investigate *à priori*,——the INTIMATE ESSENCE OF THE DEITY.——To me indeed it does appear, that those who thus dogmatize have low and unworthy notions of the Divine Infinity.

2. The strain of Bible-interpretation, which is generally adopted by Unitarian critics, appears to me to be characteristically distinguished by a tendency to diminish the holy and submissive reverence which we should ever cultivate for the authority of God. The declaration of Valentinus Smalcius has been too often paralleled by more recent followers in the same path: "Etsi scriptura pluries dixisset Christum esse Deum, non tamen crederem; quia ratio mihi dictet illud omne quod ea assequi non potest, pro absurdo esse habendum.—— If even the Scripture had never so many times declared that Christ is God, yet I would not believe it: for reason tells me that every thing to which it cannot attain, is to be held absurd."[a] Dr Priestley, more than once, has the sentiment: —"If it [the doctrine of the Trinity] had been found there [in the Scriptures], it would have been impossible for a reasonable man to believe it, as it implies a *contradiction*, which no miracles can prove." *Hist. of Early Opin.* vol. i. p. 48. We affirm that our doctrine, except as *misrepresented*, does not imply a contradiction: and, as for the other gentle assumption, that Trinitarians are either not reasonable men, or that they pretend to believe when in reality they do not, we are content to leave it to its own merits.

3. Correct views of the holiness and justice of God must lead to a deep conviction and abiding sense of the all-extensive requirements, the searching spirituality, and the unalterable obligation of the divine law. I have never been favoured to see one attempt of a Unitarian writer to hold up this subject in the pure, strong, and penetrating manner in which the Scriptures represent it: but not a few examples have occurred to me, of declarations and persuasives of the contrary kind, such as have a tendency to produce a low sense of God's requirements and a high opinion of human virtues, to soothe the con-

[a] I transcribed this sentence some years ago, and unhappily omitted to mark the reference, or the authority whence I derived it.

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science instead of awakening it, and to infuse the pride of self-satisfaction instead of lowliness of spirit, contrition of heart, godly jealousy, watchfulness, and prayer.[4]

Dr Carpenter's work is indeed written in a serious, candid, and amiable spirit. It bears frequent reference to the principles and duties of vital and practical religion. The Section, "On the Religious Observance of the Lord's Day," is, in my opinion, highly judicious and valuable. If I had not too ample knowledge that Unitarians very extensively entertain views different from those which are there given, and follow a different line of practice from that which is there recommended, the reflections in a former part of this work (vol. i. p. 82) would not have been made.[5] In connexion also with the strictures to which I am now adverting (pp. 367, 368), Dr Carpenter has some most just and impressive paragraphs on the Moral Perfections and the Holy Government of the Most High. May they sink deeply into the hearts of all who shall read them!—But they are in a strain of thought and feeling very unlike what is common in Unitarian disquisitions. And, scriptural as are the terms which the respected author has introduced and so impressively accumulated, he must pardon me if I entertain no light fears that the conceptions with which they will be associated in the minds of the generality of Unitarian readers, are immensely below those which the Scriptures intend, and which, in the day of eternity, will be found to correspond to the reality of the objects spoken of.

4. Dr Carpenter writes with peculiar fervour and affection on the efficacy of Unitarian principles in exciting and maintaining the purest feelings of devotion, "the best tribute of *prayer* and praise." Pages 368–371. I am far indeed from disputing the accuracy of Dr Carpenter's testimony as to his own experience; or that of his "Unitarian friend" who had been previously "among

[4] In relation to this all-important subject, I should be the grateful instrument of unspeakable benefit to my readers, if my recommendation should induce any of them, and especially Unitarians, to read with serious consideration, Dr Woods's *Letters to Unitarians* (Andover, U. S. 1822), particularly Letter III.; the *Reply to Dr Ware*, in the same volume, chap. ix.; and the *Sermons* of Dr Beecher (Boston, 1828); and in particular those entitled, *The Government of God desirable; The Bible a Code of Laws*; and *The Faith once delivered to the Saints*.

[5] An able writer in the *Monthly Repository* (vol. xiv. pp. 424, 553, July and Sept. 1819) has charged me with inconsistency, if not with disingenuousness, in having made those observations; when I ought to have recollected that foreign Protestants, and Calvin in particular, held the same opinion with regard to the Lord's day as that which I have censured in the Calm Inquirer and other Unitarians. But had this occurred to me at the time, which I confess it did not, I do not perceive that it would have invalidated the reason of what I advanced. For it may be seriously apprehended, that this unhappy error on the obligation and observance of the Lord's day has had a great share in bringing on that declension from the spirit and practice of piety, which, for many years, has marked to a lamentable extent the Protestant Churches on the continent; and which has been *accompanied with an increasing departure from the doctrines of the Reformation, and the adoption of Pelagian, Arian, and Socinian sentiments*, sinking lower and lower, till it has reached the self-styled *Rationalism*, but real *Infidelity* of modern times. If the illustrious Reformer did not, in relation to this subject, display that correct judgment for which he was in general remarkable, I am no more concerned to vindicate him, or to conceal my impressions of the *tendency* of his error, than I am bound to defend his notion that ecclesiastical discipline should be enforced by the power of the magistrate. "No man," says an anonymous foreign writer, "will be surprised if he would find that to have befallen Calvin, which often happens to the diligent husbandman; that in attempting the extirpation of weeds, he tears up some of the corn with them." *Theoph. Philocyriaces de Die Dom.* apud *Hoornbeeckii Exercit. Theol.* par. ii. p. 117. Both Luther and Calvin regarded the observance of the first day of the week, or any other stated day, as obligatory upon the grounds of convenience and utility, that religious assemblies, which they held to be necessary and of divine obligation, might be universally attended without inconvenience; and Calvin urged the propriety of a cessation from our ordinary labours, in order to the better performance of appropriate duties and the cultivation of mental piety. But, whatever reason there is for having the mind freed from worldly business and toil in order to religious exercises, the same must hold much more strongly against diversions and jocular conversation. It is deserving of observation, that the recent revival of vital piety among the Protestants of the continent, has been followed by a marked restoration of due observance to the Lord's day. Various indications of this fact, in France and Germany, have of late shown themselves. In reference to those circumstances in one district, a French pastor writes, "La sanctification du jour du Seigneur est en particulier ce par quoi se distinguent, chez nous, ceux qui veulent servir loyalement le Seigneur." *Archives du Christianisme*, Paris, Feb. 11, 1837.

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the Wesleyan Methodists:" yet I cannot but profess, at the hazard of being thought excessively uncandid and severe, my apprehension that such instances are by no means in accordance with the ordinary state of things among the professors of Unitarianism, and that they are really to be accounted for by referring to the remote, and perhaps unconscious influence of *other sentiments*, which had made a deep impression on the heart before the distinguishing doctrines of Unitarianism were imbibed. I have not been destitute of opportunities for making observations on this question of fact: and the general result of those observations in reference to individuals, to families, and to congregations, is in a *most strongly marked contradiction* to the supposition that the spirit of devotion, understood rationally and apart from all enthusiastic fervours, has been visibly promoted by the profession of Unitarianism. Among seriously religious people of almost all denominations, social assemblies, for the *sole* purpose of *devotion*, and the *reading of the Scriptures*, are generally practised. I will not ask, whether such meetings for "the best tribute of prayer and praise" are *common* among Unitarians, and are *increasing* in attendance and in pious zeal wherever Unitarianism appears to be flourishing: but I will respectfully inquire, whether such humble but invaluable means of Christian edification *exist at all* among them; and whether a proposal of this kind, if it were made to the major part of Unitarians, would not be received with surprise and even with contempt.

It is long since the concessions of Dr Priestley, Mrs Barbauld, and Mr Belsham, on the want, *apparently* so at least, of serious piety among Unitarians, have been given to the public: and Mr Fuller's powerful animadversions on those concessions are well known. At this very moment, a Unitarian writer has just been taking to task Dr Carpenter on the ground of his devotional feelings, and his believing that God gives blessings "in answer to prayer, persevering, trustful prayer." This writer, who calls Dr Carpenter his "friend," is bold enough to say, "I have no doubt that if, during the *ebullition* of such fervid feelings, *any rational idea whatever* should chance to intrude, the *effervescence* would soon subside, and the *fantastic expectations* speedily pass away." *Monthly Repos.* Oct. 1820, p. 582. This writer labours zealously to prove the total absurdity of any petitionary addresses to the Deity, and of expecting any blessings as the result of prayer. He not only castigates Dr Carpenter, but he even charges his other "friend Mr Belsham," with being under "the occasional influence of old orthodox prejudices:" and he dares to go unspeakably further than this. He endeavours to explode as fabulous, the narrative of Christ's prayer in Gethsemane; by proposing difficulties which I confess appear to me to be unanswerable, *except on the admission* that our Lord's sufferings were, "a propitiation for the sins of the whole world:" and he concludes his paper by saying, "If, however, the narrative be true, it seems to me obvious, that he [Jesus] did in this one instance *for some time* 'seek his own will, and not the will of Him who sent 'him;' and *just so far*, I presume it must be admitted that he is not a fit object for our imitation."

This writer's arguments against the propriety of prayer, are those which have been often advanced by speculating men, who paid little or no regard to the authority of the Scriptures; and which have been often answered, so far as human imperfection can furnish an answer. It is a fact worthy of very serious observation, especially to those who deride mysteries in religion, that *the duty of* PRAYER, which is so copiously and urgently exemplified and enjoined by the authority of revelation, involves difficulties, when considered in connexion with the supreme excellency and the immutability of the divine counsels, which seem insurmountable to the weak and narrow intellect of man. I, for my part, am not ashamed to acknowledge, that I find my only effectual relief

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from these difficulties, in *the obedience of faith;* a resource which appears to me not less satisfactory to the highest reason, than it is a delightful repose to a mind tossed and wearied on the inconstant billows of a vain and proud philosophy.

5. The system called orthodox considers the evil of sin to be intrinsic, unutterable, and so great in the unerring judgment of God, that, supposing in any sinful person the sincerest repentance and a perfect relinquishment of every criminal feeling, habit, and practice; still such a character of guilt *remains*, that it would be infinitely unworthy of the Divine Rectitude to pardon the sinful person (that is, to stop the course of law, in order to favour a criminal), without the intervention of another moral reason: and that this *intervening reason* must be of such a nature and efficacy as to secure the honour of God's righteous government, and the unchangeableness of his holy law, in both its obligations and its sanctions.

But the Unitarian system considers repentance and forsaking sin, with virtuous intentions for the future, as all that the case of a sinful creature requires; so that nothing more is wanted for the attainment of forgiveness and favour with God: and it is too well known with what scorn and contemptuous pity Unitarians ordinarily treat the tenderness of conscience, the distressing sense of guilt, the overwhelming self-abhorrence, the deep repentance, and the lively faith in our Lord Jesus Christ as the propitiation for our sins, by which alone, *as we are solemnly persuaded*, a sinful mind can ever obtain peace with God, purity of conscience, and the good hope through grace of eternal life.

Now we think that our convictions on this most interesting of all subjects, *our own acceptance with the Righteous God*, arise from EXALTED views of the Divine Holiness and Justice, as supremely pure, perfect, and unchangeable; and to our apprehensions, the Unitarian scheme, which in these points is no other than the old Pelagianism, proceeds upon *low* and *degrading* conceptions of the moral perfections and the righteous government of God.

6. The orthodox doctrine regards sin, though repented of and forsaken, as leaving so deep a stain, such a moral odiousness, upon the actual character of the sinner, that he *cannot* become an object of the divine complacency, nor a competent subject of the felicity which flows from the divine favour, without an operation of supernatural grace, producing new principles of obedience in the mind, and efficaciously determining the active powers to a sincere and constant course of holiness.

But the Unitarian system regards repentance and reformation as quite sufficient to efface the sin, and our own resolution as all that is needed to form and improve virtuous habits. Such opinions, we conceive that no person could entertain, who believed what the word of truth teaches on the unutterably evil, vile, and malignant nature of sin; on the rectitude and wisdom of God; and on the true nature and beauty of spiritual holiness.

7. It has appeared to me, that the practical treatises and prayers of Unitarians dwell almost exclusively on very partial views of the goodness and benignity of the Divine character; but that they are far from being equally copious and energetic in exhibiting and enforcing the spotless and undeviating holiness of God, the requirements of his perfect law, and the exercises of his unalterable justice. Unitarianism *appears to us* to merge the high claims and the glory of the Divine Righteousness, in a subserviency to the eventual happiness of even the most wicked of creatures. They may live in flagrant enmity to God and to all his plans of benevolence and rectitude; and they may die hardened in impiety and every form of crime: but many, at least, of the Unitarian body assure them, that paternal mercy will follow them beyond the grave, that their

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sufferings will be nothing but corrective discipline, and their pains but in reality the exercises of Divine Kindness, or in equivalent words, the *greatest blessing* of which they will be, under all the circumstances, capable. Yea, the very justice of God is made subordinate to this scheme of allaying the greatest fears of the persevering sinner, and assuring him of ultimate felicity. The usual arguments in favour of the opinion of final restitution appear to me to proceed on the assumption, that God would otherwise be unjust and tyrannical; and that he is bound either to have prevented the existence of evil, or efficaciously to remedy it in every case of its occurrence. Thus, the offenders, when at last they have become virtuous and happy, shall have to say that they enjoy their liberation and felicity not as an act of God's clemency, but as an acquisition in their own right.

Not so does the sincere and practical orthodox Christian hope that he has "learned Christ, and has been taught by him as the truth is in Jesus." He sees that there is a divine and perfect harmony, in the wisdom and holiness, the righteousness and love of God, as manifested in the redemption of mankind by the obedience and sufferings of our Lord Jesus Christ. He knows and feels that the gospel of grace is a doctrine according to godliness, purifying the heart, imbuing it with the best principles of all piety and virtue, and supplying the most effectual motives and means of living not to himself, but to his Lord who died and rose again for him. The doctrine of the renewing, sanctifying, and preserving influences of the Holy Spirit, he embraces as a most welcome part of the plan of saving mercy established by his Heavenly Father. On this foundation of redemption and grace, he builds his cheerful hope of deliverance from all sin, and from all its dreadful consequences. The testimony of heaven dictates his belief, that "other foundation can no man lay;" and that, to the unhappy persons who reject this hope set before them, "there remaineth no "more any sacrifice for sins, but a fearful looking for of judgment, and a fiery "indignation, which shall devour the adversaries" of Christ. With a heart as full of sensibility as that of his Unitarian friend can be, he looks into the awful, the unfathomable mystery of the permission and the prevalence of sin, and the never-dying misery which it produces. While he receives with a submissive faith the numerous, clear, and pointed declarations of the divine word, that for the finally impenitent no hope remains beyond death;[6] he possesses a sweet confidence that all the righteous judgments of God will be exercised in highest harmony with consummate wisdom, and with the most pure and perfect benevolence. He knows that Eternal Justice will do the wicked *no wrong*, and will never permit them to suffer the smallest *injury:* and he rejoices in the full assurance of faith, that, in the most awful retributions of Jehovah's holy government, HE will be, by every righteous being, admired, adored, and glorified, as not less THE GOD OF LOVE than in the brightest displays of his saving mercy.

I submit these observations, though but cursory and imperfect, as hints of the reasons upon which it does appear, to my most serious apprehension and conviction, that the distinguishing peculiarities of the Unitarian system rest on the assuming of "low and degrading thoughts concerning THE BLESSED AND HOLY GOD, his moral government, and the revelation of his justice and grace."

[6] Happy should I be, could my solicitation prevail on any of my Unitarian friends to peruse with candid attention, *Dr Edwards's Salvation of All Men strictly Examined*, Newhaven, N. A. 1790; and republished at Glasgow, 1802. The author was the son of the great divine, Mr Jonathan Edwards; and the work is worthy of being ranked among the most distinguished examples of calm, serious, and powerful argumentation.

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VII.

As it has been necessary to refer frequently to the Manuscripts and the Ancient Versions of the New Testament, the following brief view of the MOST IMPORTANT MANUSCRIPTS, and of ALL THE ANCIENT VERSIONS, is here added to facilitate reference, and to assist the judgment in particular cases.

THE PRINCIPAL MANUSCRIPTS OF THE GREEK TESTAMENT.

1. The *Alexandrian*, presented to King Charles I. in 1628, by the excellent sufferer and martyr, Cyrillus Lucaris, Patriarch of Constantinople; and placed by George II. in the British Museum. It contains, mutilations excepted, the whole New Testament, and the Septuagint Version of the Old. It is attributed to the fourth century, but some place it as low as the sixth. The New Testament was published with *fac simile* types, by Dr Woide in 1786; and the other parts in 1816 to 1821, by the Rev. H. H. Baber, in three beautiful and splendid volumes.

2. The *Vatican*, No. 1209, in the library of the papal palace of the Vatican at Rome: containing, excepting the mutilations, the whole of the Old and New Testament. The earliest date assigned is the third century, and the latest the fifth or sixth.

The reader will do me the favour of connecting with p. 212 of this Volume, the following, as the latest and most satisfactory information concerning this manuscript.

Dr Tischendorf has published, in the *Studien und Kritiken* edited by Ullmann and Umbreit, Part 1. for 1847, an "Account of the Vatican Manuscript," occupying 25 pages. Through the intervention of a Saxon Prince he was indulged with the almost unexampled favour for many hours, in repeated visits, of examining and collating this MS., in 1843; and he enjoyed the friendly aid of Cardinal Maio. He discusses, at large, the criteria of age, and concludes it to have been written "about the middle of the fourth century." He repeats his complaints upon the defective and otherwise erroneous statements of Scholz. (See of this Volume, p. 408.) He also gives an ample account of his own collation, extending to many passages, among which stands this:—

"*Apost. Gesch.* xx. 28. Nach eigener Ansicht muss ich die Lesart der recepta bestätigen, *την εκκλησιαν του Θεου*."—'From my own eye-sight, I must confirm that here is the reading of the received text, *the church of God*.'

Now also, we have the satisfaction of possessing a publication of the *Greek Text of the N. T.* of this distinguished MS., beautifully printed, in two editions, of which one is a small and cheap volume, under the editorship of M. Edward de Muralto, a clergyman at Petersburg; Hamburg, 1846.

Thus, the long agitated question may now be considered as brought to a conclusion.

3. The *Ephrem*, in the King's library at Paris; originally containing the whole Old and New Testament, but greatly mutilated and defaced. At least of the seventh century, but probably much older.

4. The *Cambridge*, or *Beza's*; brought in 1562, from a monastery at Lyons, in the civil wars of France, and after near twenty years presented by Theodore Beza to the University of Cambridge. It contains the Four Gospels and the Acts, with a Latin Version on the opposite page. "It may be as ancient," says Bishop Marsh, "as the sixth, the fifth, or even the fourth century." It was published by Dr Kipling, under the direction of the University, most beautifully printed with *fac simile* types, in 1793.

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5. The *Codex Rescriptus*, discovered in the library of the University of Dublin, and published with *fac simile* engravings, in 1801. It contains the Gospel of Matthew, but not free from mutilations. The learned discoverer and editor, Dr Barrett, adjudges it to the sixth century.

6. The *Clermont*, in the King's library at Paris; containing the Epistles of Paul. Only two leaves and a part have been lost. The Epistle to the Hebrews is in a less ancient hand. Probably of the seventh century.

7. The *Augiensis*, in the library of Trinity College, Cambridge; containing the Epistles of Paul, except that the beginning of the Epistle to the Romans, and the whole of that to the Hebrews, are wanting. Attributed to the ninth or tenth century.

8. The *Stephani Octavus*, No. 62, in the King's library at Paris; containing the Four Gospels, with some mutilations. Of the eighth or ninth century.

9. The *Coislinianus*, No. $\frac{202}{2}$; existing thirty years ago in the Benedictine library at St Germain. It contains only fragments of the Pauline epistles, and is of the sixth or seventh century.

Besides these, there are about 460 manuscripts known to exist, and scattered in the different public libraries of Europe. They are of various ages from the ninth to the fifteenth century. Some were originally copies of the whole, or nearly the whole, Greek Testament, but more usually they are portions, such as the Gospels, the Epistles of Paul, etc.

THE ANCIENT VERSIONS.

1. The *Syriac.* (1.) The Peshito, that is *right* or *correct.* It certainly existed in the fourth century, and may not improbably be ascribed to the third or even the second. It is pure in diction, very accurate and faithful, and of great utility in criticism and interpretation. (2.) The Philoxenian; made by Polycarp, under the patronage of Philoxenus, bishop of Hierapolis, in 508. It is literal to servility; but the translator was not well acquainted with Greek. (3.) The Jerusalem Syriac, in the Chaldaic dialect; existing in manuscript in the Vatican library, written at Antioch in 1030, and containing only the Gospels.

2. The *Coptic.* (1.) The Memphitic, published by Wilkins, Oxford, 1716. There is reason to believe that its antiquity is very great, probably reaching to the third century. It is said to express the text of the best and most ancient Greek manuscripts. (2.) The Sahidic, existing only in manuscript, except a part of the Gospel of John, which was published at Rome, 1789. Woide thinks it may be even of the second century.

3. The *Æthiopic;* ascribed to the fourth century. It has never been duly collated, and copies are said to be almost incredibly scarce in Abyssinia. The only printed edition is that in Walton's Polyglott, and it is extremely disfigured with inaccuracies.

4. The *Armenian;* made by Miesrob about 410, said to be faithful, and often called the Queen of Versions. But the copies made since the middle of the thirteenth century, are supposed to have been interpolated from the Vulgate.

5. The *Arabic.* Several versions exist, of the whole, or of parts of the N. T. but all of them are supposed to be later than the seventh century, and are not of high authority. The version of the Acts and Epistles, published by Erpenius, was made from the Old Syriac.

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6. The *Persic;* made from the Old Syriac, and containing only the Gospels. Other versions exist, but none of them are of much value in criticism.

7. The *Latin.* (1.) Versions before the time of Jerome. These were various, and going back to a very high antiquity. It is probable that the different books, or small collections of them, were translated by different persons. Among these one called the Old Italic is said to have been the most distinguished; but our information is obscure. (2.) The Vulgate; not a new version, but a selection, revision, and careful correction, by Jerome, A.D. 384. It possessed great merit as a very close translation, and commonly following the best and oldest Greek copies; but it was not generally received till the eighth century. It has also been considerably altered since by revisions, and the intermixing of the former Latin versions.

8. The *Gothic,* or ancient German; by Ulphilas, bishop of the Gothic tribes in Wallachia, about the middle of the fourth century, and said to be a very excellent version. The Gospels only were known to be extant, till, in 1818, Cardinal Angelo Maio discovered manuscripts containing the Thirteen Epistles of Paul, in the Ambrosian Library at Milan. The publication of this much desired part of this venerable version is eagerly expected by the lovers of sacred literature.

9. The *Slavonic,* or ancient Russian; by Methodius and Cyrill, in the ninth century.

10. The *Anglo-Saxon,* made probably in the eighth century. The Gospels only and some fragments besides, have been published. It is said to exhibit chiefly the readings of the Old Italic.

11. The *Georgian;* made in the sixth century, but afterwards so interpolated from the Slavonic as to be of little independent value. In this corrupted state, it was printed at Moscow in 1743. Professor Alter published the most important readings, in his Dissertation on Georgian Literature; Vienna, 1798.

In 1817, a manuscript of a version of the whole Old and New Testament, in this language, was discovered in the Georgian monastery at Mount Athos. It is said to be the autograph of the translator, Euphemius, who lived in the eighth century; and therefore any interpolations must be discoverable. It is to be hoped that measures will be taken to procure an unaltered impression, or at least an exact collation of this new accession to the materials of Biblical literature.—This hope has not yet been realised; A.D. 1829.—Nor in 1837; and Scholz does not even mention it, nor does Tischendorf.

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[1] I request the reader to apply this citation to the passages pointed out. "The case is of very frequent occurrence in scripture, that a Concrete idea is denoted by an Abstract expression. This has been, by old usage, called a *metonymy*; and with so saying, men have been satisfied: yet it is in reality saying nothing. A Concrete is signified by an Abstract term, when the mind dwells upon the idea of *universality*. But the universality of things and persons is their spiritual nature, by which they open themselves [as a bud into a flower], and out of their concreteness advance into a relation to another object. It is a peculiarity of the scriptures to look always into the spiritual essence of things; and hence arises the predilection for this mode of expression. But the form occurs the most frequently and emphatically, when Christ is the subject. He is called the Truth, the Life, Wisdom, Righteousness, etc. In those examples we have our interpretation [of Gen. xii. 2.] verified: for Christ is not only the [*individuellste, verschlossenste*] most unique, secluded from all other things [as if they could rival him], but he is also the most universal, the most opened; for 'the Lord is the Spirit;' 2 Cor. iii. 17." *Baumgarten, Theolog. Commentar zum Alten Test.* vol. i. p. 169, Kiel, 1843. This author's meaning is that Christ possesses in himself the infinite fulness of all good, and communicates all good with the largest liberality.

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